

COMMENTARY UPON The whole Epistle OF THE APOSTLE PAUL TO THE EPHESIANS.

Wherein the Text is Learnedly and fruitfully
opened, with a Logical Analysis, spiritual and holy
Observations, Confutation of Arminianisme and Popery,
and sound Edification for the diligent
READER.

BY
Mr. PAUL BAINE
Sometime Preacher of Gods Word at St. ANDREWS in
CAMBRIDGE.

The first EDITION.
To which is added the Life of the Author, and a
Table of all the DOCTRINES, being placed at
the beginning of each Chapter, never before Printed
in any former Impression.

1 COR. 12. 7.
The manifestation of the Spirit is given to every man to profit withall.

LONDON:
Printed for S. Miller, Tho. Davies, and H. Mortlock, and are to be sold at the
sign of the Star, of the Bible, and of the Phoenix, by the little
North door of St. Pauls Church. 1658.

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AN ACCOUNT OF THE AUTHOR.

MR. Paul Baines the Author of the ensuing Commentary was born of honest, & goodly Parents, in the City of London: but had his Education in his younger years under one Mr. Cozens a Schoolmaster at Withersfield in Essex, from whence being fitted for the University, he was sent unto Christs Colledge in Cambridge. Whose deportment in his first years was so irregular, and his father so grieved at it, that being intimately acquainted with one Mr. Willson a Salesman in Birchington Lane, hee made over unto him Lands to the value of forty pounds per Annum, with a desire, that if his Son left his evil courses, and became another man, hee would then give him that forty pounds a year; if he did not, that then hee should neither have it, nor know of it. But it pleased God, not long after his fathers Decease, to shew him his sins, and to work effectual repentance in him for the evil of his waies, so that forsaking his former evil company and practises, hee became eminent for piety and holinesse, according to that of our Saviour, Much being forgiven him, hee loved much. After which gracious change wrought in him by the goodness of God, it was not long ere Master Willson fell dangerously sick, who hearing how God had dealt with this Master Baines, hee sent for him, and desired him to pray by him, so that finding what hee had heard concerning him, rather came short of Truth than exceeded it, and perceiving himself to be upon his death-bed, he told Master Baines of the forty pounds per Annum his Father had left with him, and by delivering up the writings of agreement, which had been made between his Father and him, did faithfully perform that high trust reposed in him. And being like to leave behind him a wife and two small Children, hee desired

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Master Baines, that as he had faithfully discharged his trust towards him, so when God should take him away out of this miserable world, hee would have a care of his wife and children, and bee a friend to them. So that Master Baines after Mr. Wilsons death, that hee might fully perform his last request, as also by way of gratitude for the friendship and fidelity, hee had found in him, married his widdow.

But before this, for his eminency in learning, hee was chosen Fellow of Christs Colledge, where hee so much (through Gods blessing on his studies, and endeavours) improved his time, and talent, that hee became inferiour to none for sharpenesse of wit, variety of reading, depth of judgement, aptness to teach, holy and pleasant language, wise carriage, heavenly conversation, and all other fulness of grace. By his holy life and conversation, hee did largely preach to all such as came neer unto him: and as to the heavenly frame of his spirit, what it was, this incomparable Commentary will sufficiently demonstrate to all future generations. When Master Perkins, who was Lecturer at St. Andrews in Cambridge, had there for many years, held forth a burning and shining light, the sparks whereof did flye abroad into all the corners of the kingdome, and after he had served in his generation was taken up into heaven, there was none found so meet to receive the truth out of his hand, and succeed him in that great office of bearing it before such a people, as our master Baines, upon whom the spirit of this Elias was by experience found to bee doubled. In which station hee so demeaned himself for some years, that impiety onely had cause to complain, but all those that favoured the waies of God, or favoured of Religion, rejoiced and gloried in him, and his Ministry, as in a Spiritual, and heavenly treasure.

But at length the house of darkness came from Lambeth when Archbishop Bancroft sent Mr. Harsnet to visit in that Diocess, which was but a trick to suppress those who were not friends to the Bishops kingdome: At which time though there were multitudes of unable, and notoriously scandalous Ministers, yet none were found worthy of censure but onely Master Baines, of whom indeed the world was not worthy, and one other godly Minister like unto him.

It is yet hard to say, whether the silencing of this good man were more odious, or the manner of it more shamelesse, which was this: Their custome was at their visitations to have a Sermon, and Master Baines was chosen out by the Visitor to Preach it at this time, not out of love and respect to him, but from a design either to ensnare him in his words, if hee did not apply himself to their humour, or else to grace their ungracious courtesies if hee did. But it succeeded not banefully either way, for Master Baines delivered wholesome and holy Doctrin appertaining to the present audience, in such a wary manner, that no specious occasion could bee taken, whereby to deprive him of his liberty. Yet they were resolved to spit forth their malice against him, whether by fair or foul means, which they thus effected.

Master Baines having much heated his weak body, by much straining his voice to speak to so great an auditory, Sermon being ended, retired himself presently, to provide for his health, which otherwise would have been much endangered. They in the mean time going on with their business,

accord-

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according to their accustomed way, called for Master Baines among the rest, and upon his not answering, though he was not cited thither as to a Court, but onely intreated to Preach, as hee did: yet for not appearing, hee was immediately silenced: But afterwards the Chancellor being informed that that gross sentence was illegal, and therefore a meer nullity, hee went another way to work, and sending for Master Baines, hee argued him about subscription, and conformity, and upon his refusal, to make sure work, silenced him over again. In which businesse hee was so conscious to himself of unreasonable, and ridiculous dealing, that when Master Baines standing up to receive that unjust sentence, from so corrupt a man, lifted up his heart and eyes towards God, with an heavenly smiling countenance, as his manner was, the Chancellor interpreted that gesture to be a scorning of his authority.

After this Mr. Baines was perswaded by some of his friends to make trial of the Arch-Bishops courtesy, to whom when he had addressed himself, at the very first salutation, the gravity and severity of Arch-Bishop Bancroft, led him sharply to rebuke the good man, for a little black work edging upon his cuffs, telling him in a very Episcopall strain, that it were a good deed to lay him by the heels for it.

Which made Mr. Baines resolve to have no more to do with such unreasonable men: but preached as occasion presented, and the weakness of his body permitted him, the rest of his time hee bestowed upon reading, writing, meditation and prayer, saving what hee spent in instructing and comforting the weak, and the dejected, wherein his gift was more than ordinary, Hee was afterwards much pressed with want, (as hee hath complained to his friends) not having a place whereon to rest his head. Yet nevertheless he was so constant to his principles, as never to comply with the Bishops and their proceedings. Hee was of such an holy and heavenly temper, that hee was revered by all good men that knew him: His manner was in the Summer time to go from one Gentlemans house to another, and happy were they that could get his company. Hee had such a Divine, and heavenly Majesty in his countenance, that it would awe any man to look upon him. In his recreation hee used, and that the most harmlesse. Once he was called by Bishop Harsnet, to the Counsel Table, the Bishop having laid a design to suspend, and banish him, under the pretence of keeping conventicles, the reason whereof was this. Hee was an excellent Casuist, and thereupon many doubting Christians repaired to him for satisfaction in cases of conscience, which the Bishop would needs have be keeping of Conventicles. When hee was accused hereof before the privy Councel, One of the Noblemen said, to him, speak, speak for your self: Whereupon hee made such an excellent speech, that in the midst thereof a Nobleman stood up, and said, He speaks more like an Angel than a man, and I dare not stay here to have a hand in any sentence against him, upon which speech they dismissed him, and he never heard more from them.

Hee was a man of much communion with God, and acquainted with his own heart, observing the daily passages of his life, and was much exercised with spiritual conflicts, whereby hee became the more able to comfort others, with the same consolations, which hee had received from God; he had a deep insight

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insight into the Mystery of Gods grace, and mans corruption, as appears by this his Commentary. Hee was one that sought not after great matters in the world, being taken up with comforts, and griefs, unto which the world is a stranger: One that had not all his learning out of books, of a sharpe wit, and clear judgement: So that though his meditations were of an higher strain than ordinary, yet hee had a good dexterity, furthered by his love to do good, in explaining dark points with light some similitudes. His prayer in his Family was not usually above a quarter of an hour long, as having respect to the weaknesse, and infirmities of his servants and his children, he used to dissuade other from tediousnesse in that duty. It pleased God to make him an instrument of the Conversion of that holy and eminent servant of Iesus Christ, Doctor Sibbs. In the year of God 1617. It pleased God to inflict his last sickness upon him, which carried him out of this transitory life to enjoy a better. I thought good to prefix thus much concerning our eminent Author before this his learned and laborious work. Farewell.

TO

8

TO THE
RIGHT WORSHIPFUL,

My much Honoured Friends, Sir John Dingley, And
Sir Robert Wood, Knights.

*Mercy and peace in our Lord
Jesus Christ be multiplied.*

SIR, in this age of Pamphlets, true and false,
my Stationer as a friend of Piety, hath (with a
diswonted boldness) adventured to print and
send forth this worthy Commentary, on that
divine Epistle of Paul to the *Ephesians*: Which, as at other
times it might be useful to the Church of God, so especial-
ly, at this time it may be of use (by the novelty) to take off
the hearts of Christians from idle Pamphlets, too much in
request, and pitch them on the grave and weighty points of
Religion, which herein are pithily opened, and applied to
the conscience. The Epistle in general may be called (by the
Apostles own direction) his knowledge in the mystery of
Christ, *Chap. 3. 4.* In the two first Chapters he discourseth
of Election, and the free grace of God, in saving his people
by Christ, Gentiles as well as Jews. In the third he recapitu-
lates his doctrine, and applies it to this Church of *Ephesus*,
praying they may have the sense, use, and comfort of it in
those troublesome times, whereinto the Churches were
soon cast. In the fourth, and two last, he exhorteth this
people to all holy duties, which do best suit with so holy
doctrine, as he had delivered. And if in these daies our A-
postle were consulted withal, as such an Oracle deserveth;
and this holy Interpreter, who had both his name and spi-
rit: neither Arminianisme and Popery on the one side,
could so prevail upon the world as it hath done; nor on the
other side, prophaneness and carnal mindedness, in them
that turn the grace of God into lasciviousness. For the
Churches sake are these things thus published, that though

Israel

The Epistle Dedicatory.

Israel play the harlot, yet may not Judah transgress. And it will be good wisdom in Christians, amidst all these fears and distractions (which prove also distractions to many a mans course of piety, especially in reading good books) to withdraw themselves from the noise and dust of the world, and redeem as much time as they can, for perusing those holy truths which are here skillfully, and in a spiritual manner, expounded. Most unhappy is that man, who is too well known among others, and at last dyeth unknown to himself.

To you both, Noble Srs, (being by Gods providence and goodnesse neer neighbours, both in place and piety) I am bold to dedicate these Meditations of that worthy Servant of God, whose name is yet so sweet in the Church, Which I have adventured to do (not so much to crave patronage for the Work, which is able to defend it self, as) to give you thanks publicly for your love to this poor Town of *Kingstone*, for your kind respect to us the Preachers, and your daily attending at the Courts of wisdom, which might be a good example to provoke the dulness of our backward and negligent people: and oh that this late affliction might awaken us all out of that deep security, which had too much possessed us! The sword is now come to second the word: that, what was not done in a milde way, may be done in a rugged. And happy we, if we sin no more, lest a worse thing come upon us. I shall be glad, if by perusing these Treatises at leisure, there shall be any thing added to your zeal in Religion, that you may get Christ more into your hearts, and advance him more in your lives, which will be your true Honour, and lasting comfort, when all Titles and good things of the world will vanish into nothing. And thus, commending you both with all yours, to the grace of our heavenly Father, I humbly take my leave, and intreat your pardon for this my boldness: being

Kingstone Dec. 17.

1642,

Your Worships

much obliged,

W. Jemmar.





Dr. SIBBS his judgement of the Author of this
COMMENTARY: in a Preface to the Exposition of
the first Chapter, published divers years ago.

NOwithstanding the worlds complaint of the surfeit of Books (hasty wits being overforward to vent their untripe and unshapen conceits) yet in all ages there hath been, and will bee necessary uses of holy Treatises, applicable to the variety of occasions of the time; because men of weaker conceits, cannot so easily of themselves discern how one truth is inferred from another, and proved by another, especially when truth is controverted by men of more subtle and stronger wits. Whereupon, as Gods truth hath in all ages been opposed in some branches of it, so the divine providence that watcheth over the Church, raised up some to fence the truth, and make up the breach. Men gifted proportionably to the time, and as well furnished to fight Gods battels, as Satans champions have been to stand for him: neither have any points of scripture been more exactly discussed, than those that have been most sharply oppugned, opposition whetting both mens wits and industry, and in several ages, men have been severally exercised. The ancientest of the Fathers had to deal with them without (the Pagans) and especially with proud Hereticks, that made their own conceits the measure of holy truth, beleeving no more than they could comprehend in the Articles of the Trinity, and natures of Christ, whence they bent their forces that way, and for their matter wrote more securely. Not long after, the enemies of grace, and flatterers of nature stirred up *S. Augustin* to challenge the doctrine of Gods predestination and grace out of their hands, which hee did with great success, as fitted with grace, learning and wit, for such a conflict, and no Scriptures are more faithfully handled by him, than those that were wrested by his opposites, and such as made for the strengthening of his own cause. In other writings hee took more liberty, his Scholars *Prosper*, *Valentin* and others, interrested themselves in the same quarrel. In process of time men desirous of quiet, and tired with controversies, began to lay aside the study of Scriptures, and hearken after an easier way of ending strife, by the determination of one man, (the Bishop of Rome) whom virtually they made the whole Church; so the people were shut up under ignorance and implicate faith, which pleased them well, as easing them of labour of search, as upon the same irksomeness of trouble, in the Eastern parts, they yielded to the confusion and abomination of Mahometisme.

And lest scholars should have nothing to do, they were set to tie, and untie School knots, and spin questions out of their own brains, in which brabbles they were so taken up, that they sleightly looked to other matters; as for questions of weight they were schooled to resolve all into the decisive sentence of the Sea Apostolick, the authority of which they bent their wits to advance; yet then Wisdome found children to justify her: for Scriptures that made for authority of Princes, and against usurpation of Popes, were wel cleared by *Oecumenius*, *Marsilius*, *Pasarinus*, and others; as those of Predestination and grace by *Arminius*, *Beadwardine*, and their followers, against Pelagianisme, then much prevailing. At length the Apostasy of Popery spread so far, that God

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in pitty to his poor Church, raised up men of invincible courage, unwearied pains, and great skill in Tongues and Arts, to free Religion so deeply intrahled; from whence it is that wee have so many judicious Tractates and Commentaries in this latter Age; And yet there will bee necessary use of further search into the Scriptures, as new heresies arise, or old are revived, and further strengthened. The conviction of which, is then best, when their crookednesse is brought to the straight rule of Scriptures to bee discovered. Besides, new expositions of Scriptures will bee useful, in respect of new temptations, corruptions in life and cases of conscience, in which the minde will not receive any satisfying resolution, but from explication and application of Scriptures. Moreover, it is not unprofitable that there should bee divers Treatises of the same portion of Scriptures, because the same truth may bee better conveyed to the conceits of some men, by some mens handling than others, one man relishing one mans gifts more than another; And it is not meet that the glory of Gods goodnesse and wisdom should bee obscured, which shineth in the variety of mens gifts, especially seeing the depth of Scripture is such, that though men had large hearts, as the sand of the Sea-shore, yet could they not empty out all things contained; for though the main principles bee not many, yet deductions and conclusions are infinite, and untill Christs second coming to judgement, there will never want new occasion of further search and wading into these deeps.

In all which respects this Exposition of this holy man, deserves acceptance of the Church, as fitted to the times (as the wise reader will well discern.) Some few places are not so full as could bee wished, for clearing some few obscurities; yet those that took the care of setting them out, thought it better to let them pass as they are, than bee over-bold with another mans work, in making him speak what hee did not, and take them as they be. The greatest shall find matter to exercise themselves in; the meaner matter of sweet comfort, and holy instruction, and all confesse, that hee hath brought some light to this excellent portion of Scripture.

Hee was a man fit for this task, a man of much communion with God, and acquaintance with his own heart, observing the daily passages of his life, and exercised much with spiritual conflicts: As *S. Paul* in this Epistle never seemeth to satisfy himself, in advancing the glory of grace, and the vilenesse of man in himself; So this our *Paul* had large concepts of these things, a deep insight into the mystery of Gods grace, and mans corruption; hee could therefore enter further into *Pauls* meaning, having received a large measure of *Pauls* spirit. Hee was one that sought no great matters in the world, being taken up with comforts and griefs, unto which the world is a stranger; one that had not all his learning out of books; of a sharpe wit, and cleare judgement: though his meditations were of a higher strain than ordinary, yet hee had a good dexterity, furthered by his love to do good; in explaining dark points with lightsome similitudes. His manner of handling questions in this Epistle is press, and School-like, by Arguments on both sides, Conclusions, and Answers, a course more suitable to this purpose than loose discourses.

In setting down the Object of Gods Predestination, hee succeeds him in opinion, whom hee succeeded in place; in which point Divines accord not, who in all other points do joyntly agree against the troublers of the Churches peace, in our Neighbour Countries; for some would have man lye before God in predestinating him, as in lapsed and miserable estate; others would have God in that first decree to consider man abstracted from such respects, and to bee considered of, as a creature alterable, and capable either of happiness or misery, and fit to bee disposed of by God, who is Lord of his own, to any supernatural end; yet both agree in this; First, That there was an eternal separation of men in Gods purpose. Secondly, That this first decree of severing man to his ends, is

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an act of sovereignty over his creature, and altogether independent of any thing in the creature, as a cause of it, especially in comparative reprobation, as why he rejected *Judas*, and not *Peter*; sin fore-seen cannot bee the cause, because that was common to both, and therefore could bee no cause of severing. Thirdly, all agree in this, that damnation is an act of divine justice, which supposeth demerit; and therefore the execution of Gods decree is founded on sin, either of nature, or life, or both. My meaning is not to make the cause mine, by unnecessary intermeddling; The worthinesse of the men on both sides is such, that it should move men to moderation in their censures either way; Neither is this question of like consequence with others in this business, but there is a wide difference between this difference and other differences. And one cause of it, is, the difficulty of understanding, how God conceives things, which differs in the whole kind from ours, hee conceiving of things, altogether and at once without discourse, wee one thing after another, and by another. Our comfort is, that what wee cannot see in the light of nature, and grace, wee shall see in the light of glory, in the Univerſiey of Heaven; before which time, that men should in all matters have the same concept of things, of this nature, is, rather to bee wished for, than to bee hoped. That learned Bishop (now with God) that undertook the defence of Mr. *Parkin*, hath left to the Church, together with the benefit of his labours, the sorrow for his death, the fame of his worth; an example likewise of moderation, who though hee differed from Mr. *Parkin* in this point, yet shewed that hee could both assent in lesser things, and with due respect maintain in greater matters. If we would discern of differences, the Church would bee troubled with fewer distempers; I speak not as if way were to bee given to *Forſtian*, lawless, licentious liberty of Prophecy; that every one, so soon as hee is big of some new conceit, should bring forth his abortive monster: for thus the pillars of Christian faith would soon bee shaken, and the Church of God, which is a house of order, would become a Babel, a house of confusion. The doleful issues of which pretended liberty, wee see in *Polonia*, *Transylvania*, and in Countries neerer hand. Wee are much to bleſs God for the Kings Majesties firmenes this way, unto whose open appearing in these matters, and to the vigilancy of some in place, we owe our freedome from that schism, that troubleth our neighbors. But for diversity of apprehensions of matters far remote from the foundation; these may stand with publike and personal peace. I will keep the Reader no longer from the Treasure; the blessing of heaven go with it, that through the good done by it, much thank giving may be to God, in the Church, Amen.

Graves Inne,

R. SIMES.

The

The Doctrines gathered out of this Commentary, upon the first Chapters of the EPHESIANS.

Verse 1.

Doct. 1 Ministers must inculcate to themselves, and to those with whom they have to deal, that their calling is from God.

2 The quality of the person that brings the matter of this Epistle to us, is that he is an Ambassador of Christ.

3 Wee must account it our greatest dignity that we belong to Christ.

4 It is the will of God that doth assign to us our several callings.

5 All the members of the visible Church are to be Saints.

6 In the most wicked places, God gathereth and maintaineth his people.

7 It is faith in Christ alone which maketh men Saints.

Verse 2.

Doct. 1 It is the duty of Christs Ministers to bless the faithful children of the Church, as in the name of God.

2 The most holy and justified persons have need of grace.

3 The most excellent thing to be sought for, above all other, is the favour of God that his grace may be with us.

4 True peace is a most singular blessing.

5 All true peace is that which is bred in us from the knowledge of Gods love toward us.

6 God our Father, and the Lord Jesus Christ are the authors of true peace.

Verse 3.

Doct. 1 A good heart must be ready on consideration of Gods benefits to break forth into praises.

2 Every Christian heart is to magnify God, in that hee hath been the God of Christ our Lord.

3 The sense and knowledge of Gods blessing us, is it which maketh God bless us again.

4 Our Heavenly Father blesseth all his children.

5 The faithful ones, and sanctified, are they who are blessed of the Father.

6 Spiritual benefits make the regenerate man thankful.

7 All our blessings are given us in the heavens.

8 God dealeth liberally with his children, giving them all kinde of spiritual blessings.

9 Wee come to be blessed in and through Christ our Lord.

Verse 4.

Doct. 1 Our Election is a blessing worthy all thankfulness.

2 The Elect are such who have true faith and holiness.

3 The grace of Election beginneth with Christ, and ascendeth to us in him.

4 Gods love born us in Christ, is not of yesterday, but before all worlds.

5 God hath of Grace chosen us to the supernatural life.

6 God hath not only chosen us to this life, but to the perfection of it.

7 God hath of grace taken us to this life, that wee shall live in his glorious presence.

Verse 5.

Doct. 1 God doth first love us to life, before the means bringing us to life are decreed.

2 God hath not only chosen some, but ordained effectual means, which shall most infallibly bring them to the end to which they are chosen.

3 Such wee may say are predestinated, who have believed, and are sanctified.

4 God hath determined before all worlds, to bring us to this, that wee should be his adopted children.

5 The life which God hath ordained by means prepared to bring us unto, is a life coming immediately from his grace.

6 God out of his meer good will, doth determine both the end and all the means by which he will bring us to the end.

Verse 6.

Doct. 1 All the Lord did from eternity intend about man, hath no end but his own glory.

The Doctrines of this Treatise.

2 God doth generally intend the praise of his grace, in all such who are predestinated by him.

3 The attributes of God are his essential glory.

4 That grace which in time doth work all good things for us, is the same which before all time did purpose them to us.

5 The grace of God doth bring us to receive favour and grace, in and through his beloved.

Verse 7.

Doct. 1 In Christ is to be found deliverance from all spiritual thralldome.

2 All of us are by nature no better than in a spiritual captivity.

3 We have deliverance from our spiritual thralldome by Christ.

4 That by which wee are ransomed and redeemed, is the blood of Christ.

5 To have our sin forgiven, is to be redeemed and set free from all evil.

6 Every beleever in Christ receiveth forgiveness of his sins.

7 God from his rich grace giveth us pardon of sin.

Verse 8.

Doct. 1 God giveth pardon of sin to none, to whom he first hath not given wisdom and understanding.

2 True wisdom and understanding are gifts of Gods grace in Christ Jesus.

3 God doth give wisdom and understanding plentifully to us, whose sins he forgiveth.

Verse 9.

Doct. 1 God worketh saving wisdom in none in whom he speaketh not the doctrine of wisdom, the Gospel of salvation.

2 The doctrine of our salvation through Christ is a hidden secret.

3 The reason why God revealeth or openeth the Gospel to any, is his most gracious pleasure, within himself.

Verse 10.

Doct. 1 God hath set seasons wherein hee will accomplish all his purposed will.

2 God by opening us the Gospel doth bring us his Christ.

3 Who soever have him or shall be gathered to Christ, they are brought to him by opening the Gospel.

4 Wee are gathered together as fellow-

members each with other in Christ.

Verse 11.

Doct. 1 Being in Christ we finde not only righteousness in him, but life everlasting

2 The way to find our selves predestinated before all worlds, is to find that wee are called, justified, sanctified.

3 Every thing which cometh about, is Gods effectual working.

4 What God worketh or willet, hee doth it with counsel.

5 What God willet once, that he effectually worketh.

Verse 12.

Doct. 1 To be brought to faith before others, is a prerogative which persons so called have above others.

2 The end of all our benefits we attain in Christ is this, that we may see out his glorious grace and mercy towards us.

Verse 13.

Doct. 1 God by our hearing his word, doth bring us to be partakers in his spirit.

2 The word of the Gospel is that which being heard, bringeth us the quickning spirit.

3 All Gods promises made in Christ, are true and faithful.

4 It is not enough to hear, but wee must beleve, before we can be partakers of the good spirit of Christ.

5 The faithful are as it were by seal confirmed touching their salvation and full redemption.

6 The holy spirit, & the graces of the spirit are the seal assuring our redemption.

Verse 14.

Doct. 1 The spirit doth not only as a seal but as an earnest penny given us from God, confirm unto us our heavenly inheritance.

2 The spirit abideth with us as a pledge confirming us, till our full redemption.

3 Here below the faithful feel not themselves fully delivered.

Verse 15.

Doct. 1 Ministers must labour to know how grace goeth forward in those with whom they have to deal.

2 The Ephesians saith is occupied about the

The Doctrins of this Treatise.

the Lord Jesus Christ.

- 3 Faith and love are never dis-joynd, but go each in hand one with another.
- 4 The love of true believers is set on the Saints, yea on all the Saints.

Verse 16.

- Doct. 1 The grace of God in others must move Christians, especially Ministers, to be thankful to God.
- 2 Christians are to help each other with prayer, especially Ministers their converted people.
 - 3 We must with perseverance follow God in those things we pray for.

Verse 17.

- Doct. 1 We must so consider God, when we come to him in prayer, as that we may see him in the things we desire.
- 2 Even true believers have great want of heavenly wisdom.
 - 3 We have need not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of us.
 - 4 It is even God by the Spirit of Christ, who worketh in us all true wisdom.
 - 5 To grow up in the acknowledging of Christ, is the way to attain the more full measure of the Spirit in every kind.

Verse 18.

- Doct. 1 They whose spiritual light is restored, have need still to depend on God, that their eyes may be further and further enlightened by him.
- 2 Even true believers know not at first, in any measure, those hopes which are kept in heaven for them.
 - 3 There is no grounded hope, but only of such things as God hath called us to obtain.
 - 4 The inheritance kept for us is abundantly glorious.
 - 5 The Saints are they to whom belongeth the heavenly inheritance.

Verse 19.

- Doct. 1 Gods believing children know not at first, anything clearly, the great

power of God which worketh in them.

- 2 They in whom the power of God worketh, are true believers.
- 3 It is the effectual working of Gods almighty power, which bringeth us to believe.

Verse 20.

- Doct. 1 The self-same power put forth in raising Christ our head, is that singular power which raiseth us.
- 2 God doth lead his dearest children to the depth of wiferies, before hee send relief.
 - 3 God never so leaveth his, but that hee sendeth salvation in due time.
 - 4 God doth make the abasement of his children bee the fore-runners of their greatest glory.

Verse 21.

- Doct. 1 Our Saviour Christ as man, is taken to have prerogative before every other creature.
- 2 Christ not only as God, but as man also, hath power over every creature.
 - 3 Christ is crowned with Glory at Gods right hand before and above all things.
 - 4 There is a world to come in which Christ, and those who are Christs, shall reign for ever.

Verse 22.

- Doct. 1 Christ is made as a head, having a more neer and communicative sovereignty over believers, than over any other.
- 2 God of his grace hath not onely given us a head, but such a head to whom all things are subject.

Verse 23.

- Doct. 1 As Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof he is the head.
- 2 Christ doth not count himself full and compleat, without all his faithful members.
 - 3 Whatsoever thing is in us as Christs, all of it is from Christ.



A
COMMENTARY
UPON
The first Chapter of the Epistle of St. Paul
TO THE
EPHESIANS.

CHAP. I. VER. 1.

PAUL, an Apostle of Jesus Christ, by the will of God, to the Saints of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus.



BEFORE the words be entered, it is fit to premise some few words concerning 1. The Occasion. 2. The Scope, And 3. The Method of this Epistle. First, The Occasion was the state of the Church, foreseen by Paul, *Acts 20. 2 Pet. 1. 15.* Secondly, The Scope is to teach them the Doctrine of Gods most rich Grace, and to stir them up to every duty, in way of thankfulness. The parts of the Epistle are three. 1. The Preface, in the two first verses. 2. The matter or substance of the Epistle which reacheth from the third verse, to the one and twentieth of the sixth Chapter. 3. The Conclusion, thence to the end. In the Preface three things are contained. 1. The Authors name, who is described by his office, *an Apostle*, which is further amplified; first, from the person to whom hee appertained, or for whom hee was employed: secondly, from the efficient cause, by which hee was made an Apostle, *the will of God*: This answereth to our subscriptions, for wee write our own names under our letters. 2. The names of the persons to whom hee writeth, who are first propounded more briefly, with the place they were at, *Saints at Ephesus*; secondly, it is expounded more clearly whom hee meaneth by Saints, not such as are written in the Popes Kalender, having divine honour done them, but such as are faithful in Christ. Again, these words may seem to lay down persons, first, more specially, as the Saints at this place; secondly, more indefinitely and generally, as true believers on Christ every where; but the note of quantity wanteth to make this sense: for Paul would have spoken in this manner. To the Saints at Ephesus, and to all that beleeve on Christ, if this had been his meaning, as *1 Cor. 1.* This part of the Preface answereth to our superscriptions wherewith wee endorse

Doctrines of
the 1. verse.

doth our letters; for on the back of our letters wee use to expresse the name of our friend to whom they are directed. The third thing in this Preface is his salutation. The words of this verse needing no further explication, wee will rise out the chief instructions, which offer themselves to our observation, and so pass on to the second Verse.

Doct. 1.

First, That *Paul* doth use to set forth his calling, before hee entereth his matter with them, it doth teach that Ministers must inculcate to themselves, and such as they have to deal with, their callings from God. *St. Paul* doth not text this forth in the forefront of every Epistle; *Paul, a servant of Christ: Paul, an Apostle of Christ*, but that hee found it a fit thing to be proposed, both for his own sake, and theirs with whom hee had to do: Even as Civil Magistrates do give out their Writs in the Kings name, with mention of the Office they bear under him, to the end that due respect might be given him of the Subject: So this great Church-officer doth mention what place hee hold under Christ the King of his Church, that the things delivered by him might be accordingly received: In a word, this is good for the Minister himself, and for the people: How can hee speak the words of God, as the mouth of God, with reverence, and all authority, if hee consider not that

Reason. 1.

Doct. 2.

God hath commanded to him this peece of service? 2. The Ministry is a work so weighty, that no man of himself is sufficient for it. Now what can more assure mee that I shall be made able, than to look at God who hath called mee to such an office? Princes call not their Subjects to any service, but that they see them furnished with things requisite. 3. And lastly, Whereas the difficulties and enmities which encounter faithful Ministers are many; how could they look to be shielded against all, but by holding their eyes on him, who hath called them? For people, this is behoofeful, for it maketh them sanctifie God in hearing, while they look not so much at man, as at God teaching by man, *Act: 10. 33. 1 The: 2. 13.* It maketh them obey those that are over them, when they have conscience of this, that God hath sent them; as a servant, when hee thinketh his Lord or Lady hath sent any to him, doth readily do that hee is commanded.

Use.

The Use of which is to stir up Ministers wisely to teach this, and lay it as a foundation: People likewise must willingly hear it; for, to acknowledge Gods call in such as minister to them, is their great advantage. When wee harp on this string any thing much, then people think it a spice of Pride, and vain-glory in us, coming only from hence, that wee think our selves not enough respected; thus *Paul* himself might have been misconstrued: What? nothing but *Paul* an Apostle? cannot *Paul* have the office of Apostle, but all the Town must be of Counsel? But as Saint *Paul* feared not to prefixe this, howsoever his custome might be depraved; so must wee imitate the same; in prudent proposing the Ministry wee have received from God, though evil minded men misinterpret the fact, to their own destruction.

Doct. 2.

Paul an Apostle. Observe more particularly, first, the quality and degree of him, who bringeth the Doctrine of this Epistle to us; Hee is an Apostle, one of the highest degree, an Ambassador of State, sent from Christ, for so the word signifieth. Look as Kings have their superiour and inferiour Magistrates, from the Chancellor, to the Constable; so Christ, the glorious King of his Church, hath diverse orders of Ministers, the order of Apostles being supream, and most excellent above any other, *Ephes. 4.* And look as Kings dispatch Lords Embassadors into other Countries, concerning important business; so the Lord Jesus, now about to ascend, did send forth his twelve Apostles, to publish the Charter of the world, even forgiveness of sins, and free acceptance to life eternal, to all such as would take their pardon forth, by a lively beleef. Many were the priviledges of these Apostles. 1. They were immediately, no person coming between, designed by Christ.

Priviledges of
an Apostle, 5.

Christ. 2. They were intallibly assisted, so that in their office of teaching, whether by word of mouth, or writing, they could not erre. 3. Their commission was universal, throughout all Nations, though the usual exercise thereof was limited and determined by Christ, doubtless for the greater edification of the Church. 4. They could give by imposition of hands, the gifts of the Holy Ghost, which *Simon Magus* would have redeemed. 5. They were eye-witnesses of Christ, and saw him ordinarily, and miraculously in the flesh, as *Paul*. That therefore a person of such quality, doth bring us these things; must stir us up to seek into them, and entertain them accordingly. Should the King send his mind by the meanest messenger, wee would receive it dutifully; but if my Lord Chancellour, or some great Statesman should in person publish his pleasure, wee would attend it more reverently. The Atheisme of these times is much to be lamented: Our superstitious ancestors, if the Popes Nuncio or Legate came amongst them, bringing the Popes blessing, indulgencies, reliques, such wares as were the mock of the world; Oh how were they received! how were their commodities (if I may so call them) entertained? But our Atheisme is such, that wee let these things lye by; many of us not asking after, nor vouchsafing to read with devotion these things which the true Legates of Jesus Christ have brought unto us, and left published for our sakes.

Gal. 3.

use.

Secondly, Wee see hence the firmness of all those things delivered in this Epistle; for, it was not so much the Apostle, as God in him, who indited these things: As when a lesson is sounded forth upon an instrument, it is not so much the instrument, as his who playeth upon it: So here, I preach not my self, but Christ the Lord, an *Apostle of Christ*, that is, an Apostle, whom Christ doth take and own as his Apostle; who is imployed about him; 2 *Cor. 4.* And indeed, this phrase doth import his being made by Christ, rather than include it; and therefore, 1 *Tim. 1. verse 1.* hee is said an Apostle of Christ, by the commandement of Christ; where an Apostle of Christ is an Apostle pertaining to Christ; now possessed of him, and imployed about him, having been advanced to this place by the ordination of God and Christ.

Now *Pauls* fact holding out this as his glory, that hee was Christs Apostle; doth teach us; That wee are to account it our greatest dignity, that wee belong to Christ. Wee see in earthly servitors, their glory is so much the greater, by how much their Lords and Masters are in greater preeminencie: Hence it is that wee sue for the cloath of Noble persons, especially, who are great favourites with the King: Wee see it so, and not without reason; for it is a matter of countenance, of protection; yea, if they bee in good place about them, of great emolument: But how much more glorious is this, to retain to the King of glory, and that not as a common servitor, but in some special place, very near him? What greater honour had *Moses*, *Abraham*, *David*, than that Gods name was called on them; *Abraham* the friend of God; *Moses* my servant, *David*, *Oh how thy servant loveth thy statutes!* *Psal. 119.*

Dost. 3.

Reason.

use.

Again, our duty that wee owe to the name of our God, doth require, that wee should truly confess this, and boast of it, as our highest preferment, that hee hath made us his servants: Let us therefore who are Christians, rejoyce, and triumph in this, that Christ hath taken us into his service. Men that belong to great persons, will bear themselves stout on it, and count it the height of their good fortunes; yet who seeth not, that unthankfulness creepeth into Noble breasts, or there could not bee found a young Courtier, and an old beggar? What shall bee our sin, if wee hold not up our heads with holy gladness of heart, that wee are entertained by such a Lord, who is faithful, whose largesse is, even above all heart can think to his true-hearted servants.

Use.

Again, This must rebuke such white-hearted Christians, who are ashamed of their Master, and work bee setteth them about; if any prophane ones bee in presence, who shrink in, and are afraid to bee known whole men they are: How far would these have been in the times of those first Christians, so full of persecution? Should our servants serve us thus, wee would pull their cloath over their ears, and send them packing.

Dott. 4.

According to Gods will.] Observe hence, that it is the will of God which doth assign to us our severall callings; for the Apostle doth acknowledge in this phrase two things; First, The Providence. Secondly, The free grace of God. Civil men will set forth the wisdom and bountifullness of their benefactors; those that rise by the Kings favour from one place to another; Oh how they will extol his Prince-like clemency: So this heavenly minde of the Apostle, every where is affected with the free grace of God, who did assign to him such a high calling as this was: the truth is, it is Gods providence, and goodness, which do design us to every calling, *Gal. 1. 15.* Even from his Mothers womb, did God set him apart, *Jer. 1. 5.* Before hee was born, did God decree him a Prophet; yea, the Smith that bloweth the coals, the Lord createth him, *Isa. 54. 16.* No wise man doth make a thing, but hee knoweth the ends to which hee will use it; much less doth the Lord make any of us, but hee knoweth to what ends hee will imploy us; and look as a wise governour in the family, setteth one to this work, in this place, a second to another, in a diverse place; so doth the Lord in this world, which is a peece of his household.

Wee must therefore hence bee stirred up to acknowledge the grace of God to us, and providence over us: If it reach to the hairs of our heads; much more so great a benefit, as the allotting of our callings is. Yea, it must bee a ground of contentation in every state of life, and of settled persevering in such callings in which wee have been trained, remembering that who so changeth his place unadvisedly, is like a Bird now from her nest, who may bee well weather-beaten before shee return: Yet when God doth orderly lead us to more free and comfortable conditions, wee are rather to use them, *1 Cor. 7. 31.*

Dott. 5.

Saints at Ephesus.] From this, that hee calleth the members of this Church Saints; Observe, that all the members of the visible Church are to be Saints. A Saint is inwardly a Saint, or by outward profession: Now Saint Paul was not ignorant that there were bad fish, as well as good, Chaffe, as well as Wheat, in this visible Church; nevertheless, hee doth well call them Saints: First, Because they were all by outward profession so, yea, and conformity, for ought wee know: Secondly, Because there were many true Saints: Now the better part, not the bigger, giveth the denomination. Wine and Water is called Wine: Gold and Silver Oare unfined, is called gold and silver, though yet much dross be intermedled with it. Look how a civil vertuous man doth not like to have in his house uncivill rake-shames; so the most holy God will not allow any in his family, openly unholy: Like Master, like Man; at least in outward conformity; and look as no man can think well to have Swine in his house, or Dogs and Swine come to board with the rest of his family: So here, open sinners, who after their names given to Christ, return to their vomit, they have no allowance from God to bee in his household: When wee see it otherwise, it is through sinful neglect of due censures, and such as have the power of them shall answer it. But here the Brownists must bee answered, who reason thus; *Every true visible Church standeth of visible Saints; Our Churches stand not of visible Saints; Ergo, They are not true, and by consequent to bee separated from.* The proposition hath a double sense: First, Every true Church hath in it some visible Saints, thus it is true; but then the second part of the reason is false; ours have in them no visible Saints. The second sense is, every true visible Church standeth, or hath in it only visible Saints.

Reas. 1.

Reas. 2.

Saints, standeth, intirely of these, no others any way intermingled: Now if one understand this *de jure, via.* of what kinde of persons the Church should stand; it is true, but if it bee understood of that, which through iniquity of some men, falleth out in the Church, then it is false: For, the Church of *Corinth* was a true visible Church, while the incestuous person remained uncast forth, though hee was of right to have been excommunicate: And how absurd it is that one sinner, by the negligence of some uncast forth, should degrade a thousand from the dignity of a Church?

This Doctrine then, that the members of the Church are to bee Saints, *Vse. 1.* doth let us see the fearful estate of many amongst us, who like as they tell of *Halifax* Nuts, which are all shells, no kernells; so these profess themselves Saints, but their ignorance, their idle courses, their riots, their blasphemies, proclaim that there is nothing within which belongeth to a Saint. Nay, many will not stick to profess they are none of the holy Brother-hood, to jest at such as endeavour to holiness; saying, that *young Saints, prove old Devils*: It is a wonder that such hellish Owles dare flye in the Sun-shine of so Christian-a profession as is made amongst us.

This letteth us see what wee must endeavour to, even that wee profess. We *Vse. 2.* hate in civil matters, that any should take upon him that hee is not seen in, wee count it a gross kinde of counterfeiting: Let us take heed of taking on us to bee Members of Gods Church, and Saints, when wee have no care to know God, and get our hearts cleansed from all filthy sinful corruptions that reign in them: The rather let us do it, for our pride, covetousness, injustice, drunken sensualities, they are double iniquities, and make us more abominable than Turks, and Heathens. Whether it is more odious for a single Maid, or married Wife to live in uncleanness? it is naught in both, but most lewd in the latter; shee doth not only defile her body, but violate her faith which shee hath given to man, and that in sight of God: Thus for us, who profess our selves Saints, married to God; for us to live in the lusts of our own hearts, doth exceed all Turkish and Heathenish impiety; They are loose and free (as I may say) they have not entred any Covenant with the true God, in Christ.

Wee see the vanity of many, who think they are not eyed so strictly as *Vse. 3.* others, because they make not so forward profession: Warn them of an oath, of wanton dissoluteness, they slip the collar with this, that they are not of the precise Brother-hood; yea, they allow themselves in that, for which they will bee on the top of another, because they profess no such matter, as the other doth; but this is their gross ignorance: Ask them whether they will bee members of the Church; they answer, yea, if thou wilt bee a member of Gods Church, thou professest thy self a Saint; and what profession I pray thee can bee more glorious?

In Ephesus. This was a Mother City, famous for Idolatry and Conjuring, as the *Acts of the Apostles* testifie; so given to all riot, that it banished *Hypocrites*, in no other consideration, but that hee was an honest sober man. This people were so wicked, that Heathens themselves did deem them from their mouth, worthy to bee strangled, yet here God had his Church.

Observe then, that in most wicked places, God gathereth and maintaineth his people: Thus when the world was so wicked, that the patience of God would bear no longer; the Lord had a *Noah* in it; thus hee had a *Melchisedech* in Canaan, a *Lot* in Sodome, a *Job* in Uz, a Church in Pergamus, where the Devil had his Throne; where God hath his Church; wee say, the Devil hath his Chappel: so on the contrary, where the Devil hath his Cathedral, there God hath his people. Look as in nature wee see a pleasant Rose grow from amongst the thorns, and a most beautiful Lillie spring out of stony waterish places: Look as God in the darkness of the night maketh beauti-

full

full lights arise; so here in the darkeſt places hee will have ſome men who ſhall ſhine as lights, in the miſt of a perverſe generation. This God doth firſt in regard of himſelf, that he may diſplay his mighty power and wiſdome ſo much more clearly: Thus in the creation to bring the creature out of nothing, lights out of darkneſſe, did diſplay the riches of his almighty power, goodneſſe, and Wiſdome. In regard of the Saints, that they may more clearly diſcern his great grace to them, who hath ſo ſeparated and altered them from ſuch, with whom they formerly converſed. In regard, of the wicked, that by the example of theſe, the World may be condemned in their unbeleefe and unrighteouſneſſe, and all other darkneſſe, which they choſe rather than light; as *Noah* is ſaid to have condemned the old world, while hee builded the Ark, of the impenitency and careleſſe unbeleefe, which they lay in, without reſpect to Gods threatning, *Heb. 11. 7.*

Uſe 1.

The Uſe is, firſt, that we ſhould not bee diſcouraged if we live amongſt factious perſons, in wicked towns, lewd families; Being made by Gods grace new creatures, wee muſt rather wonder at his power, wiſdome, grace unto us; and no doubt but that hee who hath kept his in the wickedest places, will keep us alſo. Secondly, We muſt think of our happineſſe if wee did uſe it, above theſe; they did dwell pell-mell, Heathen and Chriſtian under one roof, whereas we live with none but ſuch, for the moſt part, as profeſſe the Chriſtian name, *Ergo*, In many regards our condition is farre eaſier.

Identice, formaliter.

Now he commeth to explain whom he meaneth by Saints, deſcribing them from their faith in Chriſt: *To the faithful in Chriſt*: For thoſe words are added, firſt, to point at the root of ſanctification, which is Beleefe; Secondly, to diſtinguiſh Gods Church from the Synagogues of the Jews, who profeſſed faith towards God, but not in Chriſt Jeſus; and he doth ſpecially note out the Saints by their faith in Chriſt Jeſus; for, whoſoever is faithful is a Saint, and whoſoever is a Saint, is faithfull, though to be a Saint, and to be faithfull, are not properly and formally both one.

Doct. 7.

Terminum non obiectum.

Fides non formaliter ſed effective ſanctificat, Chriſtum ſiquidem apprehendit per quem formatur juſtificationis, ſanctificationis effective.

Obſerve then that he calleth thoſe Saints whom here he deſcribeth to bee faithful ones in Chriſt; that is, faithful ones, who are through faith united with Chriſt, ſo that he dwelleth in them, and they in him: for *(in)* Chriſt, noteth rather the effect of their faith, than the Object. Obſerve then who are the true Saints, *viz.* all who by faith are in Chriſt Jeſus. Saints, and faithful ones, are carried as indifferent with the Apoſtle, *Col. 1. 2.* and elſewhere. For though the formal effect of faith be not to ſanctify, whence we are denominated Saints; but to juſtifye, whence we are called righteous, through forgivenenſe of Sin, and adoption unto life, yet faith effectually produceth our ſanctification; whereupon we have the name of Saints. Three things go to this: 1. The purifying of the heart: 2. The profeſſion of outward holineſſe: 3. Holy converſation: Now *Gal. 15. 9.* by faith our hearts are purifyed; for, as a counter-poyſon comming in, the poyſon that is weaker is expell'd; and as the Sun riſing, the darkneſſe of the night is expell'd and vaniſheth; ſo Chriſt, the Sun of righteouſneſſe, by faith ariſing in our hearts, the ignorance and miſts of ignorance are diſperſed and flye before him.

Secondly, Faith begetteth profeſſion of holineſſe; Having the ſame ſpirit of faith; we cannot but ſpeak, ſaith the Apoſtle; and beleeving with the heart, and confeſſing with the mouth, go together.

Thirdly, Holy converſation ſpringeth from faith; If you have learned Chriſt as the truth is in him, you have ſo learned him as to put off the old man, and to put on the new. Faith worketh by love, even as a tree hath both his leaſe and fruit. And as if a tree ſhould be changed from one kind to another, the leaves and fruit ſhould likewiſe be changed, as if a Pear-Tree ſhould bee made an Apple-Tree, it would have leaves and fruits agreeing to the change made in

in it; so man by faith having his heart purified, made a tree of righteousness, he hath his leaves and fruit, leaves of profession, fruit of action. So, again, a man as a new tree, set into, and growing out of Christ, beareth a new fruit, he converteth in holiness and newness of life. Thus you see how those that are faithful, are also Saints, because by faith their heart is purified, their profession and conversation are sanctified: wherefore such believers who are mockers of Saints, who will not be accounted Saint-holy; and such who are not changed into new Creatures, walking in newness of life, they may well fear that their beleeve is not true, such as doth unite them with Christ; for whosoever is a true Believer is a Saint; whosoever is by faith in Christ, is a new creature. We would be loath to take a slip, or be deceived with false commodities in a twelve pound matter: Let us be here no less diligent, that we take not an ungrounded fruitless presumption, for a true faith, which resteth on Gods word, made known and is effectual to the sanctifying of the believer.

Secondly, Hence we see the vanity of the Papists, in transferring and appropriating this name of Saints, to those whom the Pope hath put in his Kalender, and to whom he hath adjudged Divine honour, holidays, invocation, candles, Churches, &c. these Saints were not heard of in Saint Pauls time: A man may be in hell who hath all such things performed about him. Saints are Triumphant, or Militant; Triumphant, such who now walk by sight, enjoying the presence of God, Angels, Spirits of the righteous departed, who have now rested from all the Labours of their militant condition. Militant, who walk by faith in holy profession and conversation, holding Christ their head, by whose power, apprehended by faith, they are kept to Salvation.

This may strengthen us against temptations, from our imperfections, the Lord doth reckon of us and doth hold us as Saints, hee that by faith hath put on the Sunne of righteousness, is more clear and bright than if he were arraigned with the beams of the Sun. Again, though we have sinnes too many, yet the better part giveth the name. Corn-fields we see have many weeds, yet we call them Cornfields, not fields of weeds: so here, yea Grace, though it seemeth little over that sinne sheweth to bee, yet it will in time overcome it; as Carloc is much higher than the Barly, yet the Barly getteth up, and killeth it: The spirit that is in us from Christ, is stronger than the spirit of the world.

Now the salutation followeth, which standeth of an Apostolical blessing, which he ever giveth the Churches. In it two things are to be considered: First, the things wished: Secondly, the persons from whom they are desired, *God the Father, and the Son.*

Observe first in General, that it is the duty of a Minister of Christ to bless the faithful children of the Church, as in the name of God: This for the substance of it was not proper to the Apostle, no more than to be a spiritual father was appropriated to them, much less doth it belong to the Pope, as the times of superstition imagined, but to every faithful Minister, who is a shepherd and instructor, and so in the place of a spiritual Father. *Numb 6. Aaron and his Sonnes shall bless the people in my name.* As God hath given a power to the natural Parents to convey good things to their children; *Honour thy Father that thy daies may be long,* or that they may prolong thy dayes by their blessing, deservedly comming upon thee; so God hath given spiritual fathers a power of blessing, yea, and of anathematizing or cursing the children of the Church, who so deserve, and that effectually: so that Paul maketh good what they do in this kinde. This good *Anna* found; *1 Sam. 1. 17.* when shee had meekly answered so harsh and false a suspicion, *The God of Israel grant thy request,* saith *Elis.* and shee glad of the favour shee had found in his sight, went away, and it was presently granted. For more distinct conceiving of the matter, I will briefly shew, 1. what this blessing is, 2. On what it is grounded. It is a ministerial act, which doth apply Gods bless-

Use 1.

Use 3.

Doct. 6.

Vers. 3

blessing to the well deserving children of the Church, and entreath them into the assured possession, through faith, of Gods blessing toward them: which doth apply I say; for it differeth thus from a Prayer, a Prayer seeketh to obtain the things for us, this doth in Gods name apply and assure our faith that the blessing of God is upon us, and shall graciously follow us: When the Minister intreateth forgiveness of sinne, it is one thing; when again he doth assure a repentant heart that God hath done away his sin, this is another thing: in the one he seeketh to obtain this benefit for the party, in the other he doth assure the party that it is now applied in him.

Ordi- g Publik
nary, & private

Private is but a
wish or prayer.

The grounds are two. 1 The spirit of discerning, I mean ordinary, not miraculous, which maketh them by fruits see who are such members of the Church, whom God doth promise to bless: The second is, the authority which God hath put upon them, who will have them to be his mouth and instrument, whereby hee will both ascertain his children of their blessednesse from him, as likewise execute it in them. Now from these two, that I discern a child of the Church, to whom blessing pertaineth, and know my self to bee his mouth to signifye it, and instrument with whom hee will concur to produce it, from these two it is, that this act of blessing springeth, be it a blessing in general given, or singularly applyed. And hence you may see a difference betwixt our blessing, and the Patriarks propheticall blessings, for their blessings were grounded upon a Revelation, in them made, of things that should befall their posterity.

The Use of this is to rebuke the foolish custome of running forth before the Ministers of God have given their blessing: What a miscreant would he be held, that would not suffer his Father to bless him, so farre were he from seeking it at his hand? It were not allowable behaviour, if the Church were about to curse them, and make them as utter execrations.

Use, 2.

Secondly, This letteth us see that wee must not lightly let pass the blessing of the Minister, but strengthen our faith by it, and bee glad that it cometh upon us. Doth not every vertuous child rejoyce, and know themselves the better, that the blessings of their fathers and mothers have been heartily given them? so shouldest thou further thy self in the faithful perswasion of all good towards thee, that the blessings of such who are the spirituall fathers, have come upon thy head. In times of superstition, every hedge-Priests blessing was highly esteemed, if he had given his benediction in *Nomine Patris, Filij, & Spiritus sancti*, how well they thought themselves? but as every where else, that which they superstitiously and idolatrously often magnified, that the Atheisme of our time utterly neglecteth. Thus in General, now in particular.

Doct.

First, Note that he wisheth them Grace whom he had called Saints and beleevers in Christ. Whence observe, that the holiest justified persons have need of Grace. The Papists will grant it meer grace in comparison that our sins are forgiven, and that we have the spirit of Grace given us; but after this they say we have to deal with justice, from which we must expect eternal life. A miserable Doctrin, Grace is in the beginning, grace is in the middle, Grace is in the ending. A Christian man may be considered in three distances of time. 1 In the time of his conversion. 2 In the time betwixt his beleeving and receiving the end of his Faith. 3 In the time when God will give him the Crown of glory, life eternal. Now for the first, all grant that we enter by faith into grace; but for our after time, that we stand not under justice, but grace, it is manifest, *Rom. 5. 2.* in which grace also we stand: At the day of judgement, that wee have to deal with mercy, not with justice it is manifest, *2 Tim. 1. 18.* where the Apostle prayeth, that the Lord would shew *Onesiphorus* (a most godly man) mercy, in the day of judgement, and life it self, the very thing wee come to. Now the gift of Gods spirit whereby we come to it, is called grace,

Rom.

Rom. 6: the end; life eternal; not a stipend, but *gratia*, a gift of grace; thus it is one way cleared. Again, in what should grace manifest it self, but in these three things. First, In forgiving sin; Secondly, In attaining life; Thirdly, In continuing in the present grace. Now when we are converted, we have need of forgiveness of sin, otherwise what need we to pray, *Lord forgive us our trespasses*? Beside, every Saint findeth himself sold under sin, and that as an evil within the will of him, which cannot therefore increase his merit, but maketh him more guilty; for Heaven wee have no need of grace, for according to the Law, continue in all perfectly to do them, and live, none conscious of sin can hope to live this way. Now for persevering in state of grace, wee have need of grace, for this wee cannot deserve; but as Gods gracious pleasure made him to come unto us, so it maketh him abide with us, to accomplish his good work, which should hee not, all would come to nothing in us: For as the soul entering into the body, giveth it life, sense, and motion, which presently cease in the body, if the soul be departed: So here, God the soul of our souls, returning to them, doth produce by his spirit, a life of grace, which would presently be extinct, if he should forsake them.

The Use is, to let us see the fearful estate of the Papists, who make Christ and his Grace last no longer than till they are (as they think) enabled to justify, and save themselves by course of grace, according to the Law: They account it Grace, that God would enable mee, rather than another to come effectually to life, but no Grace that I come to life as when I might sell a horse to many, it is my favour that I will sell him to one, and not to another; but it is not my favour that hee hath the horse which buyeth, and *ergo*, by force of communicative justice is to have him. Thus they say, it is Gods grace that hee will have some to have life, and give them wherewithall to buy it, but that they have life, is justice, not his grace. Poor souls, thus they forsake their mercies, besides that, they make mercy to have nothing to do at the day of judgement, and life it self not to bee grace, contrary to that which is above named.

Wee learn hence, ever to humble our selves, and flye intirely to Gods mercy; let us confesse our selves miserable, unprofitable servants in a thousand regards, having nothing but grace to cleave unto. The Arch-Papists confesse, that for uncertainty of our own righteousness, and danger of vain-glory, it is the safest, to trust only on Gods mercy in Christ; surely let us take the safest way; I would never trust my soul to them, who will not go the surest way to work in their own salvations.

Observe 3. From this, hee doth wish grace with them, when hee would wish them the greatest good; Observe, I say, what is the most excellent thing which is to bee sought, afore all other, *viz.* the favour of God, that his grace may bee with us. To open it before wee discourse of it: Grace joynd with pity, doth signifie Gods love only, so far as it is a fountain, from whence springeth his pity to us in misery; out of which mercy hee doth; when now wee are miserable, save us; thus, grace is toward us; thus grace soundeth nothing but love, and the object of it is more general; for grace is toward us, and every creature, in innocency, and misery; but mercy is only toward us, as wee are considered in misery; unless the preserving the mutable creature subject to fall, may also bee an object of mercy; but when grace is put indefinitely, then grace includeth mercy in it; for mercy is but grace restrained and limited to man, as in misery; the difference is rather in our manner of containing themselves. Now wishing them grace, out of which came true peace; hee wisheth three things. 1. That God himself should bee still mercifully and graciously inclined to them, for God is love, 1 John 4. 16. 2. Hee doth assure them of all effects of Gods Grace and Love towards them,

Use.

Gratia cadit in
actum voluntatis
divinae, non
in objectum.

Use. 2.

Doct. 3.

them, partly in procuring them all things that were good; the grace of the Father of lights, being as a Sun, *Psal. 84. 2.* partly in protecting them from all evil; this favour being as a shield, wherewith the Saints are compassed about, *Psal. 5. 13.* 3 In Grace, is included the signification, the report of his Grace, in such sort, as that they might have the sense of it, that is, displaying it on their heads as a banner; the shedding of it into their hearts, the lighting of his countenance upon them, *Lam. 2. 4. Rom. 5. Psal. 4.* Thus when wee wish him that hee may be in their love, inwardly affected, holpen with the fruits of their love, and courteously and kindly intreated, in regard of loving usages, which is the signification of their love; for if God should love us, if hee should do us good, and sheild us from evil, yet should hee hide this from our sense and experience, wee could not have this peace, which is next mentioned. Now then, wee may better see that this love of God, is above all things to be desired; there is no lack in this love, no good thing shall be wanting unto us; nay, if evils in our taste be good for us, wee shall not want them; as the love of a Parent maketh him when need is, provide bitter Physick for his child, as well as other contentments: No evil shall have access; no, if things good in themselves be harmful for us, they shall not have access to us; as the love of a Parent layeth away a Knife, which is a good thing in it self, out of the reach of his child, for whom it were hurtful: All things which to our sense, and in themselves are evil; this love maketh them work to our good: If the skilful Art of a Physitian may make of a poisonous Viper a whole some Treacle; no wonder if Gods gracious love, turn even the Devil himself to become a helpful instrument, setting forward our perfection, *1 Cor. 13. 9.* In a word, it maketh a little estate great riches, every estate contentful: A little thing given as a token of the Kings good will, do wee not prize it more than thrice the value of that, which is no pledge of his favour? And when the love of a sinful man is of such force, that many a woman while shee may enjoy it, feeleth beggery it self not grievous: What a force is there in the grace of God, while it is perceived, to make us finde no grievance in greatest extremity? Whereas without this, were a man in a Paradise of the earth; with all the good of it, all were nothing. There are Noble men in the Tower, who may ride their great Horses, have their Ladies, fare deliciously, and want not for wealth, yet because they are out of the Kings favour, no wise man would be in their coats, none esteemeth their state happy: How much more then are all things of no value, if they be possessed without this favour, of which wee treat? This grace is our life, it is better than life: As the Marigold openeth when the Sun shineth over it, and shutteth when it is with-drawn; so our life followeth this favour; we are enlarged, if we feel it; if it be hidden, we are troubled. Finally, that which the Kings favourable aspect doth in his Subject; that which the Sun and Dew do in the Creatures of the earth, which they make to smile in their manner; the like doth this grace, through all the world of spirits, who feel the influence of it.

Which doth let us see their feareful estate, who walk in their natural conditions, children of wrath, never seeking to be reconciled to God. If we stand in mans debt, and in danger of the Law, we will compound the matter: If we are faulty towards some great person, and out of favour, O how will we turn every stone, and use the mediation of all we can, to procure us good will with them? Here we are otherwise, and like these impudent adulteresses, we care not to return into favour with our Husband, with God, from whom we are most disloyally estranged.

We must hence be exhorted above all things to seek Gods grace; the better it is with us, the more need we have to seek him with reverence; for, look as we have no less need of the Sun to continue with us, than we may have

Psal. 17. 15.

Psal. 4.

Psal. 63.

Use 2.

Use 2.

have light still continued, then wee had need of it to rise over us, that our light may bee begun: So wee want Gods gracious presence, as much to continue our comforts, now wee have them, as wee did at the first to beginne them. Now, if you ask by what means wee may grow up in favour with God? I answer: First, Wee must every day shew unto God that well beloved of his, in whom hee is well pleased, from whom favour floweth upon all his, as the ointment trickled down from the head, on the garments of *Aaron*. Secondly, Wee must provoke our hearts earnestly to petition for this; *Seek my face; Lord, I will seek thy face*. Thirdly, Wee must grow up in conscience of our vilenesse to bee humble; *God resisteth the proud, and giveth grace to the humble*, that is, sheweth favour: As the lowest vallies are blessed with the happiest influence of the Heavens; so here, the contrite humble spirit, is the place God delighteth to let his grace dwell in. Fourthly, Wee must labour daily more and more to depart from evil, and purge our hearts from all the corruptions which remain in them; *The pure in heart shall see God, even the light of his countenance, in grace and glory*. Look as a clear transparent thing, as Chrystal, hath the light comming through it, which cannot peirce through grosser bodies: So in those hearts which are the purest, shall this light of Gods countenance diffuse it self most abundantly.

Means to grow
up in favour
with God.

Psal. 105. 4.
Psal. 27. 8.

Isa. 57.
Luke 1.

Mat. 5.
Heb. 12.

And Peace.] Observe from this, that hee wisheth them in the next place, *Peace; That true Peace is a most singular blessing*. The Apostle cannot speak of it, *Phil. 4. 7.* but hee setteth it forth with this commendation, *that it passeth all understanding*; this is that golden bequeath which Christ did leave us, now ready to dye; *My Peace I give unto you, not as the world giveth you, John 14. 27.* That it may bee the better conceived, I will open three things. 1. What it is. 2. In what kindes it may bee considered. 3. Whence the one and other Peace floweth. It may thus bee described; Peace is a tranquillity or rest in the mind, springing out of Christs death, wrought in us by the Spirit, through the Word of God: It is a quiet, I say, or Heavenly tranquillity; for Peace in these salutations is opposed to fear, grief, to any kinde of perturbation, which breaketh the sweet consent and harmony of the minde; *My Peace I leave with you, fear not, bee not troubled*: It is a sweet concord, making joy in the minde, as the concord of well compounded discords, begetteth a most delightful harmony, in which the ear joyeth and triumpheth. Secondly, It commeth from Christs death; *his chastisement, was the chastisement of our Peace, his stripes, our healing*: For as an imprisoned debtors Peace springeth from some sureties satisfaction, so here, &c. Thirdly, I say, it is wrought through the spirit, *Gal. 5. 22.* any body may put an instrument out of tune, but none can reduce it to true consent, but hee that hath the skill of it; And as it is in any mans power to distemper himself, and breed troublesome sicknesses, but a skilful Physician only, can restore a temperate constitution: So wee of our selves were able to disorder our souls, putting all out of frame, but it is God only by his Spirit, who can heal all jars, and bring forth sweet Peace in us. Lastly, I say, by the Gospel, which is therefore called the Gospel of Peace. Now, as a man leadeth us by his outward words to see his good meaning towards us; so God by this outward word, as well as inwards, doth reveal to us his rich grace. Now, wee may consider this true Peace, as for the substance of it begun in us, or as more full, for the circumstantial degree of it; for as Christ insinuateth a joy in part, and respectively a joy full; so wee may conceive of Peace: For as there is a light more cloudy, and more bright and clear; so there is a Peace, with which more or lesse disturbance is intermeddled. Now, Peace considered in the first kinde, commeth first from this, that Gods amity is restored; whereas his wrath was roward us, now hee is atoned and reconciled through Christ; the working therefore of our Peace, is chiefly a-

Doff. 4.

Peace descri-
bed.

any man
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Further, hence it commeth that the whole creature is accorded with us, even the beasts, yea, the stones of the field are at league with us, *Hos. 2. 18. Job 7.* For as servants follow their Master, Souldiers their chieftain; so do all the creatures obediently follow him who is the Lord of Hosts. Secondly, this peace commeth from the doing away of all disturbance which was within man against himself, as the accusation of his thoughts for guiltiness of sinne, the rebellion and fight of lust against his reason, or rather the spirit of his minde renewed, *wee being justified by faith, have peace toward God, Rom. 5. 1.* The God of peace sanctify you throughout; by which wee may gather, that while God sanctifieth us, hee doth shew himself a God that maketh peace; and so many as walk by this rule, *viz. rejoycing in Christ crucified*, who hath crucified the World to us, and us to the World, *Peace shall be upon them, Gal. 6.* For look as the body, sick with distemper, cannot bee healed with the Phisitians good affection, unless his action also be afforded; so it is here; it is not sufficient that God should be graciously inclined, unless hee should by his will and power cure those disturbant aberrations which deprived us of all peace. Thirdly, from a securing us for time to come, in regard of enemies both inward and outward, from breaking the power of them, of hell, death; that they are not able to hurt us, much less to prevail against us: For it is not the molesting power of enemies, but the hurting power which standeth not with peace. You see how gainful troubles, and worldly peace, stand well together: so the trouble of our militant condition accrewing to us from these outward spiritual enemies, doth not let out Peace, while we know that all things shall work to our good; that we shall bee more than conquerors; that God will not leave us, nor forsake us. Fourthly, and Lastly, our peace considered as abovesaid, doth flow from the gift of the spirit, which teacheth us in some manner, to know these things which are next abovenamed, we have not received the spirit of the World, but the spirit of God, which teacheth us to know the things bestowed upon us; for nothing can work upon the affections, as to make us fear, joy, further then it is known: and wee see that a condemned prisoner, though that his pardon bee sealed, yet is no less subject to fear, than before, till the matter commeth to his ear, and he bee infallibly certified of it.

Nihil non precognitum afficit voluntatem.

Thus much for the grounds, which are in some measure wheresoever true Peace is in any degree. The more full Peace, commeth from a further work of Gods grace in us, which represseth or vanquisheth for a time all perturbations, which spiritual wickednesses, unbeleef, unholiness, in general, want of godly contentation, defects in our conditions, might occasion. For look as unto bright clear light more is required, than that the Sun should be present, enlightning the air, *to wit*, that it should be in that strength present, as to waite and disperse all darksome clouds: so here to this full peace, it is necessary that all preturbations should be more fully removed. Thus much for the opening this benefit.

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Now the use of this is, first to stir us up to seek after the true Peace. Peace is a sweet thing, so sweet that many a man doth so love it, that hee will suffer much wrong, rather than to give any way to disquiet. What were all the riches of this Kingdome, what were all the contentments of our private state unto us, if we wanted this Peace? If wee could not eat our meat, but with danger of having our throats cut, before we should rise, were the case thus,

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2 We must stir up our selves to be thankful for this so excellent a benefit. Should God suffer the devil to trouble us with the guilt of sin; should he let the power of it rage and usurp so in us, as to inforce us to cry, O miserable that wee are! should the Lord suffer the Devil to have such power as to tempt us with Blasphemous suggestions, with provocations to self-murder; should he let such discontented frets dwell in our mindes, which did waste our liveries, and make us pine away with the anguish of them; even in this it were our dutys to be thankful: how much more when wee walk all the day long with inward tranquillity? Would not any think himself faulty, that should not thank God for this temporal peace of our Kingdome, that wee hear not the Drumb, the trumpet, the clattering of armour, but that thou hast part in this peace, which maketh thee free from fear of death, Hell, the World, all wickednesses, which maketh thee sleep secure wheresoever the wind lye, for none can blow but to bring thee in profit; if thou knowest this Peace, how much more art thou bound to break forth into the praise of thy most merciful God.

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Doct. 5.

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Observe further from this, hee first nameth Grace, then Peace, as springing from the former: Observe hence, that all true Peace is that which is bred in us from the knowledge of Gods love towards us. Would we know true Peace? if wee finde that Gods love doth cause in us this grace here spoken of, we may be sure our Peace is sound. To open this, you must know that Gods grace or love, doth prove it self in common to all, or more specially to some, and may be called a common or a special grace. Now the Peace which is grounded upon conceit of a common goodness of God towards us, is not sound Peace, for even the beasts enjoy common favour from their Creator: *God saveth man and beast; hee openeth his hand and filleth them; his mercy is over all his work;* this is more common or universal mercy, as I may call it. But here ariseth a necessary question, viz. How I may discern Gods special grace from this more common? *Ans.* First, this special grace springeth from another fountain: common grace commeth hence; God is a faithful Creator, patient and kinde toward the unkindest vessels of wrath: Hence it is that hee doth them good, that his goodness may not want a witnesse in their own conscience, *Act. 14. 17.* but this special grace commeth from hence; that hee is reconciled to us in his Sonne, grace and truth through Christ Jesus; hee hath made us beloved in his well-beloved, *John 1. Eph. 1. 7.* Secondly, hence commeth a difference in the benefits, for that common favour giveth benefits to the preservation of this natural life, but this love in Christ giveth supernatural benefits of repentance, faith, hope, inward change of heart and affections. Hence followeth a third difference: for common grace is acknowledged sometimes while the benefits of this life are afforded men, but they neither feel nor confess grace, when these are bereaved; but this spiritual grace which commeth from Christ, and standeth chiefly in supernatural gifts, this is felt often most abundantly in afflictions, *Rom. 5.* Afflictions breed patience, patience, experience, experience hope, the love of God being shed into the heart, for as the darkness of the night hindereth not the bright-shine of the star, no more doth the darkness of afflictions obscure the bright-shine of this grace toward us. Yea, we shall finde this in experience, if before our troubles wee do not overtly skin our soars, sparing our selves in our sinnes, partly by not provoking our selves to due repentance, partly by not seeking to get the roots of rebel-

Doff. 5.

rebellion thoroughly mortified, partly by not endeavouring to wean our selves from all inordinate earthly delight in the Creature: for our superficial sleighting in matter of repentance, our boysterous proud impatience not well subdued, our unweanednesse to some thing or other; these three do make an eclipse of the light of Gods countenance, when now wee are afflicted: *This by the way.* A fourth difference in these graces, may be taken from the effect of them in the heart; for the grace a carnal natural man feelth, never maketh his heart flye up from all earthly things, and rejoyce in God, whom hee seeth favourable, but even as a Harlot, her love is more to rings, bracelets, or gold sent her, than it is to the senders: so the World, an Adulteress, her affections are altogether on the creatures, and good benefits given them, nothing in comparison, upon God himself: but the true special grace maketh us love him, who hath loved us above all things, delight our selves in him, say, *What have I in heeuen, but him, in earth in comparison of him?* Thus then wee see that true Peace commeth from sight and experience of Gods special grace to us, and how wee may distinguish this special favour. But before wee pass to the Use, a question may bee asked, *viz.* Whether a man may not be in favour with God, and yet without this peace? To which I answer briefly: First, that hee may bee in favour, and want this outward sensible peace in himself: The Reason is, because this followeth not my being in favor, but my knowing and being my perswaded that I am in favour: Now it is not impossible for a man to loose his sense and perswasion, which yer-while hee hath had of being in favour with God, his faith may bee for a time in a swoon, and overcast with unbelief. Secondly, I say, though a man may bee without this operation of peace, yet the grace of the Spirit, which as a root doth bear this fruit, cannot fail in any who is in Gods favour: the fruit may bee pulled, when the tree it self standeth still, thus in joy; Faith wee may likewise distinguish, the seed of God abiding in us, though these outward secondary effects are not alwayes conspicuous

Use 1.

Seeing then that true peace is such as springeth from this special mercy; let us take heed we be not deceived with false peace. Look into thy self, what hath made thee think thou art in Gods favour: Is this it? because hee prospereth thee in outward things? Alas, thou buildest upon sands: The beasts have the fruits of his grace this way, so far as agreeth with their kinde, no less than thy self. *There is a peace in the tents of the wicked ones;* Look Job 21. 9. There is an ease which doth slay the foolish; which is the ease that men do live in, it commeth not from feeling this special grace toward them, but from the sleepiness of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge, of the evil imminent over them. If a man hath twenty diseases never so painful, while he is fast asleep, he is at ease, because his senses are bound, not because his diseases are healed. So again, say a man were in a house ready to fall on his head, let him know nothing of the danger, he is as quiet as if all were safe. Thus mens souls are asleep, and ignorant of their peril: Take heed of this sick sleep, lest it pain you at waking: take heed lest while you say *Peace, Peace*, that destruction be not at the doors. Yea, Let the Lords children take heed, who have full peace, but not from the grounds above rehearsed; their peace commeth not from seeking physick wherewith to purge their sick souls, from not exercising their feeble strengths in works of repentance, faith, thankfulness, forgetting themselves in humane occasions and contentments, from Laodicean-like conceits. A body of ill habit, while you stir it not with some courses which fight with such humors, it is quiet; a lame leg while it is rested, is at ease, while the senses are pleased or stounded with some kind of a nodiness, those pains are not felt which are present. Finally, a man in

a golden dream, thinketh things far better with him than they are, and is highly contented for the time; These are wayes (my Brethren) whereby we walk in a full peace, when yet our unbeleef hath not been out-wrestled; when our unholy lusts have not been crucified by us.

In the second place, this letteth you see how you may try the truth of your peace: Is thy soul at rest, because thou feelest his grace shed into thy heart; which is better than life, this grace in Christ, this grace which reacheth to the forgiveness of sins, to thy sanctification, which no darknesse of afflictions can eclipse, which draweth thy heart up to God, so that thou makest him thy portion? Is it because the Lord assureth thy heart that hee will never leave thee, that nothing shall separate thee from him? Is it because his grace hath scattered some black clouds which did over-spread thy condition? Happy art thou whose repose issueth from these considerations.

Use 1.

From God our Father, and from the Lord Jesus Christ.] Thus wee come from the things wished, to the persons from whom they are to be effected; Whence mark, Who are the authors of true Peace, and with whom it is to be sought. Hence it is, that God is called, *the God of Peace*, Christ is called, *the Prince of Peace*: God making Peace, none can trouble, as *when hee hideth his face, who can bear it?* Job 34. 29. Look as Kings are authors and maintainers of the civil Peace within their Countries, they keep their subjects from disturbance by forraign and domestical enemies; So God, the King immortal, and Christ who hath received the Kingdome, are fitly brought in as the authors of this spiritual Peace: And it is to be noted, that he fitly nameth God the Father, and the Son our Lord; for, the principal and subordinate power which do work any thing, are fitly combined: Now the Father hath all power, and hee hath subjected all things unto the Son, himself and Spirit excepted. But why is not the Spirit named? It may bee said, because the Apostle here is directed to expresse only these persons, who have a kinde of principal authority and agency: Now the Spirit hath the place of executing these things, as sent by the Father and Son: But in unfolding these things, as it is good to use diligence, so it is requisite to use sobriety. For conclusion; Let these be remembered, that though both the Father and Son, be fitly named, for the reason above; and the Father first, both for his principal authority, as likewise, because hee worketh both by himself, and from himself, the Son by himself (as who hath the self-same divine nature) but not from himself, as who is not from himself, but from his Father, and therefore in his working, keepeth the same order; Nevertheless, in wishing the effecting of things, it is not necessary to name any persons, nor yet God indefinitely. 2. It is necessary to conceive in minde the true God, in Christ, though not distinctly to consider the three Persons: The Reason is, because every act of religion doth require, that wee some way apprehend the object of it; and as there can be no sight without some matter visible propounded, so no act of religious worship, without this object, in some wise conceived. 3. Mark, that it is lawful when we name persons; to name one only, two, or all the three; provided that we name not one, as excluding the other two, nor yet two, as excluding the third: for thus calling on one, we invoke all, and as naming no person distinctly, we do not dishonour the persons, so naming one, and not others, doth not breed any inequality of honour in our worship. And lastly note, that wee may name the Spirit before the Son, and so by proportion, the Son before the Father; See Rev. 1. For as that precedence seemeth derived from priority of order and inequality of office, which is found amongst the persons by voluntary agreement; so this latter naming of them, seemeth to be grounded in the equality of their natures.

Doct. 1.

Let us then hence learn whither to flye that our souls may be settled in true

Use.

true Peace, such as the world cannot take from us; Come and seek to him, who if he quiet, nothing can disturb thee. Many men when they are disquieted in mind or body, they flye to such means as may still those pains which they feel smart upon them, and when they have with *Cains* City building, and *Sauls* musicks, with company, good chear, musick, imployments, tables, cards, &c. quieted the melancholick spirit, then they think their peace is well restored: God setteth these things upon us, to arrest us, as it were; we seek to still them, never looking to God, that hee would, through his Christ, be reconciled to us: Now what is this but extream folly? If a Creditor should set a Sergeant upon our backs, were it wisdom in the debtor to compound with him, and corrupt him, and to think all safe, while the Sergeant winketh at him? Every body would account this folly; for he is never a whit the more out of danger, till the Creditor bee agreed with. Thus it is likewise in seeking our Peace, by stilling our evils, not by quieting Gods anger, which is justly kindled against us.

Thus much of the Preface.

VERSE. 3.

THe matter of the Epistle followeth, partly respecting Doctrine, partly Exhortation: Doctrine to the beginning of the fourth Chapter; Exhortation, to the 21. Verse of the sixth Chapter. In the Doctrinal part two things chiefly are to bee marked. First, He propoundeth Doctrine concerning the benefits wherewith we are blessed in Christ, which is done more indefinitely in the first Chapter, applied from comparison of their former estates in the second. Secondly, The scandal which his Crosse might cause, and the impediment which it might put to the fruitful receiving of these things, is prevented, Chap. 3. In the more absolute handling of these benefits, we must mark, that first in this third verse, they are summarily propounded; then more particularly from their several kinds expounded. Now in this third verse, the Apostle doth not barely propound them, but breaketh out into thanksgiving, before he maketh mention of them. Three things being to be observed in this Verse. 1. His praise, *Blessed*. 2. The person praised, *That God and Father of our Lord*. 3. The Arguments, which are two; First, From that which God is to Christ our Lord; for this is usual with the Apostle, that when hee describeth God in petition or thanksgiving, that the description containeth matter of strengthening faith, and whetting desire in the one, and motives of praise in the other; *The God of peace sanctifie you throughout*, 1 Thes. 5. *Blessed bee God, the Father of our Lord Jesus, the God of all mercies and consolations*, 2 Cor. 1. 3. The second Argument, is, from that God hath done by us in Christ, in those words, *Who hath blessed us, with all spiritual blessings, in heavenly things in Christ*. Now before we come to the more particular consideration of these words; some things are to be opened for the clearing of them. First, What is meant by our blessing God? Answer, *Blessing*, is sometime operative, working and effecting the happinesse of him that is blessed; Thus God blesteth us: Sometime it is declarative, confessing and extolling the blessed estate of those whom we blesse; Thus we blesse God, we acknowledge him blessed, praise, and extoll him, *Psal. 145. vers. 1, 2, 21.* where blessing and praising are made equivalent. Secondly, It is to be marked, that these words, *God, even the Father*, contain a description of God, from two relations unto Christ; one from this, that hee is the God by covenant of Christ: The other from this, that he is the Father; according to that, *John 20. 17. I go to my Father, and your Father, to my God, and your God*: for this, the words bear better than that first God indefinitely, then limited to the person of the Father, should be conceived in this sense, *blessed bee God, to wit, God the Father of*

our Lord; for the article should rather be prefixed to *nothing*, and the particle *not* doth redound. The last thing to be marked, is, that the word, *heavenly*, which may signifie *things*, or *places*, is first taken to note the place where our spiritual blessings were given us, for spiritual blessing noteth not the action of God blessing, but the effects proceeding from it; to this sense, who hath blessed with spiritual things: for the Apostle construeth all spiritual blessings by predestination, vocation. Now to say, *who hath blessed us with spiritual things*, in heavenly things, is absurdly superfluous. Again, this word is in two other places of this *Epistle* used, to note the circumstance of place, and therefore is here in that sense to be construed, without more urgent reason to the contrary. The summe is, Praised be the God of our Saviour; praised be the God of our Lord Jesus Christ, who hath blessed us, that is, by his blessing made us partakers of all spiritual benefits, such as take their beginning from heaven, are kept in heaven, shall all have their accomplishment in Heaven; and all this in Christ, who is the root, and second Adam, whence every benefit supernatural springeth, and is derived into us.

To come then first to the action of Praise. Observe thence in general, *That a good heart must be ready, on consideration of Gods benefits, to break forth into praises*: The Apostle cannot speak, or think of them, but that his heart and mouth glorifie God; the manifold doxologies in *Pauls* Epistles, may give sufficient argument of this truth. Wee see how *David*, a man after Gods own heart, was so affected, that hee did not only stir up himself, his soul, spirit, all within him, but all the creatures, every thing that had breath, from the highest Angel, to the lowest creature: This grace being like fire, which once kindled, catcheth hold of all that is near it. For our better understanding this duty, I will open two things. 1. What must concur in this practise. 2. How wee may keep our hearts in a good disposition to this duty. To the praising God three things are required.

1. That our spirit do acknowledge his goodness, in any kinde shewed us: Hence it is, that the Saints call on their hearts, souls, spirits, in this business: God is a Spirit, and hateth every service, from which the spirit is estranged. As no musick is graceful, unlesse the instrument be first tuned; no more is any voice of praise acceptable, unlesse the heart be first ordered.

2. There must be a declaring before men of that kindness and love the Lord hath shewed us: *Come, I will tell you what God hath done for my soul*, *Psal. 66. 16. I will daily tell of thy Righteousnesse*. Wee count it ingratitude in men, when they will smother benefits, and never be known to other of whom they have received them.

3. There must be an endeavouring of requiting Gods love, by answering his benefits with thankful duty, by walking worthy of them; *What shall I repay the Lord for all his benefits upon me?* Thus wee count him unthankful, who doth not bend himself to requite love with the like, so far as ability reacheth. Now for means disposing us this way, wee must labour first to know and keep in remembrance Gods benefits; that which is forgotten, is not known for the present; nothing unknown affecteth or moveth the will: A danger unknown, maketh us not afraid; a benefit unknown, maketh us not joyful or thankful: Hence it was that holy men often made Catalogues of Gods benefits, and repeated them to their souls; See *Psalme 103. My soul praise the Lord, forget not all his benefits*.

Secondly, Men must labour their hearts to a sense and feeling of the worth of the benefits which they enjoy; for, not having benefits, but esteeming and knowing the worth of them, maketh thankful. Now in this wee

greatly

greatly fail, for our corrupt natures heed nothing they enjoy; like the eye in this regard, which seeth nothing that lyeth on it, but taken away some distance, doth brightly discern it: So wee, when good things are taken away, know them well, which wee see not to bee such benefits, while we enjoy them; Again, the plentiful use of the best things, breedeth a satiety, and maketh them no dainties; And hence it commeth, that good things which are commonly and constantly with us, are not regarded: Let us therefore the rather practise this second rule, for the neglect of it maketh us want our comfort while we possesse things (for who can take joy in that he esteemeth not?) and it maketh us have double grief, when now they are removed, for then the conscience of our carelesnesse doth bite and sting us.

Thirdly, A third Rule is, still to labour to bee poor in spirit, and keep the conscience of our own unworthiness, that wee may still know our selves to bee less than the least of Gods mercies, as *Jacob* said: Hunger is sauce which maketh every thing well tasted; So this poverty of spirit maketh the least blessing seem great toward us. The humbled poor, take the least scraps thankfully.

Vs. 1.

The Use of this, is first, to rebuke our deadness, in whose hearts are no affections; in whose mouthes are no words; magnifying the Lord, for his continual mercies: If men do us small favours, especially if they be of countenance and authority; O how wee think our selves beholding! our mouthes run over in speaking of their courtesie, wee give them a thousand thanks, wee profess our selves at their commands; Our alas! that being thus one to another, wee should offer God such measure as wee do: But this exceedeth all the rest, that because God doth constantly continue to us benefits, that therefore wee should slacken our thankful duty. If one give us twenty pound one time only, wee thank him; but to give it us yearly for twenty years together, this is far more thank-worthy; to give it us as an inheritance for ever, this is most of all obliging us: Thus it is with Gods benefits, which hee constantly leaseth out to us; and making them as it were a free-hold with us. Wee for these, even in this consideration, should most extoll him.

Vs. 2.

Let us in the second place stirre our selves up to bee thankful; It is Gods fine and rent, every thing which hee requireth for his benefits: *Call on mee in the day of thy trouble, I will deliver thee, and thou shalt glorifie mee.* Wee would not forfeit any thing worth the holding for non payment of rent: Let us take heed, lest for want of thankfulness wee give God occasion to re-enter, and dispossesse us of all good things wee enjoy.

Doff. 2.

The God and father of our Lord Jesus Christ. Observe first particularly, that every Christian heart is to magnify God, in that hee hath been the God of Christ our Lord. This doth the Apostle, who doth not say, *Blessed be God the father for blessing of us*, but first, *Blessed be the God of our Lord Jesus Christ*; Before he commeth to consider what God was to himself, with the rest of Beleevers, hee doth extol him, for that hee was to Christ the head: Which Doctrin before wee can prosecute profitably, it is fit to unfold what this doth comprehend, *to be the God of any*; for this opened, wee shall conceive more clearly, the equity of this, that we are to be thankfull in this regard. This is a fundamental favour, whence all other do spring, and it containeth the eternal love of God, loving us, and predestinating us to supernatural happiness, as likewise every subordinate grace, by which it is executed. First therefore, the fore-knowledge and predestinating Christ as man, to the grace of personal union, and glorious office of a Mediator, of which wee have, 1 *Pa. 1. 20*: this commeth here to bee conceived, *to be the God of our Lord Jesus Christ*, which are not of this sort, saith Christ: where we see that we are Gods, and God ours, before we are called; even by predestination.

John 10. 18.

nation. Secondly, Christs calling, of which is spoken, *Heb. 5. 1.* and the confederation entered with our Mediatour, wherein God required on his part, the fulfilling of righteousness, so far as served to qualify his person, that he might be a fit high-Priest, and especially the offering his body, that is, his soul and body by the cursed death of the Cross, wherein God promised on his part, that he would be with him to strengthen him, and deliver him from all evil, and to crown him with glory; yea, that all his seed should be blessed with righteousness and life, through him. The Scripture is plentiful to prove that it is all kinde of blessedness, to have God for our God. Now then if wee be members with Christ our head, have we not cause to bee thankful to God even in this respect, that he hath been, and is his God? The ancient Church did magnifye God, that he had made himself the God of *Abraham, Isaac, and Jacob* their forefathers: how much more reason is there for us to glorify him in this regard, that he is the head of Christ our Lord?

*Heb. 2. 10.
Heb. 7. 26.
Heb. 9. 9*

Isa. 53. 10, 11.

Again, if any man should help and deliver from great evils some of our friends, should do them many favours, would we not return them in this consideration, thanks, and much commend them? If Christ be dear unto us, we must needs bless and praise the Lord, in as much as he hath been a God assisting, preserving, and is a God glorifying our Lord and Saviour. In the head of Christ lay all our happiness, had not God been a God to him, and covered it in the day of battel, we had all of us perished; all our supernatural happiness stood and fell in him. Wee may make a double Use of this; one of instruction in Doctrine, the other respecting manners; for seeing Jesus Christ hath God for his God, hee hath as well, a created nature within his person, as the increated nature of God; he could not be a proper Saviour of us, were he not God; he could not have God for his God, were hee not a creature: For the son of God, as God, could not be predestinated to the personal union, which the humane nature comming from without was onely capable of. Again, he did need no protector nor bleaser, he did need a God in these regards as man.

Use 1

Secondly, We must hence be stirred up to magnify God, for that he hath been, and is our Head. Wee see in the natural body, the members joy in the good of the head; yea, they prefer it before their own; for hence it is that if one strike at the head, the hand will ward the blow though it be quite cut off: Thus if we were such members to our Christ, as we should bee, we would more rejoyce and magnifye God, for that he hath been, and is, to his Christ, than for that which he worketh for our selves. If we love not, and extol not the God of Christ in this respect, that he is a God to him, it is a sign we hear not that love to Christ, which we should.

Use 2

And Father of our Lord Jesus Christ: Observe secondly: that we are to magnify God in this regard, that he is the father of our Lord: This respect is here placed in order of nature, duly, for it floweth from the other; God is not first the father of Christ, in regard of his humane nature, and then his God; but because he was of his own accord the God predestinating the humane nature in Christ to the personal union, therefore he commeth to bee the Father of his Son, so far as he subsisteth in flesh. As we are not first the children of God, and then come to have him for our God, but because God hath freely set his love upon us, and been our God so far as to predestinate our adoption, Ergo, he commeth to be our Father, and we his children: That Christ therefore, as man, or in regard of his extrinseck nature is the Son of God, it commeth from the grace of predestination; Yet we must not think that this doth make in God the father, a double generation; for as the respect of Father-hood is not multiplied from hence; that his Son is now single; now married; so Gods generation, is not multiplied, in re-

Use 3

Doct. 3.

Use 1.

gard that his Son sometime onely was in the nature of God, but now is married, by an indissoluble personal union, unto our nature. To come unto the Doctrin.

If wee see Christ to be the fountain of all our happiness, how can wee but bless him who is the father of him? We see that all generations call the Virgin blessed, who found grace so far as to bear him; how much more therefore must our hearts be far from neglecting to extol him, who is the eternal Father of our Lord? Yea, the hearts which do affect Christ, do bless those that publish his name, and have any, though the least place about him. If wee see any whom wee love and admire for their excellencies, wee account those blessed who any way belong to them: Thus the Queen of Sheba accounted the Servants of Solomon, happy men: Nay there is nothing so mean, which doth any way enjoy this or that excellent thing; but we esteem it blessed. David admiring the beauty of Gods Tabernacle, did almost emulate the happiness of the Swallows, who might yet make their nest near the Altar; hee counteth all that have access to it, and that Door-keeper who dwelleth in it, exceeding happy. Again, Wee see that if any be more markable for Wisdome, Valour, Favour, with their Prince, if any be a deliverer of his Countrey oppressed; will not civil men pronounce the Parents of such children thrice happy? Wee shall therefore neither shew our selves to have Christ in due admiration, neither to be heavenly minded, having understanding of things heavenly, if wee can think of the Father of Christ without magnifying of him in this respect. Who doth not glorify God in that hee is the Creator of this aspectable world, which we behold? but in being the Father of our Lord and Saviour, his honour is much more displayed: the rather let us strive to magnify God in this respect, because wee shall then assure our hearts that we love and honour our Lord and Saviour Jesus, and that we have union and Communion with him, as head and members; for where fellowship is, there is conjunction. Then shall our praises bee distinguished from Jewish and Heathenish doxologies, which sound not in them a syllable of Christ Jesus. If wee look at God the Father, we have reason to laud him in this regard; for it is the greatest manifested glory: if we consider Christ, we are bound to it; for who can think honourably of him that is begotten, but will honour the begetter in regard of him? If at our selves, we may gather from that hath been spoken; arguments enough, obliging us to this duty. I speak the more to this point; for the love of Christ Jesus is cooled, yea, almost extinct, even amongst Christians.

Now followeth the second argument, from that which God hath done by us in Christ; Where first we are to consider the action of Gods blessing. Secondly, the Persons blessed; Thirdly, the blessings themselves; set down by enallage of the number, and metonymic of the cause, *blessing for blessed benefits*; which are described from the quantity and kinde of them, *with all spiritual blessings*. Fourthly, the place whence those blessings come, and where they are reserved, *heavenly places*. Fifthly and lastly, the fountain; *in Christ*.

First, It is to be marked that he had in his heart an apprehension of Gods blessing him, with these faithful ones he wrote unto, before he breaketh forth to bless God.

Doct. 4.

Observe then in general, *That the sense and knowledge of Gods blessing us, is it which maketh us bless God again*. Look through the thanksgivings of David and others, you shall finde that the conscience of some benefits received from God, did move unto them, *I will praise thee, because thou hast created me: Praise the Lord my soul, who hath forgiven all thy sinnes*, &c. Psal. 36. 70. 3. that receipt of benefits, is the foundation of thankfulness. When the Leaper

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saw himself cured, hee returned and gave thanks: As Saint John saith in Love: *Wee love him, because he hath loved us first.* So in blessing, *Wee blesse him, because wee finde that hee hath blessed us first.* As a wall cannot reflect light and heat from it, till the Sun hath first shined on it, and as an Echo cannot rebound any thing to us, till wee have first spoken unto it: so till our God hath spoken his blessings to us, wee cannot rebound blessing to him.

The Use is to stir us up, that as we desire to praise God, so we would labor to get that spirit which may make us know the things bestowed on us. The Papists are the cut-throats of thankfulness, while they will not let us know the graces given us: wee know our earthly things, (yea which is the pity) wee know them too well, know them so that we are proud of them: Let us labour to know our best blessings, and our hearts will not be unthankful. In particular,

First observe, that our heavenly father, he blesseth all his children. Look into the Common-wealth, Church, Family, the Fathers in them all, do blest those that are under them. Princes, their people; Teachers, those that depend on them; Parents, and Masters, Children, and Servants; for, the greater hath power to blest, the lesser. Thus is it with our heavenly Father, Father of all fatherhoods in heaven and earth; hee giveth his blessing to these that are his. Again, as we see earthly Parents, blest their children, both in word and work, wishing them blessed, and giving them many benefits; for Parents treasure up for their children: Thus our heavenly Father, doth both in word pronounce us blessed; who are his by Faith; *Blessed are you that beleeve on mee, that hunger and thirst for righteousness; that are pure in heart;* and hee doth also bestow on them many benefits which do make them blessed; For, to blest, signifieth both as well to give a gift, as pronounce blessed.

This then must teach us, first to seek blessing of our heavenly fathers hand; seek it as Jacob did, wrestle for it with prayers and tears, *Gen. 32:26.* Come to God, and confess, that wee are accursed children of his wrath, but intreating, that for Christs sake, who was made a curse for us, that for this his Sons sake he would blest us. The blessing on Mount Sinai was gotten by doing; but seeing the Law is impossible, to our sinful weakness wee must seek the blessing onely in beleeving. Would we not count that child a miscreant which would not come to the Parents, and ask their blessing? It is a token we are bastards, and not children, if we come not to God in secret, and intreat him to blest us, through his Christ. What may they think of themselves, who have never heartily and humbly sought this way? That reprobate Esau shall condemn them; for he sought his earthly Parents blessing importunately, and with tears, when now it was too late, which these never did toward their heavenly.

We who are his children, must rejoyce in this, that we have such a father, whose blessing we know to be on us; It is with us, as it is with little children, who have many blessings but think little on that matter, which yet an understanding Child, more grown up, hath in great account. Wee must amend this, and not still be babes in understanding; our blessing is the Fountain of all happinels; *Come ye blessed of my father, inherit the Kingdom;* it is not lightly to be esteemed.

A third Use, may be for Imitation.

Observe Thirdly, *Who hath blessed us, my self with you, who are faithfull* *Saints.* Observe, what kind of children have their fathers blessing; the faithful ones who are sanctified, these are blessed of God; for Saint Pauls saying, *who hath blessed us,* doth not speak Rhetorically, like great men, who speak in the plural number for the singular; *Wee will you, this is that we*

Vse.

Doct. 5.

Authorized.

Vse 1.

Vse. 2.

Vse 3.

done

done to us; but he hath reference to these *Ephesians*, whom he described in the first *Verses*; of whom, joyued with himself, hee affirmeth that they were blessed; The truth is, first we are really and actually blessed, blessedness being received into themselves, but such as are beleevers, and now sanctified; though others are predestinated to blessedness, yet this doth only make them blessed, so far, as that their blessedness is intended in time future, it doth not for the present work any alteration in them, tending this way. Predestinate and reprobate, before faith come, are in themselves all one: *Know you not that Drunkards, Railers, shall not enter into Gods Kingdom; such were you, but now you are washed;* these *ergo*, who now are blessed, *ergo*, predestinated before their callings, were the same with them, who shall not enter into Gods kingdom.

Secondly; I say, as none are actually blessed, so none can be known and affirmed to be blessed in Gods purpose, which are not beleevers and Saints. The Reason is, because that which is in Gods minde, cannot be known further than the Word or work of God doth reveal it. Now Gods Word doth tell us onely thus far, that such as are and shall bee called to faith, and sanctified, they are predestinated. Now then, further than wee can see faith, we cannot discern any to be predestinate: but the faith of such who are already Beleevers, is onely such as we may perceive (for there is no word revealing whom God will give faith to hereafter, I say, so revealing it that their persons thereby are made evident to us) *ergo*, we can see none to bee predestinate to salvation, unless we can by fruits, behold him to be in present a Beleever.

Again, Our Faith and Grace, is the work beginning our Salvation; till therefore Faith is wrought, there is no work of God apparent, which doth let us see hee hath a purpose to save: This then is a truth, that the beleeving, and holy person, is onely such, of whom we may say, that he is blessed of God; yet this caution is to bee taken, that as we cannot say any is blessed; so wee cannot say any man in particular, wanting faith and grace, shall not be blessed, or that he is not predestinated. If a man up afore day should reason thus; Here is no Sun up, *ergo*, none will rise to day, his sequel were frivolous; so here, &c.

The Use of this Doctrin, is first to comfort the Lords; who beleeve so on Christ, that their hearts are purified, and their desire is to walk precisely as Christians; the world accounteth them, as they did before of Saint Paul, and Christ himself, as if they were off-scoarings, 1 *Cor.* 4. base, cursed people, *Joh.* 7. Cursed and plagued of God, rather than blessed, *Isa.* 53. 4. But this is our comfort, God thinketh, and pronounceth otherwise of us.

Wee see the vain judgement of Worldlings, they giving sentence according to sense, think often wicked ones happy, *Mat.* 3. 14. To ride on a fine Pallory, to have a cap and knee given them, to sat their hearts with laughter; and all earthly contentments; these things our Epicure-like Christians count felicity; But if thou hast not faith and grace, cleansing thy heart, and life, though thy excellency doth touch the clouds, and thou dost seem to make thy nest in the stars, yet shalt thou perish like the dung; the higher thou hast been lifted up, so much the more deadly down-fall shalt thou take into those hellish torments, that fearful destruction, *Thou much for the persons blessed.*

Now for the blessings. 1. The quality; *With spiritual.* 2. The quantity; *With (all) spiritual blessings.* First, For Paul, mark what kinde of benefits provoke him to bless God, even those which are spiritual. Observe *what benefits make a regenerate man thankful; those that are spiritual, those bestowed on himself, or on his Brethren or Sisters do make him thankful.* There are natural, civil, and spiritual benefits: Whatsoever things live a natural, or civil life, natural

and

and civil benefits are welcome to them, so are spiritual, with such as have received a life spiritual; the very Horse will scrape and neigh, and if hee could speak, would say, I thank you, when you bring him his provender. Let a civil man be taught skill in some faculties, give him wealth, honour, and favour with those that are great, you win his love; give a voluptuous Gentleman a Dog, or Hawk, you shall have more thanks, than for a better matter; when these things befall their friends, it rejoyceth them: Thus a spiritual man, when hee seeth on himself, or other spiritual things bestowed, it doth make him both glad and thankful, *Romans 1. 8, 1 Cor. 1. 4, Rom. 6. 17.*

The Use of which consideration, is, to let us see what kinde of creatures wee are: If wee be risen with Christ, wee will affect things spiritual; forgiveness of sin, the gift of faith, sanctification, and such like, so as to be thankful for them, joyfull of them; yea, if wee have any fellow-feeling, as members knit together in the same body, wee shall not be able to see these benefits in any, but they will move us to be thankful.

Observe thirdly, In regard of God, what kinde of benefits hee doth give his children; *to wit*, such as are spiritual, every thing in nature doth communicate with that which is begotten of it, such a like nature as it self retaineth: Thus it is also with civil men, for they leave their children Gold and Silver, House and Land, and such like other good civil benefits: Thus our heavenly Father, hee is a spirit, hee, *ergo*, maketh us partakers of a divine nature, who are his children, and blesteth us with spiritual blessings.

Now a blessing is spiritual in two regards. 1. In respect of the nature, when it is a thing wrought, not by any power of nature, or means natural, but by the vertue of Gods Spirit, and means supernatural, such as is Gods Word. 2. Things are then in some sort spiritual, when though for their Essence and being, they exceed not nature, yet they are directed by a supernatural providence, to work unto an end above nature, even to bring us unto happiness with God, such as is spiritual and supernatural. Now God doth thus give his children many blessings spiritual, for nature; and doth so guide all things, health, wealth, sickness, poverty, that they work together unto the spiritual and supernatural salvation of those who are his. If then one should object, and say, Why, the godly have the benefits of this life, natural and civil, as well as those belonging to another, *ergo*, are not blessed only with spiritual blessings. *Answer*. That even these benefits are in some sort spiritual, while by Gods providence they are elevated and guided to a higher end, than is the service of this life only. Hence wee may make a rule, whereby wee may know whether wee be Gods true Children, whether wee have the Childrens blessing. Let us enter into our selves, and look if we finde these spiritual blessings, then we may secure our selves, that wee are the Lords: These are all of them appurtenances to the matter of inheritances. Now wee know, though Parents give Legacies to many uses, to many persons, who are no kin to them, yet they convey the matter of inheritance only to children; So doth our God give many blessings to men devoid of grace, to cast awaies; but these spiritual blessings of sound faith, repentance, &c. which serve to enter us into the inheritance of that everlasting Kingdome, hee bestoweth these on none but children. Let not men deceive themselves, because they have these outward things: *If we* got the blessing, which the dew of Heaven, and the fatness of the Earth might yeeld him: *Abraham* gave gifts to the children of his, *Contributes*, though not *Isaacs* blessing. Thou canst not know thy self blessed of God, by outward things, unless thou findest them to provoke thee to love and fear, and be thankful to the Lord, and so set forward thy spiritual salvation.

Secondly,

Use 2.

1 Cor. 2.

Rev. I. 17.

1 John 3. 3.

Secondly, Wee see here that the happiness, that the riches of the spiritual man are not known, nor discerned with outward senses, and carnal reason; for spiritual things cannot be discerned, but spiritually; the godly man hath a white stone, in which is written a name, that none can read, but himself; hee is absolved from sin, and accepted to be a Son of God, through Christ, and heir of Heaven: And yet because hee is thus made a Son of God, through Christ, the world doth not know him; even as wee know not the Sons of Princes (were they amongst us) who dwell in Nations far from us. But this must not dismay us: Some men that carry a low sail, being of great wealth, living at an under rate, in regard of that their state might bear; when some of greatest show, but mean wealth, scorn them as poor; they smile at the matter, knowing themselves in matter of estate, not inferior to the other, and they please themselves thus, that they are unknown: While wee have hidden treasures the world knoweth nor of, wee are not to be dejected.

Doct. 8.

In heavenly places.] Observe, Where all our blessings are given us, in heaven; there they are first framed, thence they come which wee have, there being the consummation of them reserved; our hope, not the habit whereby wee hope, for after all things present, this shall have no place, 1 Cor. 13. but the things wee hope for are in heaven, our incorruptible inheritance, is Heaven, reserved for us, where Christ our head was; there Saint Paul, there all things may well be said to be, which are given us in him. Now when the Apostle did write, Christ the common treasury of all his Churches good, was in Heaven. Earthly Parents give and leave their children blessings, there where themselves have their abode, they give not commonly inheritances to them in Countries, they never did dwell in: Our heavenly Fathers dwelling is in the Heavens, and there hee giveth us our blessing. Again, wee see that it is the place, where every thing resteth, that I say, in which it is first bred, from which it first commeth: fish bred in water, there they abide, they cannot live being out of it; so the creatures in the earth: and thus these spiritual benefits, the place of them is Heaven, there is kept the fulness of them, thence they come, thence they shall have their consummation: In this regard, earthly things, are called things below, heavenly, things above, where Christ sitteth; this is our advantage. What man in a strange Country, as a Sojourner a while, would not wish, were hee to receive great summes, that they were paid in his own Country, for his use, rather than tendered to him there, where hee was a stranger? So it is with us, under sail toward our Country, where our Father dwelleth, it is our commoditie that our treasures are there reserved.

Use 1.

The Use is, first to let us see our security, in regard of these benefits: Such as have earthly treasures, they love when it is kept in safety; so it is that the treasure laid up in Heaven, is safe there, neither Rust cankereth, nor yet the Thief breaketh in.

Use 2.

This should stir up our hearts Heaven-ward; for where our chief treasure is, should not our hearts be there with it? Were Land fallen us by the death of any, in the remotest shire of England, wee would not think much of going to see, and take possession of it: Thus it should be here, wee should strive while on earth, to get a large entrance into this heavenly Kingdom, while wee are here on earth.

Use 3.

This considered, is a great ground of patience: Wee see men on the way, will content themselves with sorry lodging, and pass by little discommodities; for they know that once at home they shall take their ease, and want no contentments: Here wee have many wants spiritual, wee are encountered with many difficulties; but at our home, in the heavens, wee have all kinde of blessings reserved for us; See Heb. 10. They endured with joy the spoiling

ling of their goods, knowing that in Heaven they had a more induring substance.

Again, that hee saith, [*All spiritual blessings.*] Wee may note, how liberally God dealeth with his Children: To give us any blessings, were mercy, for wee have justly forfeited them all; To give us spiritual blessings is more, but thus to give us all kinde of spiritual blessings; yea, as you heard in the last Doctrine, to make every blessing after a sort spiritual, this is his exceeding bountifullnesse: Hee hath given us all things that pertain to life eternal, in the world to come, and to live godly in this present world, 1 Pet. 2.1. Wee see great men on earth, do not only give their Heirs earthly blessings, but all kinde of earthly blessings, dignity, offices, they take them wives, bestow on them house, land, mony, every thing abundantly; thus doth our heavenly Father in things spiritual. To understand it more fully; know these spirituall benefits are eternal. I mean, given us for eternity, or, in time performed to us, The first are our Election, Predestination, of which hereafter.

Now these given us in time are double, such as wee have for the present, such as are kept to bee revealed hereafter, 1 Pet. 1. 3. These which we have for the present, are Positive, such as do conferre some good thing upon us; or Privative, such as keep evil from us. Gods positive spiritual benefits are inward or outward: Inward, all illuminations, inspirations, gifts of the spirit, all moving and confirming of grace once received: Outward blessings, Word, Sacraments, occasions outwardly moving us to good, all the gifts of grace in others, by which wee are edified, they are our spiritual blessings whom they profit, not theirs only in whom they are received: In a word, every thing which is made to further our salvation, is made in this regard a spiritual outward blessing to us.

Now the Privative blessings, in not letting temptations come, nor come in such strength, in putting them by, in defeating the effect which otherwise they would have, they are above all can bee spoken, or comprehended.

The blessings to bee revealed in the last time, which respect both the soul and body, for that shall bee made spiritual, they are such as never eye saw, nor ear heard: And though wee have them not in possession, yet they are ours; wee are blessed with them, though wee are not yet possessed of them; as an Heir hath right to his lands, during his Wardship. Let these then suffice to give you some taste of this bountifullnesse of God toward us.

The Use is to stirre us up to seek to bee partakers of this our Fathers blessing: Happy are wee whom hee hath thus blessed, if wee bee stirred up to cry to him, that wee may bee partakers of it; and cursed are wee, who hear such bountifullnesse of his toward us, if wee despise it, not looking after, not caring for it. Many prophane *Esau's* prefer their pottage before this blessing. If men bee capable of great hopes, from their earthly Parents, should chuse a wandering life, not setting by all their Fathers could leave them, would not every one cry out of them as forlorne miscreants? Thus it is with us, wee are capable of all kindes of spiritual blessings from our heavenly Father, things so great as never entered into the heart of any fully: if wee live like Prodigals, stray from his house, not setting by these things, how woful is our case?

Secondly, wee see the great happinesse of the godly man; What if hee had not a Crosse to blesse him with? yet he hath in reversion great things; he hath all abundance in hope, though not in hand: A great Heir is even accounted wealthy, though during his non-age and Wardship, he is often held to strait allowance; so here, &c.

Lastly, We see their error, who seek blessings out of Christ, who is made every thing, in whom all is *Amen*: such who seek justification, perseverance,

E

pardon

Doct. 9.

Dona spiritualia: Essentialia, accidentalia. Essent. in quorum perfectione sanctitatis perfectio consistit: Accidentia quae possunt abesse sanctificatione nostra sibi constante, illuminationes pleniores suavitatis, &c.

Use 1.

Use 2.

Use 3.

pardon of sins after baptisme in themselves, their own satisfactions in the Churches treasury.

Doct. 10

2 Pet. 1. 3

1 Cor. 1. 31

In Christ, Observe lastly, in, and through whom we come to be blessed, *even in and through Christ our Lord;* we are blessed through the acknowledging of Christ, with all things that belong to life eternal and godliness. Christ is made of God, our sanctifier, justifier, rather, redeemer. In Christ was the fulness of grace, that wee might receive from him, The Sun of righteousness, and head of us. Wee have life begun in us, I mean the life of grace: Where was it before our callings? Where was the life of us before wee were born? was it not in our Parents? Thus this life wee have, before it come to bee conveyed to us, was in Christ the second *Adam*, and common parent of us all. Wee look for life in the heavens: where is it, where is the life of a tree in winter? Is it not in the root; at the spring it will bee manifested by leaves, blossomes, fruits: so, *Our life wee look for, is hid in Christ* our root, as it were; When he the Sun of life and righteousness shall approach to us in judgement, then shall we have that life, now hidden, manifested in us.

Colos. 3. 3.

Use 1

The Use of this is, first to let us see to whom we are to give praise of all we have received, even to Christ the head of us: We have received our spiritual being from him.

Again, Wee must labour to get more neer communion with Christ, seeing he is the fountain, whither should wee have recourse but to him; the more we could approach to the Sun, the more should we be enlightened with the light of it. Want of Union and Communion with this fountain, maketh the Grace in temporizers come to nothing, as waters do which have no running spring to feed them.

VERS. 4.

Who hath blessed us: Now hee doth prosecute the Doctrine of Gods benefits which were summarily propounded, and proveth that he spake by particular enumeration; first, of benefits before all times, which we have so in Christ, that wee have them through him; Secondly, of those benefits which we have so in Christ, that wee have them also for his sake, and through him, as hee speaketh in the 7. verse, changing his phrase, *in whom wee have redemption, through his blood.* The former are two. 1 Election in this verse. 2 Predestination in the 5. and 6. verses. In this verse we are to mark these things. 1 The spiritual blessings, as hee hath elected. 2 The persons here said to be elected, (*us*) 3 The person in whom (*in him*). 4 The time. 5 The end.

First, To open the meaning of them, and then to come to the instruction to be deduced. First, for Election, it is put sometime for that election which is made in temporary execution of Gods purpose, whether it be a separating of men to the state of grace, which maketh them as the chosen first fruits of the creature; thus it is taken, *John 15. 19. The World hateth you because I have chosen you out of the world,* and thus *1 Pet. 1. ver. 2. to the elect of the dispersion,* seemeth to bee understood: or a separating of them to any office or dignity, as *Saul;* yea *Judas* might in this sense bee said (*chosen*.) But here he speaketh of that choice which God made with himself from all eternity, as is manifest.

Secondly, by the persons (*us*) he meaneth himself with those *Ephesians* which he had called Saints and Believers, *ver. 1.*

In him Is diversly construed; first, in him, that is in God the Son, not considered as God-man, Head and Mediatour of the Church, but as second Person, God with the father. Thus all things are said to bee created, in, or by Christ; not that hee is considered as Man-God in this work, but because Christ God-man, as the Sonne of God, God with the Father and Spirit, as that person by whom all things are created. But *ver. 3.* it is plain, he doth consider Christ as we are blessed in him, in regard of

of both natures, even as he hath God for his God by covenant; in him who hath God for his God and Father, we are blessed.

Some make this (*in Christ*) not to be referred to that action of election; but to the end, in this sense; *He hath chosen us in Christ that we should be holy*; that is, he hath chosen us that we should be holy in Christ; but besides the harshness, it is impertinent, though a truth; for, his scope is to prove, not that in Christ we are made holy; but that we have this blessing of election in Christ.

Some take (*in Christ*) as if it belonged to the persons elected, in this sense, as he hath chosen us now by faith in Christ, to that fore-sight of his which beholdeth all things as present, which are to come; but this is beside the scope of this scripture; which intendeth not to lay down our union with Christ by faith, but Gods electing Christ; *Ergo, In him*, must needs belong to the action of electing, not that object about which it is exercised.

In him.] Therefore noteth, Christ, God-man, as the head and first elect, after whom, and in whom all of us his body (for order of nature) are elected; so that this phrase noteth the order in which we come to be elected, not the cause of election.

For the time, there are three phrases which seem to note the same thing: 1. *From the beginning*: 2. *Before Worlds*: 3. *Before the foundation of the world*. These all may note that eternal love of God toward us; there understand nothing but eternity; but because within eternity God doth foresee the things which are done in time, and therefore though he chose from eternity, nothing hindereth (as some think) but that he might foresee something whereupon to choose; therefore this phrase may be extended not onely to respect the actual Creation, but the Decree it self of the worlds being: to this sense, that he chose his in order of nature, before by his Decree he laid the foundation of the World.

The end is all one with salvation elsewhere named; for, love made perfect is the formal blessedness we look for in heaven: it is nothing else but the supernatural being and life of a Christian, which is begun in grace, perfected in glory. The sum of these words more amply is this.

Blessed be he who hath blessed us in Christ, with every spiritual blessing. As for Example; First. *Hee hath with himself set his liking on us, chosen us before others, us, I say, who now believe on Christ, and are sanctified by his spirit; this his election, beginning first at Christ our head, and so descending downward on us his members, in him: and this his grace was towards us before there was any world; yea, for order of nature before his decree did lay the foundation of the World, that to which he hath elected being no less then Salvation; that glorious life of love, which began here, shall one day be made spurlasse and perfect before him.*

Now to come to the Doctrine hence to be deduced.

First, *We see what is a blessing worthy all thankfulness, even this of our election.* I praise God alwaies who hath elected you from the beginning: This is the root, out of which all these blessings grow, which in time we partake; even as the body and bough, and branches of the tree issue from the root; and are born up by the same, *Ergo*, this is in nature, and in Saint Pauls reckoning, before predestination it self. For as first I agree upon this end, I will help a sick man to recover his health, before I determine to send for my Physician: so here, God doth first by election choose to the end, and agree on that in order of nature, before he predestinate means, by which he will most certainly bring to this end. For the better understanding of this benefit, two things shall be briefly opened. 1. What it is. 2. Why God the Father is here said onely to elect. For the first, the common matter which doth concur to the being of this benefit, is love; a love which God hath to us to bring us to that life, which is above nature; therefore sometime Gods choosing, is

John 1:16
1 John 4:19
Rom 8:35
1 Cor 1:3

1 Cor 1:3
1 Cor 1:3

1 Thes 1:13
1 Tim 1

199

Doct. 1

Doct. 2

Actio collati-
va vi in infeca
formalitate
rejectionem
connotans.

Rom. 8. 29
Expounded.

1. Cor. 12. 12
1. Cor. 12. 12

Uti.

1. Cor. 12. 12

Dist. 2

expressed by loving, *I have loved Jacob, and hated Esau*, that is, not yielded *Esau* that measure of love, which the Hebrews called hating. But there is a further thing in election, which doth difference it from love, and that is a respect which is in this love, whereby it is carried to some, before other some; it so loveth some, that it rejecteth other some from having part in it, *Deut. 7. 7. I have loved thee, and chosen thee*. Should God have loved every reasonable creature to life, there had been love to all, but election of none; hee who taketh all, maketh no choise of any; therefore God maketh it a different thing: *I have loved thee, and chosen thee*: Some make this all one with that fore-knowledge mentioned, *Rom. 8. 29*. and it cannot bee denied, but knowledge is often put for love and approbation: and that God knoweth his Church and chosen, far otherwise than other things; even as a man knoweth all his goods and substance, but his wife and children after a special manner: Nevertheless, it may well note that knowledge which is in order to this action of Gods choosing, whether going before it, or coming after it. If wee have chosen any to any thing, wee know whom wee have chosen, and if wee are about to chuse any, wee know whom wee are about to chuse: So God doth not onely know whom hee hath chosen, which knowledge (to our manner of conceiving) doth follow the act of his will, now being put forth, but hee doth know whom hee is in chusing, or about to chuse, and this doth go before to our understanding. And this I think the meaning of fore-knowledge in that place: Such whom hee did fore-know to be the persons whom hee would choose, such hee did predestinate: and thus that place, *1. Pet. 1. vers. 2*, may bee more fully resolved; where hee saith, *the faithful of the dispersion were chosen, according to fore-knowledge*.

Now God the Father is said to choose, not that the Son, and Spirit choose not also (for if three of us had but one will common to us all, one could not will any thing, which the will of the other two should not also will) because the Son sustaineth the person of one elected, the Spirit is the witness, sealing this grace to our hearts: As the father is often alone named in invocation, not that the other persons are not to bee prayed unto, but because the Son is considered as the Mediator, and the Spirit as the Schoolmaster, teaching us what to pray as we ought, therefore the father onely is expressed.

Wherefore this benefit, being matter of thanksgiving, let us labour to acknowledge the goodness of God this way. Wee will thank men, even for the good meanings and purposes wee perceive them to have toward us, though they have done nothing by us. When *David* leaped, rejoycing in spirit before the Ark, what was before him? That God who had chosen him, hath rejected the house of *Saul*, from ruling over his people. How should wee rejoyce in spirit, to think that God hath elected us to an eternal kingdome? from which many, no way our inferiours are rejected? If any shew us common countenance, wee do not so much respect it; but if they admit us into such peculiar favour as they will not communicate with any who are not their best beloved, then wee do highly esteem it: To be taken unto these riches of grace, this so restrained favour, in which the greatest part of man-kind have no part, how should it affect us?

The second Doctrin. Who they are, of whom wee may say, that they are elect; even such who have true faith and holinesse: As we may know faith, so wee may know Election. If wee see in judgement of charity, that any hath a faith unfaigned, and true indeavour of holinesse; we may in judgement of charity, say that such are elected. Thus Saint *Peter* and *John* may they write: If wee know by experimental certainty, or by faith, that any have true belief and holinesse, wee do in the same manner, certainly know that wee, or they are elected. Thus wee may by faith, know that in every

true

true visible Church, there are some elect of God; because the Word teacheth, that where God giveth his Word, there are some Saines, whom hee will gather and edify; some ground good where hee sendeth his seeds-men. Thus wee may know certainly our selves elect, because wee may by certain experience know our selves to have faith. If I see one put into the office of the court of Wards, or into the Treasurers Place, or so; I know that such a man was the man, whom the King had chosen with himself to have the place: So when God now hath by faith and sanctification, taken one out of this world; wee may know that hee was chosen forth of the world, unto life: things may bee laid to bee, when now their being is made manifest; While a babe is in the womb, wee know not what is there conceived, but when we see a manchild born, then we know that such an one was conceived: So when the babe is born, when the being of faith and holiness are apparent; wee may say that such a person, before all worlds, was conceived in the womb of Gods secret election. Wee may know a will secret three ways.

1 If a man will himself tell us. 2 If hee will write to us. 3 If hee do this or that, wee know then by event, hee had a will to such matters, which now we see him execute: So here God may speak by extraordinary revelation, which hath been the priviledge of some few. 2 God may make his will known by the ordinary enlightning of his spirit, which is that unto the mind, as a word unto the ear: wee have received the spirit to teach us to know these deeps of Gods gracious purpose towards us. 1 Cor. 2.12. by the letter of his word, that golden chain, *Rom. 8.29.* If I bee sanctified with the divine nature, in which glory is begun, I am justified; if justified, I have been called according to purpose; if called, I was predestinate; if predestinate to means, I was foreknown, as one whom God would choose to the end, even to glory.

3 When I see myself set apart by God, from the world; the event doth tell mee, God chose mee from amongst others: When I love God, come out of the World, choosing him as my portion; then I may know hee hath loved mee first, and chosen mee, even as I know a seal hath been set there, where I behold the print of it. One may object, that God onely knoweth who are his. *Ans.* God onely knoweth by himself who they are whom hee approveth for his own, but with this, may stand the knowledge of such to whom God revealeth it; as none but the Son knoweth the father, and such to whom the Son revealeth it. 2 God onely knoweth his collectively taken, that is, the whole universitie of his chosen; no meer man nor creature, doth in this sense know who are Gods. *Object.* could wee know that wee have true faith and holiness, wee might know our Election, but wee cannot; for many who have them not, think they have them; many who have them in some sort, fall from them; many who have them, so as they shall not fall, yet may miss in judging of their estates, as *Peter, if all should forsake thee, &c.* To this I answer, first, though a man dream hee eat, or be in this or that condition, and be deceived; yet a man who is this or that waking, doth know it, and is not deluded: So here, though the dreaming man, who is asleep in sinne, may mock himselfe the man who is awake and walketh with God, is not mistaken. To the second, I answer, Many who have temporary graces, fall from them, but this leaveth not, but a man who hath that grace which maketh the heart honest, may know that his grace shall abide, and is such as shall bee accompanied with perseverance: Because some think counterfeit money good silver, it followeth not, but that we may know that which is good, from that which is otherwise. Finally, though a true sanctified man may be deceived in judging of his measure of love or strength, it followeth not, that therefore hee cannot judge at all truly of his estate, I may be deceived in judging how wise I am, how strong

strong, but not in judging that I live, have sense, move; so it was with *Pete. v.* But this is by the way.

Vse 1.

The Use of this Doctrine is to let us see, that wee may come to know our Election. If we finde that our hearts have that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; *Wherefore let us strive to make our election sure.* We will dive into the affections of men, we cannot be at rest, till we know how they are minded towards us. What becometh a child more than to labour, that he may know his Fathers goodnesse to him? We should seek to God to witnesse to us by his Spirit this grace, to make us understand it, through the Word; we should try our faith and sanctification; this is the counterpane written out by the original copy, that will of God within himself, chusing us to holinesse. The want of this pains maketh some that they come to call in question Gods love, election, yea, whether ever they had grace, yea or no. Should any corporation chuse us to any place of dignity and profit, we would quickly learn it, and if wee had but an inkling, we would not rest till we had found the whole matter. I would faithful souls were as wise in this matter.

Vse 2.

They are hence rebuked, who think that those that are elect, cannot be known; that it is presumption to go so far: But shall we give thanks, as *Paul* doth, for that we do not know? besides are we bid to beleve the Gospel, a part where this is? we must not be proudly arrogant, to think we can search these things to the full, for to see things unvisible, and search things unsearchable, are alike impossible: We must not therefore be arrogant above that is written, nor yet unthankfully negligent, so far as to neglect that which is written for our instruction.

Doct. 3.

In him. Observe, in what order we are chosen: *This grace of election beginneth first with Christ our head, and descendeth to us in him;* it noteth the order, in which we are elected, not the cause of election; we must not think that we are first elected, and that Christ then by occasion of our fall is elected; no, he is the first begotten amongst all his Brethren, having the preeminence; He was sealed, and set apart to be the Prince of our salvation, to the glory of grace, before (for nature) that we were elected; He was fore-known *before the foundation of the World, 1 Pet. i.*

The wise providence of God doth dispose every thing, so much more principally and timely, by how much it is more excellent: Hence it is, that it doth not think of electing and predestinating us, who are as a body, and come by occasion to think on him, who is the head afterward. We are predestinated to be made like unto him. Now that Master-picture, and first pattern is before that which is drawn by it, and done after: Christ was the chief pattern of the election of Grace; And look as it were an unnatural thing for the feet to come forth of the womb, before the head; so for us to come forth of this womb before our head, to mee seemeth very preposterous; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen; Even as the first *Adam* is not the cause why God did love mee, so that I should be a man, and have this natural life, and being, though in and through him I come to have this being: So Christ is not the cause why God would have mee, rather than others have this being and life above nature, though I attain to, and receive this being in him, for his sake, and through him. The love of God as immediately cometh from himself to mee, as to Christ; this love whereby he would have mee to receive supernatural life and blessednesse with himself. But here two weighty Objections are to be answered; for hence two erroneous conclusions are inferred, in this wise; The first proveth that we, as elected, are now considered as fallen into sin.

These

Those who are chosen in him, whose promise and exhibition cometh in after sin, they are considered as now in sin, before they are chosen: But we are chosen in him, &c.

Obiect. 1.

Resp.

The first part is not true, as which presupposeth that things are in Gods intention, in the same order in which we see them in execution: Things in their material existing, have one order, in their intending another. I want a house to dwell in, I must hire, or build one, I cannot get any let to mee, say I; well then, I intend to build mee a dwelling house, I cannot without workmen; I intend in the third place, to hire Carpenters and Masons, but because my workmen can do nothing without matter, hence I decree to prepare stone and wood: Now in executing, I first set stone and wood the matter, then I hire workmen, then I raise the frame, then I enter and dwell in it. In order of material existing, Christ is revealed, promised, exhibited after sin, but hee was intended before sin: The Apostle reckoned the order in which things exist, 1 Cor. 3. 12, 13. the world, you the Elect, Christ, God: But he giveth us to understand the order of intention: first God intendeth his own glory, then Christ, then the Church, then the world: He who is elected, and fore-known to be a Lamb taking away sin, a Mediator redeeming from sin and death, he is elected himself after sin fore-seen, and by consequent all in him; but Christ is so fore-known and elected, *Ergo*.

I should deny the first part of this reason; for I see not why God should not chuse and predestinate him who should save his chosen from sin, before hee decreed or ordered that they should fall into sin: It is no ill providence to prepare my salve before I will let my childe cut himself.

But some may say; If God do first appoint Christ to redeem from sin, then hee must procure the being of sin, and so bee the author of sin: Beside that, this were nothing but to break ones head, that I may after heal it. To this I say, that it is good that sin should be, as (*Augustine* saith) and that which is good, so far as it is good, God may effectually procure it. Hee is said to be the Author of those things which hee commandeth, and worketh, moving the heart by habits, which himself infuseth, *ergo*, cannot bee said to be the author of sin. If a man make a gill to prove the excellency of some healing balme: I see not why God may not prepare and give way to the sinful fall of his creature, especially seeing hee knoweth how to mend better than his first making.

Præcipiendo & movendo, non quiescendo consentiendo.

To the second part of the reason might be answered; that Christ was not primarily and immediately chosen and predestinated a Lamb, a Mediator of redemption, but a Head and Prince of salvation, who should save all, to the glory of grace. Now being chosen to this end, he is by force of this, he is chosen upon sin falling forth, to be a Sacrifice, a Lamb taking away sin; for he who is chosen to the end, is chosen to the means.

The second thing hence inferred, is that fore-sight of Faith, and perseverance in it, as a necessary condition, before we can be elected.

Such who are chosen in Christ, such are now fore-seen Believers when they are chosen, for none are in Christ, but such as believe: But wee are chosen in him, &c.

The first part of this reason is denyed, with the proof of it. There is a double being in any thing, the one in vertue, the other in actual existing: In the root of Corn there is blade, ear in vertue; but in Harvest time the ear and blade are as it were actually, having their existence in, and with the root: So we are two wayes in Christ; First, In vertue, inasmuch as by force of Gods Election, we shall in time have life and being from him. Secondly, When now by Faith we come actually to exist in and with him, who is the root of us. Now the first being in Christ requireth not faith, but the second: the first being here to be understood.

Virtuali continentia. Actuali in existentia.

To the second part we deny, that this or any Text saith, *Wee are chosen, being*

being now by Faith in Christ; for this sense maketh (*in Christ*) to belong to the object of relation, whereas the scope of this place doth necessarily make it belong to the act of electing in this manner; as for example, *Hee hath chosen us in him*, viz. *Jesus Christ*, my self with you. Thus we might here take occasion to discusse these two great questions.

1. Whether man as now fallen, be the subject of election.
2. Whether Election is of such, who are in Gods foresight faithful.

But I will handle the first in the next Doctrin; the latter in the last conclusion or Doctrin of this verse. From this then, that wee are beloved in Christ, as our head, we may gather our happinesse. O how firm is that conjunction, which is begun in such a head, who is God with God, blessed for ever! If Kings bear good will to some family, if his love begin in some chief one, who is with him at Court, as his special favourite, it is so much the firmer to all the rest of them. Thus here, how firm and sure is his love to us, whom he hath loved to life in Christ our Head, and eldest Brother, who is his natural Son, from whom it is impossible that his love should ever start; and when it is sure to the head, can the body be forsaken?

Doct.

Before the foundation of the world:] Observe, *What ancient love the Lord hath born us in Christ: it is not of yesterday, but before all worlds, that his love rested on us; electing us to salvation, such as should stand with the praise of his glory, 2 Tim. 1. 9. There is mention of Grace given us before all worlds, John 17. 24. Make it manifest that thou lovest them, as thou lovedst mee before the foundation of the world, I have loved thee with an everlasting love*, saith the Prophet. Earthly men will purchase to themselves and heirs, when it is but a possibility whether they shall have heir of their body, yea or no. Again, they will shew their care of posterity, while yet they are unborn, by making sure intailles: But our Father of all the Father-hood, in Heaven and Earth, doth, when wee were but passible creatures before him, love us to this end of supernatural blessednesse: for, by this phrase I take not only eternity, but the degree of order in eternity, is noted, that for order, before the being of the world was willed by him, hee did shew us this grace of chusing us to life. Here therefore is fit place to consider of that question; *Whether God foreseeth man as fallen, before hee elect him*. The question I should answer Negatively, but in determining of it, we will consider; 1. The Arguments which affirm it. 2. The Reasons which deny. 3. We will shew what we take to be the truth in this matter, answering the Arguments which are here propounded to the contrary.

- 1 First, Then the execution is urged, to prove our Election after sin. Those whom God (now fallen into sin) justifieth; saveth, and condemneth, those now being in sin, hee chose to save, and decreed to condemn.
But God saveth and condemneth men now fallen into sin, *Ergo*.
- 2 Those who are chosen out of mercy, and reprobated out of Justice, they are now foreseen in misery by sin.
But our Election is out of mercy, and Reprobation is out of Justice, *Ergo*.
- 3 Those which are not, or have not any way being, they cannot be elected or rejected: But before Decree of Creation, men are not. *Ergo*. The first part is plain, that which hath no being, can have no affections, that cannot be thus, or thus, which is not at all.
- 4 That which maketh God first decree mans rejection, to the glory of his Justice, before his being or corruption is considered, that is absurd.
But this Doctrin of chusing and reprobating before mans fall, doth so, *Ergo*.

5 That

5 That which maketh God to create mankind out of necessity, not out of liberty, that is absurd: but chusing some, and reprobating others to ends fore-named, maketh him create out of necessity.

6 Hee who cannot do worse than annihilate his creature, cannot reject it to the glory of Justice. God cannot do worse, for hee giveth it but being, *Ergo*, can do no worse, than take away that hee giveth it, *Ergo*.

7 Such who are chosen to salvation through faith and sanctification, such are in sin; but wee are chosen, *Ergo*.

8 Such who were all alike loved in Creation, amongst such was no election nor rejection: But wee are all alike loved; received like favours, had all life alike offered us.

9 That which maketh the fall of man necessary, so as man was not free to fall, is not to bee granted: Gods decree to have mercy glorified in some, and justice in other some, doth impose necessity of falling, *Ergo*.

These bee the chief Reasons which I have observed for the vouching our election to bee both after the decree of creating us, and permitting us to fall into sin: Now then let us set in equal parallel the Arguments which shew, that Gods electing of us cannot bee after the consideration of our creation and fall.

Argument I.

That which is a mean by which God bringeth some to salvation, unto the Glory of Grace; and others to glorifie his justice in deserved punishments, that is after these ends decreed, But the permission of the fall is used by God as a mean, &c.

The first part is plain, for the ends must bee in nature, before the means to the end: The second part may bee thus cleared: Wee see some by occasion of the fall saved, to the glory of mercy, which without the fall they could not have been: Had Adam stood, it is manifest that justice should immediately and properly had the glory in all our salvations: for we should have lived according to Covenant, *Do these things, and live in them*.

Again, that sin, in whose punishment justice doth glory her self, the permitting it could not but bee a mean; but the punishment of Adams sin lieth unremoved on all unpenitent and unbelieving persons, for wee are by nature the children of wrath, and Gods wrath abideth on him who beleeveeth not; abideth, I say, intimating that the wrath is not first inflicted upon unbelievers, but further continued; whereas could wee by faith come to God, hee would bee reconciled: That which some object, that the sin of Adam, not as it was contracted by him, condemneth any, but as it is continued by our unbelief, this is nothing to the matter: For first, it is false that many remain not in the death of sin and trespass, in which by nature they are conceived. Now these who have the punishment of that sin never removed from them, must needs bee under that sin once contracted by him. And though the latter part of that exception is true in this sense, that by reason of unbelief that sin hurteth them, which otherwise would not; yet in this sense it is not true, *viz.* Unbelievers are only condemned for that sin of unbelief, not for that sin they sinned in Adam also, and other actual transgressions. But whether at first contracted, or after continued, it condemnes; This is sure; that unless it may bee verified that the sin doth not by any means stand on any mans score, so as to bee condemned for it, that it must needs bee yielded a mean whereby justice is glorified in the just revenge of some.

Argument 2.

Either God had no end in making his Creature, or this end which now hee compasseth, or some other which hee hath not attained.

No word
teacheth that
God had any
other event; for
do this and live,
doth not prove
that God pro-
pounded to at-
tain this as his
end, that wee
might all live,
no more than
in what day thou
eatest, thou shalt
die the death,
doth argue that
God had this
end, viz. that
all man kinde
breaking his
Law, should
die eternally.

But hee could not bee without his end in making him, nor have any other end, which hee hath not attained.

The first proposition is undoubted: the second is as clear: for to have no end in working agreeth not to God, a wise and understanding agent; to have an end, and not attain it, standeth not with his blessednesse; for to have a primary principal end, which one affecteth, is more blessed than not to have it. Again, hee whose providence is so perfect, that no inferior cause can default beside his intention and permission, his end cannot bee disappointed: Now it is plain, that no instrument can default further than hee intendeth it shall, and chuseth to permit it; for if any defect befall an instrument which the Artificer chuseth not, his work is troubled, and it argueth ignorance or impotency in him that so worketh.

Argument 3. Either God did by his antecedent providence propound this end, or hee cometh to it by occasion of some event.

But hee doth not come to this end of saving in Christ by occasion.

First, This after-providence is imperfect, not becomming God; when one, after a thing is fallen out, maketh the best of it, and is rather *post-videamus* than *providemus*.

Secondly, This maketh God use a more imperfect providence about his most excellent works, and come to that, besides his primary intention, which is far more glorious than the first end could have been intended.

Thirdly, This maketh God like men, to do as hee may, when hee is hindered from that hee would.

Argument 4.

That which doth take away the unspeakable mystery of Election and Reprobation, is not to be admitted.

But to chuse, reject, after the fall, doth evacuate this mystery.

For though God deal diversely with men now in equal condemnation; yet the justice of this fact is apparent; for God may punish with death, or make that treason, trespass, which is committed against him; Who will challenge this fact of injustice?

Argument 5. That which maketh God will some of his creatures conditionally, that is not to be granted.

But to make God chuse after the fall, maketh him to have willed ineffectually some other end.

Gods will were not omnipotent, should it not effect whatever it willeth; Gods will, is posse; neither can hee have a conditional will: I will give my Creature life, if hee keep this commandment: For, either hee must suppose that his Creature must do something which hee will not make him, and then hee were not omnipotent; or think that hee will make him do that thing, and on doing it, give him life, and this in effect a will most absolute; or hee must know that hee neither will, nor can do it, and yet will this on a condition which hee doth see impossible; and this were frivolous.

Argument 6. That which maketh God look out of himself, for determining his will: But to elect and reject after the fall, suspendeth that determination of his will in qualification fore-seen in the Creature, Ergo.

The first part is manifest; For it maketh him not having all-sufficiency in himself, and as it were imperfection in his understanding, to go forth of himself, seeking knowledge from things without him, as wee do; so is it for his will to look at things without himself, that thereupon hee may determine his will.

Argu-

Argument 7.

That Election and Reprobation, which are shadowed in the persons of Jacob and Esau, that is the true Election and Reprobation.

But Election and Reprobation of persons, yet not actual existing, but in some kinde possible, of persons without merite, or demerit, are shadowed forth; Ergo,

Argument 8.

That Election and Reprobation, which make God a Potter framing his Clay, from his meer pleasure, to contrary ends, of honour and shame, that Election and Reprobation are of man before his fall.

1. These latter Reasons do more sway with mee, and seem to mee far more unanswerable. For I cannot see, how God can bee thought to have had other ends without many absurdities, as for example; 1. Without holding hee may suffer defeatance in the intentions hee purposeth, and by his providence indeavoureth.

2. That God is mutable, going from one intention to another, and that his will is not effectually in every thing it willeth; that his will doth on fore-sight of something, in the Creature, determine it self to that, to which of it self it is not determined.

Secondly, I hold that the surest way tracing truly the order of things in Gods intention, is to mark well the existing of them in execution. Now wee see first the world was made. Secondly, Man, and so Gods chosen were brought forth in their natural being, holy, blessed, capable of life, if their wilful defection hindred not. Thirdly, They were permitted to fall into sin and misery. Fourthly, They are by Christ delivered from this misery, being called, justified, glorified. Fifthly, Christ glorious, as a Mediator and Saviour of Gods chosen, to the glory of grace or mercy. Sixthly, God his mercy glorious, who chose and predestinated Christ, that he should bee made every thing to us. In intention, then this order is to bee kept. 1. Himself, or his glory, in the manifestation of his mercy. 2. The glorifying his Christ with supernatural glory. 3. The bringing us to supernatural being, and glory with himself, through Christ. Now because hee may bring us to supernatural glory, to the praise of his grace and mercy, either by keeping us from misery, or permitting us to fall into sin and misery, and restoring us out of it to more blessed estate than ever, it is plain, that hee purposed so to work by his permission, that wee should wilfully through our own default, run our selves into sin and misery. Now because such whom hee will bring to supernatural life and being, must first have natural life and being, and for that, man must first bee natural, then spiritual; and because that which hee purposeth to permit to fall into sin and misery, must bee holy and happy, Ergo, hee purposeth to make man, to make him holy, not knowing any misery. Lastly, because hee that will have man thus made, must have some fit place, fitly furnished, in which such a creature might bee placed, ergo, hee decreeth to make this world which wee behold. Wherefore approving the latter Arguments, I will come to answer the former, and so pass from this question.

1 Cor. 15. 18.

To the first Objection.

Such as men are when God executeth salvation, such hee elected or decreed to save.

If this proposition bee understood in this sense: Such men are fore-seen, when now God chuseth them to salvation, it is false; for it maketh Gods election finde such as it doth take, fitted to salvation, and not make them such as are fit, by means predestinate. For, his reason proveth a man not only fore-seen in sin, but fore-seen as persevering in faith, before Gods decree to elect him to salvation; for in time, such only are saved, who perse-

severe: It maketh Gods decree choosing some persons to this or that end, presuppose every thing which alter commeth in, before the end bee attained: But in this sense, such whom God saveth in executing salvation, such be elected to salvation; in this sense I say, hee elected those, who should become such and such, by his predestination, not those who were fore-seen such before his election, in this sense it is true, and inferreth nothing against our assertion. The reason why this latter is true, being this, because God choosing any to the end, doth chuse him to the means also.

Obj. 1.

But they object, either he must choose to save such as now in time he saveth, or this execution differeth from his decree; but it doth not.

I Answer, to the first part of the reason, The consequence is faulty, because it reasoneth falsely from a part of the decree, as if it were the whole, in this sense: God considered not these, such and such, when hee elected them to salvation, as they are, when now they are saved, Ergo, his execution differeth from his decree: Whereas they should reason; Those whom God neither fore-saw such when elected them, nor predestinated to make such as now they are when they are saved; those are saved otherwise than God decreed, for the decree of God is as well of the means, as of the end.

To the second I Answer; The first part is false, and the reason of it is, that mercy and justice can do nothing where it seeth not sin and misery; for mercy may work where there is possibility of misery, either by preventing the entrance, or by decreeing to save and deliver from that misery, which by permission shall befall the creature; and though revenging justice cannot by way of execution; yet I see not, why God may not out of love, to the glory of his justice pass by some, intending to glorify himself in their just punishment; for what shew of injustice is in this act of God most just, I intend to bee glorious in the just punishment of such and such? it is one thing to make a just intendment, another thing to make an unjust execution. It is answered to the second part; that Election is out of grace, 2 Tim. 1. Paul saith by Onesiphorus, The Lord shew him mercy in that day. In divers respects the same thing called by different names. And whereas it is said, that rejection or reprobation is an act of justice; it is denied, seeing it is an act of Gods dominion, liberty, or holy self-love, whereby he loveth the glory of his justice in the manifestation of it, rather than a formal act of justice her self; as likewise, the permitting the fall, was not an act formally from mercy or justice, but by wisdom and providence: making way, that both mercy and justice might exercise their proper works about the creature.

The first part is not true, look as God may call the things that are not; and love some things possible before other, so far as to give them being, not other: So he may elect or reject, even a creature, as it is but possible in his sight.

I answer, it is as much absurdity, as to set down the end with my self, before I consider the mean which leadeth unto it; or to appoint the end why he maketh his creature, before he go about to make.

The second part of the first argument is denied; that which is free in the first rise, is free, though it bee now necessarily performed: God giveth a true persevering beleevers life, and that necessarily, for he cannot deny himself, and yet he doth it freely, in regard he passed his promise freely.

The first part is false, That hee who cannot execute worse on the creature than annihilation, cannot so dispose of it; that worse will at length befall the creature than annihilation; For Gods making the creature doth give him right, not onely to annihilate it, but to use it to the utmost, that lawfully may be to his glory. Now to pass by a creature in regard of grace no ways due to it, and to decree the glory of his justice, in the just deserved punishment

ishment of it, hath no appearance of injustice.

7 The former proposition is not true; it is enough, if by Gods decree of permitting sin, they may become sinful; which is the truth; For God did by his decree of permission, shut up all in sin, that hee might have mercy upon all.

8 The assumption is denied: The effect was alike by creation, but the love born to some, in regard of life eternall, was not yielded to other some: the event doth tell it aloud; for why, on the like fall and misery of all, doth he shew such riches of grace to some, above other some? Certainly because before the fall, hee had loved them to life: Hence it is, that all the grace shewed after sin is but an Epiphony of that love which God did bear before the fall.

9 To the last: I deny that Gods decree of permitting sin, doth take away liberty in sinning. While Gods decree did not take away his judgement, but that hee did work by counsell, and think the thing such as hee might do, or not do while hee sinned with this judgement, hee sinned freely, though never so necessarily. If Gods decree to permit a sin, doth not bring on of necessity the being of that sin, then God may permit or deliver a sinner to sin: and no sin followeth. But this latter is most absurd; for God might have his action made frustrate, and when God giveth a man penally up to sin, it should be in the creatures power whether Gods judgement should be executed on him, yea or no. Thus having discussed this question, we pass on to the last circumstance: The next end of our election.

The Use of this Doctrin is; first to indear this love of God to us: Wee see in humane loves, if one have of twenty, thirty, or Forty years, born us good will, this circumstance of antiquity, doth make it more respected of us. How should wee account of this love, which before all worlds, the Lord did bear us, accordingly as hee hath manifested the same in us who believe.

2 This doth give us to consider how constant the Lords love is; As wee finde it in time, so hee did intend it towards us from all eternity; Thus hee goeth on, not onely within himself, but towards us, without any alteration or shadow of change: and thus hee will do; for whom he once loveth unto life, hee doth love him ever; as Christ speaketh. We do feel changes, but look as the Skye is variable, the Sun in it self being no while changed; thus the effects of God in us vary, though himself in his affection (if I may so speak) is immutable towards us.

3 Lastly, We may hence gather the freedome of Gods love, choosing us to life; things which are not, cannot have vertue of causing this or that when we were not, ne yet had done any thing, before all worlds, wee were chosen by him, *ergo*, S. Paul, Rom. 9. saith, God chose Jacob before hee was, or had done any thing, that the election might bee according to free purpose; and S. Paul, 2 Tim. 1. saith, That wee are saved, not by works, but according to grace given us before all worlds; whereas merit of works, and grace given us before all worlds, are opposed. If any say that Paul excludeth works then present, when God electeth, it nothing hindereth but that he might from eternity fore-see works, whereon before all worlds, hee came to elect. This is but an old Pelagian evasion; for Paul speaketh against all works which stand not with free grace in electing. Now works meritorious, fore-seen, are as opposite to grace, as works meritorious really existing. If I do any thing for reward, which I see will befall mee, it is as far from being done freely, as if it were done on reward before-hand received.

Again, hee cannot choose on works fore-seen, because hee cannot see any to come, which hee doth not first predestinate that they should be; Now then, for him to choose on fore-seen works, is to say that God first predestinateth

destineth, and causeth such whom hee will choose to have such and such works, that after hee may choose them; which is to turn the Cart before the Horse. This franck love of his can never be enough extolled. If a man of eminency choose to him for wife, some woman, who hath neither dowry, nor friends, ne yet hath beaurty or breeding extraordinary, the part is marvailous in our eyes: But well may wee wonder, at this fact of God, who when wee were not, ne yet had any thing which might commend us, did freely set his liking on us, and love us to life. But of this more in the next Doctrin.

Now wee come to the last point, to bee observed in this verse; to what God hath chosen us: *That we should bee holy, and spotless before him in love.* This end is all one with that otherwhere named, viz. *Salvation. Who hath chosen us from the beginning, to salvation, through faith and sanctification;* that is, to bee entred by belief, and the first beginning of it, the sanctification of the spirit. And here three things are to bee marked. 1 The state of perfection which agreeth to the life whereto wee are chosen, that wee may be holy and without spot. 2 The circumstance of person in whose presence wee shall live this life, before him. 3 The life it self, which is as it were the subject of this perfection in love. A little to insist in the explication of this clause, because it containeth more than is commonly marked.

Holiness is put sometime for all, or any sanctifying graces of Gods Spirit, which make us holy. 1 *Thes. 4. 7.* 2 *Cor. 7. 1.* Sometime it is put more particularly, either to note a vertue which inclineth us to do in such manner as becometh both the presence of God and our selves, who are Saints by profession; or a state of purity and perfection; to which wee come in vertue, and this life of love which here is begun in us, thus when Christ saith, *Blessed are they pure in heart;* hee doth not so much note any singular vertue: as a state to which some here come above othersome in vertue: and thus I think it is taken here; both because these words do signify a state of Christian perfection, and because here is Love expressed as the subject: the life in which wee shall attain this perfection. For that second circumstance, those words (*before him*) do note sometime this presence of God, which wee have here in state of grace by sight, *Luke 1.* But here it doth directly signify that presence which wee shall have of God, when now wee are brought to state of perfection, when wee shall walk by sight, and see him as hee is. Lastly, When hee saith (*in Love*) hee noteth that supernatural life, in which wee shall bee brought to this perfection, as if hee should have spoken more largely.

Who hath chosen us, as who should have that supernatural being and life of love, yea, that wee should grow to such a state in it, that wee should be pure and holy, without the least spot, and that in his glorious presence, whom we shall then see as hee is.

Three things then here offer themselves to observation. 1 *That God hath of Grace, chosen us to that supernatural life of love, which is to bee perfected in the heavens.* 2 *That hee hath not onely of Grace chosen us to this life, but to the perfection of it.* 3 *That hee hath of Grace taken us to have this perfection of life to his own glorious presence.* To handle them briefly in order.

1 First, for the former, *S. Peter* saith, *the faithful was chosen of God, to the sanctification of the spirit,* that is in effect, to bee made partakers of a divine nature; and when wee are said *chosen to salvation or glory:* This is chiefly perfection of love; which doth make the soul glorious, even as whiteness maketh the wall white: thus God hath loved us, that wee should not onely have such a life of God given us in the first *Adam*, as was due to our nature and created together with it, but such a life as is both for kinde and degree, above all that nature created did know, the root whereof is that second *Adam*

Observ. 1

Observ. 2

Observ. 3

Adam, Christ Jesus. Look as all of us who have this natural life and being, which now as men and women all of us have, wee were loved of God, so far, as to receive it in *Adam*, and bee brought to it through him; and look as all that shall be born to the end of the World, and bee in time, men and women, were loved of God, and chosen as it were, that they should in their times have the nature of man: so here wee who now have this life of God live, and all that ever shall have the holy life which the Spirit of God worketh in the hearts of Beleevers, wee and they were from eternity chosen, that in time wee should have it derived and propagated through Christ. Now this is to bee marked, that being chosen to have this holy love, the Divine nature, wee are chosen to faith also; for look as all who are loved to the receiving of this natural and bodily being and life, are together chosen to this, that they shall be born of *Adam*, and have a natural nativity from him: so all who are chosen to have the being of holiness and love, are together taken to this, that they shall have a supernatural nativity from Christ; that is, they shall bee brought to beleeve: *Hee that beleeueth is born of God, 1 John 5. 1.*

Let us then first recount his wonderful love to us, whom his spirit hath in any measure sanctified, and made us to partake in that Divine nature which commeth from Christ: wee deem it his favour and worthily, that he hath made us men and women, not Toads; or Creatures of such vile beings; but how much more are wee bound to him, that hee hath made us Christian men, and not left us to such a state in which men shall come to worke pass than if they had never been. *Vse 11.*

Because God doth not raise all who are dead, nor give all sight who are blinde; therefore wee think them to have found great favour whom God did choose to this; that hee would restore their sight, though they were born blinde, and raise them to life, though they were dead; But what love hath hee shewed us, in choosing us whom hee would make light, when now wee were darkness; make us live, when now wee had been dead in Sins and trespasses? for this wee have to thank his gracious pleasure; For as his will is the chief cause why one is poor, another rich, one in excellent state, another in vile condition, so here; why one is left in that miserable estate into which Sin hath brought us, others delivered from it.

Secondly, Wee see here how they take this Doctrin, who think it maketh men licentious; and giveth them leave to live as they list; for all that are chosen of God are chosen of him to this, that they should bee holy in love; and therefore such as resolve to go on in unrighteousness, they may fear lest the sentence bee thundered out against them; *Depart from mee ye workers of iniquity, I never knew you.* Nay there is no more effectual argument perswading Christians to sanctification, than this of our election; *Now as the Elect of God put on newnesse, Col. 3.* If wee hear that wee are chosen to any place or condition on earth, which is beneficial, this, that we are chosen to it, maketh us ready, and stirreth us up to get possessed of it. *Vse 2*

Thirdly, Wee see here that God doth not choose because of Faith and holiness, and perseverance, fore-seen; seeing hee chooseth us to these things, these things follow by force of his election, and therefore cannot bee the cause of that which is before them: for every cause must needs bee before that it causeth. *Vse 3.*

Now here is fit place to consider of that question; *Whether God in foresight of beleeve and perseverance in faith and holinesse do choose us to salvation?* I will discuss the question after the former manner, in which I will propose diverse Articles. *Quest.*

First, Then the arguments affirming, which I have observed are these.

1 They

1 They who are chosen in Christ, are chosen on Faith fore-seen: But all the Elect are chosen in Christ, *Ergo.*

2 Such whom God doth adopt and save, such hee decreed to adopt and save: Hee adopteth and saveth beleevers, &c.

3 On what condition God offereth life, upon that condition fore-seen, hee chuseth to life. But hee offereth life upon beleeving.

4 If God chuse not all on condition they will beleeve; then some are bound to beleeve a lie; for they are bound to beleeve that God will save them: but wee are not bound to beleeve a lie, &c.

5 If God chuse some to salvation before faith and perseverance fore-seen, then hee loveth some to salvation, whom his wrath followeth to death at the same present: But Gods anger to death, and love to salvation, cannot take place at once, *Ergo.*

6 If God cannot chuse any in particular, before some general conception, that such and such who beleeve, shall bee chosen, then hee chuseth not but on faith fore-seen: but God cannot, &c. For, wee prove in our understandings, that wee do things in particular, according to general conceptions within our minde.

7 That which maketh God chuse persons to life which are not eligible is not to bee admitted: But an absolute election without any fore-sight of Faith doth so.

8 The Scriptures say wee are predestinated and elected according to fore-knowledge. *Ely last of youth, &c.*

The Reasons for the denying part are many: To leave such named before, which are common to this question also.

1. This election on Faith fore-seen, maketh God go out of himself, looking to this or that in the creature, upon which his will may bee determined to elect. Now this is against the all-sufficiency of God; for as if hee should get knowledge from things as wee do, it were an imperfection in his knowledge; so in his will, if hee must be beholding to something in us, before it can bee determined: Besides, it maketh God intrinsically changed, now in suspense touching that wherein after, on some sight, hee cometh to bee fully determined. I will chuse this man, if so bee hee will beleeve; I will upon fore-sight of my condition absolutely chuse him.

2. That election of persons which hath annexed to it a decree, preparing Faith and Justification for the persons that are elected, that is, of men unbelieving: Those who being elected are predestinated to have faith wrought in them; those are considered without faith, as now they are elected, *Rom. 8. 39.* These four and five *Verses* of this Chapter.

3. If God decree to elect none till hee doth see them beleeving with perseverance, then hee doth decree to give faith and perseverance, before hee doth decree to take, or ordain to life. But this is absurd, for God should decree to that, by which as a mean hee cometh to elect, before he should decree to elect. Let the *Arminians* tell us, what is Gods end in decreeing to give this man faith and perseverance, if not that hee may chuse him to life. If hee have this end in decreeing to give faith, hee must needs intend the election of this person, before hee decree to work in him effectually faith, with perseverance: Beside, the Scripture saith, *so many as were ordained to life, beleeved.*

4. That which maketh God chuse us, when wee have chosen him, and love us, when wee have loved him first, is contrary to Scripture: But if God chuse us, when now wee have held the faith and love of him to the last moment, hee doth chuse us, after wee have chosen him.

5. Christ saith, wee hear or beleeve, because wee are sheep; This saith, wee

wee are sleepe, or elect, and ordained to life, because wee beleve.

6. From this *verse*: That to which any action tendereth as an effect, that is after the action it self: But this eternal election tendereth to this, that wee should be pure in love.

7. That which standeth not with the freedome of Gods will, yea, of his meeer will within himself, that is not to bee indured in election: But a condition qualifying the person, maketh Gods Election not meerly from his will.

8. Had faith, sanctification, works, been the condition on which wee were elected, it is like Saint *Paul* would have thought on them, *Rom. 9. 11.* But hee findeth no such consideration, in which reason might stay it self, but exclaimeth, *O the depth!* &c.

9. That which *Israels* election doth typifie, is not an election on foresight, or any worthiness. But ours is typified by it, *Ergo.*

Deut. 7. 7.

10. That which *Austin* retracted, as comming near *Pelagianisme*, is not like to bee Orthodox; This hee did so.

First, The latter Arguments perswade mee fully that God doth not elect upon any thing fore-seen in us, which should move him to this action of electing of us; God cannot have such a conditional decree: *I will elect all, if they will beleve*: For hee must either think, they can do this without him, and then hee were not an omnipotent, or that hee would give them effectually to beleve, and then it is all one with an absolute will; as for example: *I will elect to life such as shall beleve, I will give these beleef with perseverance, and will chuse them to life, having thus beleved*; this is all one with this decree we maintain: I chuse these to life, and decree to give them faith and perseverance, by which they shall be brought to life; they are alike upon the matter absolute; Only the former maketh God to decree the giving of faith, that he may decree election: This latter maketh God decree the giving faith only, for obtaining salvation, to which we are elected.

Hee decreeth on this condition, though hee seeth that neither they can do it of themselves, neither is hee minded to work it in them: if the first, then God were not omnipotent; if the latter, he should decree foolishly, upon that he saw impossible; if the second, it is all one with an absolute will.

Secondly, I say, he can make us fit to any end he chuseth us, may chuse us to that end before he order his means to bring us thereunto. *Arminius* will first have him make us fit, and then decree to chuse us to life; which is to set the Cart before the Horse, to predestinate means before the end be agreed on; to set predestination before fore-knowledge and election.

Thirdly, This Proposition; *God hath chosen us to life, beleiving and persevering*: This is true in this sense, we are chosen to life, to which he will bring us, through beleiving; But if it be referred to the action of chusing; in this sense, God doth chuse us, when now hee doth see us beleiving, that we should have life; it is not true, nor agreeing to those Scriptures. *God hath chosen us to salvation, through sanctification and beleef; God hath ordained us to obtain life, through Jesus Christ.*

These three Conclusions premised: Wee will answer those Arguments propounded for the contrary, and so proceed. For the first; see that which is before answered on these words, in *Christ*, viz. *That God chose us being in Christ veruallly, not actually.*

1. Answered.

To the second; If each part be rightly taken, all may be granted, and our cause nothing hurt.

2. Answered.

Those persons whom God saveth and adopteth, thus and thus qualified in time, those hee did decree, when they were made such by force of his predestination, to adopt and save.

This Conclusion is true. God did decree to save certain persons, by working in them effectually faith and perseverance. But *Arminius* by decree, understandeth the decree of election to life, as it is distinguished a-

gainst

gainst predestination, which is the decree of means, whereby the chosen of God shall infallibly be brought to life. Now the first part of the Reason thus limited, is false: Such whom God saveth, such hee doth fore-see them in his decree of electing them to salvation; for this taketh away all predestination of means, serving to bring the Elect to life, and presupposeth falsely, that God cannot chuse any to life, whom hee doth not finde, or fore-see, as actually fitted then when hee doth chuse them, whereas he may chuse, though never so unfit for the end, if having chosen us he can make us fit; for our unfitness for the present, to the end, doth not make us unfit for Gods election: as for example, I may chuse a pen to write, which never so faulty for the present, and unfit to write with, while I know I can mend it, and make it fit for this purpose.

I answer thirdly, Even of the decree of Election, this is true, if rightly taken, viz. Such whom God saveth in time, such hee elected to salvation, such now when he was in electing them; this is false: Such hee elected, *to wit*, becomming such through his election, this is true: The first presupposeth in Gods fore-knowledge an antecedency of faith before the act of electing: The latter, a concomitance of faith, in the person chosen to salvation, and that by force of Gods electing. For election doth chuse men as well to means, as to the end; and these decrees, though diversly named, and in our conceits different, yet they are one thing in God.

To the third I answer, That the first part is false; for it presupposeth that whatsoever is a cause, or an antecedent to life, must bee an antecedent going before election to life: It is not necessary that all which is required to life, should bee required to election unto life. Say I have twenty pounds a year, which I may give to any I shall chuse, and that my will is, none shall have my Land, but hee shall pay forty shillings a year, to the use of certain poor whom I shall design; having many good friends, I chuse one amongst them all who shall have my Land, paying to such poor I name forty shillings a year. In this example, his paying forty shillings yearly, is a condition on which hee hath the Land, not any condition moving mee to chuse him before others, to have my Land: So God chuseth such to salvation, upon condition they beleeve; this condition belongeth not to the action of God chusing; but to the terminus to life, to which wee are chosen. Would they prove that God doth chuse to life on faith, they should reason thus.

Upon what condition God offereth life, upon that hee chooseth.

But on condition of our faith, hee offereth to chuse us with this eternal election. Ergo.

But wee see the second part of this reason would bee evidently false; for in what Gospel is it written, *Believe, and thou shalt bee elected*? Lastly, I answer, that wee cannot gather the decree of God within himself; by promise or threatening; for then we might truly gather, that God hath decreed the eternal death of all man-kinde, but on sinning, in the forbidden tree hee did threaten, *ergo*, hee did decree; *Arminius* distinction of peremptory decree, and not pre-emptory, would not help any thing; indeed this presupposeth, that the signifying will of God may not any whit differ from his secret will, which he keepeth within himself, which is a most palpable falsehood.

Such who are bound to beleeve their salvation, when the decree of God is not that they should be saved, such are bound to beleeve a lye. I deny the consequence, for the truth of my faith dependeth not on a conformity with Gods secret will within himself, but with that which hee hath revealed unto mee: while I beleeve according to that hee revealeth, I cannot beleeve a lie, though the thing I beleeve, agree not with that which God within himself hath purposed. To illustrate the answer: *Abraham* did verily beleeve

beleeve, that he was to offer up his Son without any acception; for hee did sustain his faith in thinking that God could raise him from the dead, not thinking God would repeal his command; yet *Abraham* beleeved not a lye, because hee beleeved according to that which was revealed unto him. But then you will say, God may bid us beleeve this, or that, as if it were his will, when hee knoweth it not to bee his will within himself? Doubtlesse, hee may to prove us, as hee did *Abraham*, whether wee will address our selves conscionably to obey him, or carelesly out of wilfulness disobey his commandments. As the goodness of the creature is not in doing what God within his secret will hath appointed; so the truth of the creature standeth not alwaies in beleeving what hee within himself hath determined.

To the second part I answer that God doth not binde any directly and immediately to beleeve salvation, but in a certain order, in which they cannot but beleeve them truly: for hee bindeth men first to beleeve on Christ unto salvation; and then being now in Christ, to beleeve that hee loved them, gave himself for them, did elect them, will save them; and none can truly beleeve on Christ to salvation, but infallibly beleeve all these other.

I deny that Gods love to life, and wrath executing death, may not stand together, to love so as actually by his influence to execute life, cannot stand with wrath executing death, to kill and quicken actually God cannot at once: but to love to life, so as to choose some persons to bee brought to life, through certain means, this standeth well with wrath to death for the present; and God would never have given nor called Christ to suffer death for us now in sin and death, had hee not thus loved us. Look as God may bodily inflict death on him whom hee so far loveth, that he meaneth to give him life by raising him from the dead, by his almighty power; So it is here: Hee may yeild him dead to his justice, whom he so loveth to life, that hee will by means predestinated bring them from death to life.

§ Answered

The consequence of the first proposition is denied. If he must have some general, before hee choose particular persons: Then hee hath thus, *I will choose these, if they beleeve*: it is enough that wee conceive some such general as this, *I will choose whom I will choose*. Wee deny the assumption, with the reason of it. Let them tell mee when God raised *Lazarus*, or choose *Lazarus*, whom hee would raise from the dead; such a blinde man whom hee would restore to sight; such a peece of earth which hee would make into the body of *Adam*; what general rules hee did these by; rules which presuppose that things or persons thus and thus qualified, should bee thus and thus used? The reason is denied. For to measure God by our scantling, is foolish, and to imagine as it were created general verities in his understanding, like as it is in our selves, is fitter for doting Anthropomorphits, than grave Divines. Beside that, man doth many things to some particular persons, for which hee hath no general rule, but that he may do as hee will, where there is no reason which doth oblige him and sway him to the contrary.

6 Answered

The second proposition of this seventh reason is denied; for as I shewed before, any person is eligible to life, though hee were never so unfit, presently and immediately for the state he is in, to receive life, if so bee that God can by just means prepare and make fit to life.

Ratio obligans
Ratio praeponderans.
Ratio concomitans.

7 Answered.

That fore-knowledge *Paul* and *Peter* speak of, cannot bee the fore-knowing of Faith and sanctification in certain persons; for then what need is there that those who are fore-known should be predestinated to be called, justified and sanctified? and if *Peters* foreknowledge were a foresight of faith and holiness, what need we to be chosen to holiness? For that place in *Timothy*,

8 Answered.

If ye flye the lusts of youth, ye shall bee vessels of Gold and silver. Besides, there is no necessity to contrive that whole passage of election, though it bee so usually taken; the faith of some have been subverted but the ground work, or foundation of saving faith and Grace abideth sure; and God doth know them in whom it is, and they may know themselves by their care to depart from iniquity. But why doth not God work this well-grounded grace in all? It is fit there should some, not all, bee precious and golden vessels, having that precious faith, to wit, which cannot bee subverted, and those precious graces of the sanctifying Spirit. How may one know that hee is one of these, and not a vessel of Alchimy, or baser matter? Whosoever doth purge himself, he shall bee a vessel of Gold; hee shall have in him that foundation of God, that is, that sure grounded faith and grace which shall not be subverted: But this by the way. Now to proceed.

Doct.

Now wee come to the second Doctrin, viz. *That God hath chosen us who believe, not onely to have this life of Grace, I mean of love and holiness, but to have them in perfection.* Thus the Text saith, *Hee hath chosen us, that wee should come to such a state in this life of love; wherein we shall bee perfect and pure without any spot in it.* Here we have life, but all is in part, wee know in part, wee love in part, wee are holy in part, this state is a state of child-hood or imperfection; But in the other life, that which is in part shall bee done away. Wee shall know as wee are known, wee shall love with all our hearts and strength, wee shall bee perfectly holy, without defect or spot, because God hath chosen us, not onely to life; but to a state of perfection in this life spiritual. Look as God hath loved plants, birds, beasts, men, not onely thus farre; that they should have a being, but that they should grow up, and attain to a perfect state in this life and being, to which hee hath chosen us.

Vse 1.

Let us then consider this, bee stirred up to think of the Lords exceeding love. Wee see men though they are lame, know painful lives in some measure more tollerable, yet they think life a benefit, counting it a mercy to live, though for manner lesse comfortable: So here, had God taken us to have such a life of Grace, as here wee lead, it had been mercy, though wee know sickness and lameness with it; but to choose us to come unto such a state, wherein wee shall be pure without any spot or defect, not onely to ordain us to finde life, but life in abundance in Christ, this is the riches of his mercy.

Vse 2.

This serveth to strengthen our faith in apprehending and attaining our perfect redemption from the reliques of sinne and death; when wee find that wee cannot get ground of corruption as we would, what must wee doe? speak to God: Say, Lord, if the attaining perfect holiness did lye upon my hand, I know there were no hope; I finde these works of the Devil too strong for mee; but thou hast chosen mee even to this, that I should bee without spot; Lord execute thy own pleasure more and more, purge mee, and sanctify mee, and in thy time possess me of that state to which thou hast chosen mee. Even in earthly Princes their choice is operative. If the King choose one Chamberlain, or Treasurer, his choice maketh him that to which hee is chosen; Wherefore let no good soul who striveth against any imperfection bee dismayed: Look as surely as thou hast received this perfection of thy humane nature, thou say, whom God did choose, not onely to bee born but to live to full manhood; so surely shall all of you, who have true faith and love, attain to the perfection of this Divine nature for God hath chosen you to bee holy, and without spot in it. And howbeit men are here taken away in their spiritual being, as in their natural, some so soon as they are born of God, as the Thief on the Cross, was no sooner converted than translated, some in youth, some in the aged progress of sanctification, yet shall

shall not this hinder, for hee who is no sooner begotten to God, then hee is hence removed, even he shall in that day, wherein all of us shall grow to a perfect man in Christ, attain this state of perfection, as that natural creature which is carried out from birth to burial, shall at last day be raised up, not in infancy (which entrencheth as a present penalty of Sin) but in the full stature, which becometh such a nature.

The third thing followeth, *viz.* That God hath taken us of grace to this, that wee shall live in his glorious presence: had hee given us a perfect life without shewing us himself as it were face to face, it had been much favour, but to choose us to this most neer communion with him, is the height of his grace, and our happiness: There is a being before God in state of grace, such as now wee have; Thus *Noah*, thus *Abraham*, *Henoch*, *Zachary*, *Elishah*, are said, *To have walked before the Lord*; and it is no small priviledge that wee may converse in his presence after any manner: but all wee see of him here, is but as it were the reflection of him in a glasse: there is another being before him, when wee shall bee now with him in the place of his glorious presence, when wee shall walk by sight, when wee shall see him as he is, when wee shall follow the Lamb, and see God, with that blessed vision, even face to face as it were; and this is it which is our chief blessedness, even to bee with him, and see him, in whose presence is the society of everlasting delight. That perfection of quality and action which wee shall attain, is a great blessedness, as great as can bee inherant in our persons; for what can bee greater than to know God as wee are known, to love him with the whole heart: to praise him most constantly and joyfully? but all this is nothing so good to us, as to have our God before us, and taste the joy of his presence: All our walking in light tendeth to this, that wee may have communion with him. Look as a wife who found sometime much difficulty in pleasing her husband, and doing things to his minde, shee taketh great pleasure when shee can now with ease fit every thing to his minde, but nothing so much pleasure in this, as in her husband himself: And look as there is no loving wife, which taketh half the pleasure in her bridall apparell, that she doth in her husband himself; so it is here, I dare say, all that glory in which wee shall be in that day clothed upon, shall bee as nothing to us in comparison of that blessed object of God, whom then wee shall see as hee is. If in this life God is so good to his children, that they can wish themselves a curse for his sake, what will hee then bee when wee see him in glory?

Doff. 3

Glorious,
ἐνδοξα.

Objectiva beatitudo.

Uf. 1.

The Use is to stirre us up even to desire with *PAUL* to bee dissolved, and to bee with Christ: We are chosen to this manner of presence, and for that presence which then wee shall have, when we come to state of perfection in love, is no other; wee are chosen to it, *ergo*, let us aspire after it. If a loving wives husband bee absent in some far Countrey, though shee have by messengers, and by letters, some communion with him, yet this will not satisfy, there is a great desire to see him, to bee each in the embrace of other, so it should bee with us; this letter of his word, this recourse of his messengers, should rather excite desires fully to enjoy our God, than occasion us to rest contented in this present condition. I remember *Abraham*, when hee was now recalled from exile, but not admitted to see his fathers face at Court, hee was so impatient, that his exile seemed almost as easy as such a condition: Thus it is with us, from what time God hath brought us to belcefe, wee are called back again from our exile spiritual, to the Church or City of our God: but alas wee are not admitted into the Court, into the glorious presence of our great God: Let us (*ergo*) if wee bee risen with Christ, groan after this prerogative, to which God hath chosen us, and take no delight to dwell here, further than the serving God in his Saints doth sweeten our abode.

This

This sheweth us the Lords exceeding grace: If the King should pardon a Traytor, and give him competency of living in the remotest parts of his Kingdome, with prohibition not once to pass the bounds of them, it were Prince-like favour; but to enrich him with possessions, and take him to Court, yea to reckon him in midst of his dearest favourites, what clemencie and bounty were in such a fact? Such is this dealing of God towards us.

Who hath predestinated.] In describing which, these things are to be observed, as they lie in the Text.

1 The benefit it self, *Who hath predestinated.*

2 The persons who are predestinated.

3 The thing to which hee hath predestinated us, *to adoption*; amplified from the cause of it, through Christ.

4 The manner which is propounded in this word, *within himself*, expounded, *i. e. according to the good pleasure of his will.*

5 The end, *To the praise of his glorious grace*, which grace is described from the effect of it in us, which is amplified from the manner of working, *g. d.* out of which his grace, hee hath made us accepted, or done us favour, in and through his beloved.

Three things for better understanding are to be insisted on, because they are not of so vulgar explication.

1 With what this word is to be continued.

2 What it is to predestinate.

3 What is meant by Adoption.

Rep.

To the first, some refer it to *(in Love)*. In the fourth verse, in this manner, *who hath predestinated us in love*; but that he should absurdly repeat the cause of predestination, which hee expresleth after to have been his gracious pleasure; it is fittier set as unequal paralel; to that in the third verse, *who hath blessed us, who hath predestinated us*, *ὁ εὐλογησας η̅με̅ας*. Some imagine it joynd within, after this manner, *who hath chosen us to adoption, having predestinated us in him before worlds, that wee should bee holy before him*. But I have shewed above, that *(in him)* must needs bee referred to the benefit of election, or the Apostle should not conclude pertinently, that God in Christ hath blessed us with every blessing: Beside that, this sense confoundeth the sentence, to decline the force of the Argument above mentioned.

To the second I answer, that God doth condescend so far to our capacity, as to teach us his one only action, by which hee loveth us effectually to life, by two, which in us are diverse, because one infinite action of God doth eminently note that those two are in us, though they are distinct and diverse; as the first act of election laid down Gods chusing us, or loving us to an end; so this doth signifie the ordaining of us to the same end, by such a course of means as shall effectually work thereunto: Thus it is with us when wee will do any thing, we do appoint by what means wee will do that wee are agreed on. When one is agreed to bring up his Son at a Trade, then afterward hee determineth to chuse some Trade forth, to seek him a Master, to binde him Apprentice, and let him serve his time, and get his Freedom in it: Thus when God hath set his love upon us, to bring us to life, hee doth next determine, by such an order of means as counsel suggesteth or presenteth within him, to bring us to this end, which is to predestinate; for to predestinate is to decree the attaining of some end, by such like means as counsel shall prompe us with. Predestination may be defined to be an act of counsel, shewing means effectually bringing about some end; as now it is accepted of the will, it differs therefore from election. First, Election is in the will, this is in the understanding; *Those things which thy counsel hath predestinated.* Secondly, Election is only of the end,

this is of means also. Thirdly, That is seated in the will only, this primarily in the understanding, in the will by participation, in so much as the will doth accept; for should Gods wisdom shew means which would effectually work any thing; if his will should not accept of them, hee could not be said to predestinate any thing by them.

This predestination is two-fold, according to his ends. The first is an act of counsel, shewing or preparing means whereby his grace in some shall bee glorious; and of this only here hee speaketh, as is plain in the Text: Hee speaketh of it as a benefit in Christ, as it respecteth persons elect; *verse 4.* as it hath his terminus, adoption. The second is, an act of counsel, accepted of his will, which doth shew and decree the being of all such means, by which his justice shall in some persons be glorious. Thus *Pulgenius* doth make predestination, not only a preparation in his eternal disposition of things which he did fore-know himself about to work, whether in mercy or justice; and the Scripture doubteth not to say, that God did predestinate all those things done to the person of our Saviour, than which the Sun never saw viler. The Fathers do define Gods predestination in evil things by fore-knowledge, only to shew a difference between the working of his providence in good and evil, *viz.* that hee doth not work these by himself, or by command, or by concurring effectually to them, as hee doth to good actions. Now that which is spoken respectively, must not be absolutely taken, neither need men to fear the use of such phrase, which God himself hath not declined: But enough of this for this place.

Touching the third point, Adoption, it noteth the same matter for substance, which was the end of Election, even glorious life with God; but it includeth further, a dignity of son-ship, which doth interest us in some sort to life of glory; and look as the royalty of a Lordship, may bee distinguished from the Lordship it self, though they go together; so may this dignity or title of son-ship, from the inheritance it self, which doth go with it. By Adoption then, hee meaneth here the dignity and glory of the Sons of God; under what main benefit, whether under justification, or glorification, it is to be conceived, I will shew after in unfolding the Doctrines. The summe of these two *epifor.* is in larger terme of speech, as followeth: *Blessed bee God, who hath blessed us in Christ with all spiritual blessings,* as for example: Who hath elected us, and not only chosen us to the end, but hath so ordered all things, by an eternal disposition for us; who beleeve, that they shall bring us to that dignity and full glory of the sons of God, which is both begun in us here beleeving; and is also to bee accomplished hereafter through Christ; and this hee doth, not looking out of himself to any thing fore-seen in us, but within himself; my meaning is, out of his meer gracious pleasure, that thus his glorious eternal grace might bee magnified, out of which this grace floweth, that he hath now in his time done us favour, and made us accepted in his beloved.

First, It is to bee marked in the order that God doth to our conceiving, *First love us to life,* before the means bringing us to life are decreed: This is the order, in which wee are to conceive that one simple action of God which worketh our salvation: Here Election is the first in this enumeration *Paul* maketh; and, *Rom. 8. 39.* *Paul* setteth fore-knowledge before predestination; and when the Scripture saith, *we are elected to life through faith and holiness, as the way of life,* needs must the end bee first in order of nature, before those things which serve to the end. As it is with us, we first are at a point concerning the end, before we seek means which lead unto it; as I am first at a point to write before I take in hand Pen, Inke, or Paper. But how may God love to life, such who are now the Children of wrath, and not eligible to it? Hee must first make them lovely or eligible, then

Object. 1.

chuse

Resp.

chuse them to life. I answer, It is one thing to love any so, as that I will bring them to life by just means; another thing to love any so, as immediately to communicate life with them; In the first sort, God may love those who are sinners before him; the latter cannot consist with his wrath inflicting death: And thus he did love them before the giving of Christ: *So God loved the world, that he gave his only begotten Son;* that he spared him not, but gave him all to death for us. This is to be marked, against them who make God first decree the giving of Christ to death; of faith and perseverance to some, before hee make either inward or outward election of them.

Dott.

Observe secondly, *That God hath not only chosen some, but ordained effectual means, which shall most infallibly bring them to the end to which they are chosen.* Such whom hee hath fore-known, marke, such hee predestinated; not all, but some are fore-known: God hath set an order of means, which shall bring them to glory: Or look as when God appointeth any to live forty, fifty years, his providence in nature doth so work, that every thing from a mans first birth, to his last breath, doth pass him on to this period pre-ordained: So those whom God hath appointed to that last final end of life supernatural, his supernatural providence doth so work, that all things do after a sort conspire and work to that end: Even as we do nothing about any thing, further than the ends we have do move us to work. If we look at the things before our callings, or after, we shall finde this true, though they work not in the same manner: Some promoting it directly by themselves, some by accident occasionally: Before our callings, the good things we have our selves in our selves, or which we see, or have given us in others, they perfect us to salvation: When God doth call us, the good things we have our selves, in our selves, make us admire Gods bounty and patience, when we see what we were when he shewed us that kindness; yea, they are after our callings, dispositions, and helps, which make us serve God with more facility and fruitfulness. Some complexions and constitutions are far more accommodable instruments to grace now received, than others. The good we see in others, we glorifie God in it, in the day of our visitation, though we scorn it for the present, the good given us in others, is often ordained as an antecedent to our conversions, as when God doth give us love in the eyes of some good man, stir him up to pray for us: Thus *Austin* thinketh that *Stephens* prayer was ordained of God, as a mean to work *Sauls* conversion. The evils we know before our conversions, work to this end likewise: The Jailors affrightment God had ordained as a means to make him seek out himself: So the sicknesses which were upon many in the Gospel, made them seek out to Christ: So the deformity which befalleth some, the infirmities, the fears and griefs of minde which follow them, though they know not why (as we say) nor wherefore, are often disposed as occasions of their greatest good, of preserving them from many sins: Nay, the sins they lived in before their calling, God maketh them occasionally work to this end: For, after our conversion, they make us more to love, as *Mary* more humble and merciful, as *Pauls* persecuting, more diligent in well doing, when we were in the flesh, *Rom. 6*: Even as the art of the Apothecary maketh Vipers into Treacles; so doth our God. Now when God hath visited us, we prove then by experience, that our good which hee giveth us in our selves and others, whether it be spiritual or temporal, yea, the evil we suffer, whether of sin, or of punishment, whether the punishment come immediately from God, or mediately from the hands of men; that all, I say, are ordained to carry us home to the end, unto which hee hath chosen us. In the good things we finde to help us, it is more apparent, than that we need to speak of it; in good gifts which wicked men have, they are often predesti-

predestinated for our good; Even as Carriers have many often, not for themselves, but for those to whom they are sent; So men un sanctified have golden gifts, sometimes for the sake of others, to whom they are sent. Our sins and evils wee sustain, God doth even use them as Phylack to our souls, and he prepareth wicked men often to do that by his children, which those of the skullerie do by a vessel when it is foul, even to scoure them from their rust: Even as hee predestinated his Sons sufferings; so ours also, whom he hath predestinate, that we should be like to his Son, as well in sufferings as in glory. Saint *Paul* proveth, that to the called, according to Gods purpose of life, all things did work together unto good; and hee proveth it hence, because God had predestinated them. Now if Gods predestination did not contrive every thing befalling us to this end, his proof were unsufficient.

The Use of this is, Hath God ordained means by which his shall come unto the end, to which they are chosen, then how do they reason, who will say; If they be predestinate, then though they live never so, they shall be saved? God had given *Paul* the life of all in the Ship, yet when the Ship-men would have left them, *Paul* telleth them, *If these men bide not in the Ship, yee cannot bee saved*; Gods decree doth stablish means, not remove them; Thus wee might refuse meat in health, medicine in sicknesse, and say, *So long as God hath appointed us to live, wee shall live*: The Devil teacheth men in outward things wholly to distrust God, and relie altogether on means; in these spiritual things, hee maketh them lay all on Gods mercy and purpose, never taking heed to means.

Wee see it is hopeful, where God giveth means, which bring to life; where he manifesteth that wisdom of the Gospel, which is a mean predestinated to our glory, that God hath there a gracious work toward some: While a man doth carry Reapers further into his field, it is a sign he hath some Corn to be inneed; So is it with God.

Let us labour to acknowledge God, and his most wise order, in all things which have befallen us. If we finde that our courses before our conversions, and the things befallen us since, have brought us nearer God, then it is a seal to us, that wee are the predestinated of the Lord; those whom hee doth bring nearer him by means in time, those he did predestinate to draw to himself in such order, from all eternity. Wee will say in choler, when things come crosse upon us, *Now I was ordained to it, I think it was my destinie*: But happy is he, who can by event learn to see how God hath destinated before-hand every thing for his good.

Observe, of whom wee may say this, *That they are predestinated, even of such as have believed, and are sanctified*; The persons which are ordained to life and predestinated, they are called; that is, brought to have a true faith, and justified, and they shall bee glorified. This chain of foure linkes is such, two whereof are kept with God in Heaven, two are let down into earth, as it were; This chain is so coupled, that whosoever are within these mid-links, are within the two utmost also. While a man carrieth a frame or plot of this or that in his minde, we cannot say what is his meaning, but when he now doth execute it, then wee know what hee had predestinated, and afore-hand designed within himself. When God doth lay the foundation of faith and holiness, such as shall never bee subverted, then wee may know that hee did predestinate in his time, to work a glorious work in such a person. How precious then is this faith which purifieth the heart, which doth let us be able, even to read our names written in this predestination of God, as a Book, or Register of life, which maketh us discern our selves in that state, *that all things shall work for our good*; every winde, even the crossess, shall help us to the haven of true happiness, I know faithful souls cannot

Use 1.

A. 27. 31.

Use 2.

Use 3.

Do. 18

always finde this comfort, because they finde themselves worse, rather than better, for many things which betide them; but wee must not bee dismayed, things work together, when thou feelest the last with the first, then thou shalt see that harmony which is in all, for thy best good. A Phylitian doth with one thing or two, make that man more sick than ever, whom yet at length hee most comfortably healeth: But what I spake of this circumstance in the former Verse, may hither also bee reduced. Onely let us indeavour to know our selves predestinated by him, for this is our strength, which cannot bee shaken, when wee know that God hath determined and contrived such means as shall infallibly bring us to glory: this known, we may say, *If God be with us, who shall be against us?*

Vse

Dott.

That we should bee adopted through Christ] Observe, *What God hath determined to bring us unto before all worlds, even to this, that we should be his children;* those whom hee predestineth, hee doth ordain they shall bee like his Son, *Rom. 8.* like even in glory, as well as suffering, like in being sons, as hee is a Son, like in having a state of glory fitting them, as hee hath glory, such as is fit for him the head or first born of us. For this cause, *Heb. 12. ver. 21.* the predestinate are called the Church of the first begotten, who are written in heaven, because all Gods chosen are by this predestination appointed to this, that they shall bee the Sons of God: Even as great men appoint with themselves some that think nothing of it, that they shall bee their heirs, and do adopt them by this means children to them: So God did within himself ordain of us that wee should bee brought to this estate of being his adopted children. For our better understanding this matter, three things shall bee opened. 1. What this Adoption containeth in it. 2. Through whom wee come to bee adopted. 3. In what order wee do receive in time this so great benefit, or to what benefit this is to be reduced, whether to calling, justification, or glorification.

First, For the first, it containeth the dignity of being the sons of God. 1. The inheritance of light, or the Divine nature begun here, to be perfected hereafter for the first, see *Joh. 1. 9.* 1. *Joh. 3. 1.* He giveth us this dignity, sheweth us this love, that we should be called his children; not that we are children, as *Adam* was, who because hee was produced in the similitude of God, might bee called a Son of God, but sons through a mystical conjunction with *Jesus Christ* that natural Son of God. Secondly, Wee have the inheritance of light, or a divine nature, which standeth not in such a life of God, as *Adam* had, which was a knowledge of God onely as a Creator of all things, and a righteousness and holinesse which were in order to God known onely, as a Creator; not such a life as may fall away, but a life which standeth in knowing, as an Author in *Christ*, of supernatural grace, such righteousness and holinesse as are in order to God, as now made manifest in *Christ Jesus*, such a life as shall never have end, according to that; *Those who are born of God cannot sin, for the seed of God abideth in them.*

Thirdly, All that glory we look for in heaven, is comprehended in this adoption, *Rom. 8. we expect our adoption, even the redemption of our bodies.*

Now we come to have this executed on us by faith on *Christ*; for so many as believe, as *Adam* is given to be his children, Sons and Daughters: upon our marriage with the natural Son, we come in the place of Sons and daughters also: But for the order, in which we receive this dignity, it is somewhat doubtful, whether when wee are justified, or when wee are glorified. To which I answer briefly, that it belongeth to our glorification; and is to bee recalled unto that head; for, Redemption which is put for forgiveness of sin and justification, when it doth not note out our final deliverance, this redemption is made to go before it, *Gal. 4. 5. That hee might redeem us who were under the law, and that wee might receive Adoption.* Beside, justification doth

doth nothing but sentence this of mee, that I am just before God, so as to receive life from his Grace. Now to bee just is one thing, to bee reckoned a Son, another. Again, this Adoption is called by the name of a dignity, or eminency; yea glory it self is called by the name of Adoption, Rom. 8. *Waiting for our Adoption, even the redemption of our bodies*: To omit that, Rom. 9. 4. those two words, Adoption and Glory, may bee put for one thing, viz. Glorious Adoption; For, the Ark is well comprehended in that head of service; as a principal type belonging to the Law ceremonial; and look, as not onely actually to possess the Kingdome, but to be heir apparent of it, is a great point of glory; so the dignity of adoption, adopting us as Sons and heirs apparent of the kingdome of heaven, is a great part of glory; as well as the inheritance it self. There are but two things of moment which I know to be objected.

That which we have immediately on beleaving, that belongeth to our justification: but beleaving wee have this priviledge, nothing comming between, *John 1. 12.*

The second part of this reason is not true, and the proof is unsufficient; for though wee are adopted, beleaving on Christ, which the testimony voideth; yet it followeth not that wee are immediately adopted, nothing comming between our faith and adoption. Wee are said to bee saved by faith, to have eternal life, beleaving; yet between faith and life, justification must be conceived; so here also.

The second reason is; That which giveth us a title to life, that must bee a branch of our justification to life: But our adoption giveth us title to life. To the first part I answer with limitation thus; That which giveth us title to life, being it self no circumstance, nor part of life, now executed in us: But so adoption doth not, which is the giving of life, in regard it maketh life now ours, as an Orphans lands are his; ours, as who have the right to it, but are not yet actually possessed in it. Should not the proposition be limited as I have said, it would prove, that the giving of the Spirit belongeth to justification, for that doth give mee right to life, as an earnest penny, or part of payment, doth give a man right to challenge the whole sum. This benefit is then fitly couched under that last of our glorification, Rom. 8. *whom hee predestinated he called, whom he called he justified, whom he justified hee glorified*; in this manner, executing their glory: First hee giveth them of grace, the dignity of Sonship, and so a right to glory, and after hee doth actually possess them of it; thus glorifying those whom out of grace he had justified, to the receiving of life from him, as a gift of his meer grace.

This then being, that God did before all worlds dispose the means whereby wee that are his, should bee brought to adoption; how should we admire this so great grace which we found in his eyes from all eternity? Thou beleaving soul who by faith art married to Christ Jesus, thou who hast received the Spirit, which maketh thee call *Abba Father*, the Spirit of this Adoption, what is this now wrought in time, but that which God did pre-ordain before all time, even thy Adoption through Christ? See then what love the father did bear thee, that thou shouldst bee made a son, admire it. When David was told of matching with *Sauls Daughter*, What? said hee, *seemeth it a small thing to you to be Son in law to a King*? And shall it seem a small matter to us that wee are now, according as wee were predestinated, that wee are sons in Law, adopted heirs, joint-heirs, with Christ of the Kingdome of glory?

Wee may see hence what duty wee owe to God; we, I say, whom he hath now adopted for his Children, even as of grace, hee did predestinate. *If I bee a Lord, where is my fear? If a father where is my honour?* Earthly Parents, the greater things they mean to leave their children, the more they expect all obsequious and dutiful behaviour from them; so doth God from us

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Object. 1

Resp.

Object. 2.

Resp.

Vse 1.

us; the greater and more excellent condition, hee hath appointed us unto, the more hee doth challenge from us all such care and duty as may declare us not unworthy so great favour.

Doff.

That wee are predestinate to Adoption; Observe, *That the life which God hath ordained by means prepared to bring us, is a life coming immediately from his grace, that life which is a consequent of Adoption, yea called adoption it self, that which accompanieth son-ship is an inheritance; that life cannot but come from the free grace of God our father: Adoption and sonlike inheritance are not things purchased by contract of Justice, but are freely vouchsafed: Behold, what love the father hath shewed us, that we should bee called his children,* 1 John 3. 1. Ergo, *life is called a gift of Gods grace,* Rom. 6. ult. And that which God will do about his children in the day of judgement is called mercy, 2 Tim. 1. *The Lord shew Onesiphorus mercy in that day.* This is to bee marked against the Papists, the first force of their error in the matter of merit beginning here. For they grant this proposition true, that God doth out of his grace predestinate us to life; but this they will not admit, that God doth predestinate us to life, which shall come immediately from this grace. Now to conceive thus of predestination, is to take away all the grace of predestination. For to choose one out of grace, to have this or that hee shall well pay for, is grace not worth God have mercy, as they say; this is grace, when hee might have chosen others, and left us, hee did take us, as who should have life purchased from his justice. I Answer, here is an action of liberty, to take one before another; but while this is it to which I am taken, viz. to have a penny-worth for my penny, there is no grace at all shewed mee. For when actions are defined according to the object about which they are conversant if the object of life have not grace in it, there can be no grace in electing to it.

They make
grace belong-
ing ad effectum
dei predestina-
tis eligendi, non
ad meritum
electionis.

Secondly, Predestination should bee an intermeddled action; partly a preparation of things God would do out of his grace, as of calling, the first justification according to the Papists; partly a preparation of things God would do out of Justice, as of our glorification.

Thirdly, This maketh all that God doth out of grace, tend to this end, that his justice may bee glorious in giving life: We read the contrary, that justice shutteth all under sin, that grace may be glorious in all; this wee read not, and it were absurd to think it, when all his justice doth in reprobation tend to this end, that the riches of his grace may be more displayed.

Fourthly, The life to which wee are predestinated, is here included in this word Adoption; it is called a gift, an inheritance; it is here said to be attained through Christ, Rom. 5. v. ult. As sin reigneth to death, so doth the righteousness of Christ to life; But grace by Christs righteousness reigneth unto life, the immediate cause *ergo* of life, is Gods grace, for the immediate cause of death is Sin; and God is said to have made Christ every thing to us, that our whole rejoycing might bee in God, shewing us grace through him; not that wee might bee able to rejoyce in our selves, as now re-enabled to deserve from justice through him: this then is to be held as a principle of great moment, that the life to which wee are chosen and predestinated, is a life immediately flowing from the grace of God: For this doth shew that the justifying righteousness which God doth prepare for us, must bee such that God may upon it reckon us just from his mere grace, to the receiving of life from his grace. But here is no place to enter the doctrine of justification and merit, the which we shall have fit occasion to unfold hereafter.

The Papists
make life from
grace remote,
quod valorem,
not proximi
& immediat.

Now followeth the manner (*within himself*) that is, according to the good pleasure of his will: The first phrase I rather read thus, because in that wee are said to be ordained to adoption through Christ, it doth intimate that wee are ordained to bee children to him, and because he would rather have said, *who hath predestinated us to be sons through Christ, or himself, then to adoption through*

through Christ to himself: but it skillerh not how wee take it, seeing the latter words doth sufficiently ground the instruction to bee gathered.

Observe, That God out of his mere good will, doth determineth both the end, and all the means by which hee will bring us to the end. If God do chuse and predestinate us to life, because that hee doth fore-see that wee will so use his grace, as to persevere in beleeft, by means of it, then must hee call us rather than others, because hee doth fore-see that wee will use his grace offered well, and concur with it in manner fore-named. For so far as fore-seen considerations move mee to take any to the end of life, so far they move to intend and execute the means which must bring to life. But the Papists themselves in this are found, who hold, that therefore God doth freely ordain us to the end, and that hee doth therefore freely call and justifie us, hitherto they grant grace, even in the execution of Gods predestination, and it may be proved by Scriptures: For in calling, two things may be marked. 1. The sending his word. 2. The working with it by his Spirit: now hee doth both these out of his free pleasure; For the word, hee doth send it to those whom he doth see will less profit by it than others; *If the things done in this, had been done in Tyrus and Sidon, they would at least have humbled themselves in Ninevite-like repentance; and Exech. 3. I send thee not to a people of a strange tongue, they would hear thee, but they will not hear thee.* Now hee teacheth inwardly no less freely, *Luk. 10. 2. Father, I confesse thou revealest these things to babes, and hidest them from wise ones, even according to thy good pleasure.* Therefore Paul saith, *2 Tim. 1. 9. Hee hath called us with a holy calling, according to his purpose and grace:* Now if God do call us to salvation without any thing fore-seen in us, it cannot bee but that hee did ordain us to salvation without fore-seeing any thing which might move him unto it; this is taught, *Rom. 9.* that the purpose of God is according to election, that is, free, depending on him only, who calleth us to glory, not on any thing in us called. The reason why God sheweth mercy, or hardeneth, that is, denieth mercy, is his meer will; That as the Potter hath nothing but his pleasure moving him to appoint or make of the same lump vessels to so divers ends, no more hath God: And here it shall not bee amiss to clear that Scripture from some misconstructions which have been made, obscuring the true meaning of it to some understandings.

Some make (the purpose of God) *vers. 11.* to note out such a purpose by which God determineth to chuse out to life, such whom hee doth fore-see, will seek it by constant faith in his promises, rejecting others from life, who seek salvation by their own righteousness in the works of the Law: This construction sheweth from a former error, *viz.* That the Apostle in this passage of Scripture, from the sixth *verse* downward, doth speak of the Jews taken and rejected, not as persons, by carnal generation descended from *Abraham*, but as persons, who seek salvation by cleaving to the promise, or otherwise by works, according to the tenour of the Law. This likewise doth presuppose that those Jews, whose Objection Paul preventeth *verse 6.* do by the Word of God conceive the word of the Covenant legal, in this manner; What then? if wee bee rejected from salvation, who seek it by works of the Law, then the word of Gods Covenant is come to nought: Which Objection, they should seem to make by occasion of the former Doctrin of Justification but in all of these, and in all inferred on them, *Arminius* is deceived; for it is not the Doctrin of Justification so much, as the Doctrin of Predestination, which in the eight Chapter went before, which maketh the Apostle enter this discourse: for hee having taught in the former part of the Epistle, *Rom. 4.* that those who traced the steps of *Abraham*'s faith, were his children, and in the Chapter next before, that such whom God did fore-know and acknowledge for his people, they were predesti-

Doff,

Rom. 9. 11.
Cleared from
false constructions.

'predestinated, and called to Faith in Christ, every one might bee ready to
 'gather that the Jews, for the body of them, were not acknowledged of him,
 'as his people, because they did set themselves stiffely against the faith of
 'Christ, and therefore they were not the Israel of God, the chosen seed of A-
 'braham, the people whom God did know before; and this is that which hee
 'leaveth to bee gathered in that lamentable preface, *Rom. 9.* from the first to
 'the sixth *verse*, viz. that a great part of the Jews carnally descended of A-
 'braham, are rejected now from being the people and Israel of God, the
 'seed with which God had promised his presence and blessing: Compare
 'Rom. 8. 29. with *Rom. 9. 6, 7. Rom. 11. 8.* hee speaketh not of a rejection
 'from Righteousness and life, befalling such as followed salvation by works,
 'for thus were the greatest part alwaies rejected, when yet they could not bee
 'said rejected ever before, in this manner which did befall them, and is
 'here lamented: This rejection intimated, hee preventeth an objection,
 'which some might make against it, in this manner: *That which would make Gods Word to Israel, and that seed of*
 'Abraham frustrate, that is not to be granted: But the rejection of the Jews
 'from being Gods Israel, and the seed whom hee will blese, maketh his
 'Word in vain, *Ergo.* The reason which confirmeth this assumption is to be
 'gathered from the Apostles answer; such as are the Israel, whom God hath
 'loved, and chosen, and promised to blese for ever, such cannot bee reject-
 'ed, but the Word of God will be made frustrate; but said they, wee are Gods
 'Israel, wee are Abrahams seed; which are plainly to bee gathered from *verse*
 '6, and 7. From these circumstances, well marked, wee may see that the word
 'here meant, is that word which opened Gods gracious election of this peo-
 'ple, to be his people and children, and which promised his perpetual presence
 'with them, and blessing towards them: The word here meant, is such a
 'word as taketh effect in that part of the Jewes whom God did know before,
 'and is still made good in them; but the word of the legal covenant is abroga-
 'ted to all the chosen of the Jewes. Secondly, *Jeremy* declared the word of the le-
 'gal covenant to be made in vain, yet did not this give place to such an objecti-
 'on, that Gods Word to his people was made of none effect. Again, the A-
 'postle his answer was direct, the Word is made by mans sin in vain; and to
 'have informed them in the true end of the word of the Law, and not to an-
 'swer them, that the Word of the Gospels Covenant is not frustrate, when
 'they object, that the Word of the Covenant of the Law is come to nothing;
 'this were but being asked of Chalk, to answer of Cheese. Again, wee see
 'that *Paul* doth not intimate the rejection of the Jewes, as from righteousness
 'and life, as they were followers of the Law, which is a point hee cometh
 'to in the beginning of the next Chapter; but hee considereth them, as part of
 'Israel, and the seed of Abraham only; for had this been the thing in which
 'they grounded themselves, if those who follow the Law bee rejected, Gods
 'Word is come to nothing, then should not *Paul* have answered; all who
 'are from Israel, are not Israel, all who are Abrahams seed, are not children;
 'but all who follow the Law are not the true Israel, to which God did tye
 'himself by promise. Secondly, It is plain, hee intimateth their rejection,
 'as they were the people of the Jewes, as they were denominated the Israel of
 'God, which may bee gathered from the first *verse* of the eleventh Chapter.
 'Hath God cast away his people? God forbid. I am an Israelite, of the seed of A-
 'braham, of the tribe of Benjamin. Thirdly, No godly faithful ones, could think
 'the word of God falsified, if such as did seek justification in the Law by the
 'works of it, were rejected; but the Apostles and godliest a while were ex-
 'cruised with this doubt, they could not see how it could stand with Gods
 'Word, that Israel should bee forsaken, and the Gentiles called: It is cer-
 'tain therefore, that hee doth intimate the rejection of the Jewes, as those who
 'had

had been the *Israel* of God, and seed of *Abraham*. The Apostle denieth the reason on which they thought their rejection, a thing which could not stand with the immobility of Gods word. Hee answereth the assumption of the latter syllogisme, by distinguishing of *Israel* and children; denying that all *Israelites* are that *Israel* to which Gods word belongeth; or that all *Abrahams* seed are those children whom God adopted to himself, *vers. 7.* but such only who were like *Isaac*; First, begotten by a word of promise, and partakers of the heavenly calling: The reason is to be conceived in this manner: The rejecting of such, who are not the true *Israel*, nor belong not to the number of Gods adopted children, cannot shake Gods word, spoken to *Israel* and *Abrahams* seed: But many of the *Israelites* and *Abrahams* seed, are such to whom the word belonged not: Ergo, The word of God is firm, though they bee rejected. This assumption is propounded in the end of the fifth and sixth verses. Secondly, It is proved to the fourteenth verse. Here *Arminius* having supposed this word, the word of the legal covenant, and this rejection of such as sought righteousness in the Law; he thus taketh up the Argument.

If the word respect the children of Promise, then is it firm, though the children of the flesh are rejected: But it concerneth children of the Promise, that is, believers; Ergo, it is safe, though justiciaries, children of the flesh bee rejected.

But this assumption is no word of it in *Arminius* his sense, here exprested; For though children of the flesh in some other Scripture, doth note out justiciaries, seeking salvation in the Law, yet here the literal meaning is to bee taken; a child of the flesh being such a one, who descendeth from *Abraham* according to the flesh; for it is most plain, that these did make them think themselves within the compass of the word, because they were *Israelites*, and the seed of *Abraham*, in regard of bodily generation propagated from him; and *Arminius* doth decline that, in objecting and answering which, this discourse consisteth. Beside that, though the sons of the flesh may signifie such, who carnally, not spiritually conceive of the Law, yet the seed of *Abraham* without any adjoynded, is never so taken. The assumption which is to be proved, is this; That many of *Abrahams* seed, are such to whom the word belongeth not: The word which belonged not to *Ismael* and *Esau*, but to *Isaac* and *Jacob* only; and such as were like to them, that word belonged not to many of those who are the seed of *Abraham*, and *Israelites*: But the word shewing Gods love, choice, adoption, blessing of *Israel*, and *Abrahams* seed, belonged not to *Esau*, *Ismael*, and such as they were, but to *Isaac* and *Jacob*: Here *Arminius* having those legal justiciaries, thus gathered his syllogisme.

Ismael and Esau were types of such as sought justice in the Law: Ismael and Esau were rejected; Isaac was reckoned in the seed; Isaac was a type of the children of the promise: Ergo, the children of the promise are the seed. Ismael was not in the seed, but Ismael was a type of all who sought righteousness in the Law of all the children of the flesh: Ergo, the children of the flesh were not in the seed.

The conclusions are true, but not pertinent to this sense; for the children of the flesh here are those only who in course of nature came from *Abraham*; the children of the promise, those who were so born of *Abraham*, that they were in *Isaac* called to the heavenly benediction. But in laying down this rejection of *Esaue*, from benefit of this word, belonging to the seed and taking of *Jacob*, hee sheweth plainly that it is not a rejecting of those in *Abrahams* seed, who were justiciaries, as justiciaries, because that *Esaue* was rejected before hee was born, or had done good or evil, from part in that word made to *Israel* and *Isaac*, taken to the heavenly benediction before any thing which might move thereunto: mark, Ergo in the 10, 11, 12, 13. ver. three things. First, The equity of *Esaue* and *Isaac* in parents conception, merits, demerits, only

only in birth *Esau* had preheminance. Secondly, mark the word *Came*, signifying the election of the one, and calling him to the heavenly inheritance, with the rejection of the other, which is laid down, *vers. 12, 13*. Thirdly, Mark the end, why God did choose and refuse, before merits, or demerits in the end of the eleventh *ver.* by a parenthesis, *viz.* that Gods purpose according to his free election might abide for ever, while it depended not on works in men, which are changeable, but on himself, who freely calleth whom hee will to this heavenly glory. The scope of this example is the same with the other, *viz.* to prove that all of *Israel*, and all the seed of *Abraham* were not such to whom the word declaring Gods free election and Adoption to the heavenly inheritance belonged.

That word which belongeth not to *Esau*, but to *Jacob*; that belonged not to many of *Abrahams* seed, and by consequence that may stand firm, though a multitude of *Abrahams* seeds bee rejected: but the word declaring Gods election, &c. But the Apostle doth lay down the manner after which the word choosing and adopting *Israel*, refusing *Esau*, was given forth, *viz.* that it came without respect of good or evil, which might move unto it, that hee may prevent a second objection which the Jews might make from their own righteousness, in respect of the *Gentiles*, Sinners; for they might think it impossible that Gods word could stand with rejecting them, who were righteous in comparison of the *Gentiles* received; for hee conceived this included in that querulous objection; First, is Gods induration a cause why hee is angry with us? Secondly, Can hee bee angry with us, who are hardened by his irresistible will? Thirdly, Can hee bee angry with us justly? The Apostle in this 21. verse telleth us, that that induration is not the cause of Gods anger, but anger of induration; for none are hardened but vessels now of wrath, by their own deserving. 2. Saith hee, God beareth them with much Patience, and doth not harden them by will irresistible. 3. God doth it for most just ends, and thus a reddition might bee framed, saith hee, *a majori ad minus*: Shall the Potter have such absolute power in his clay, and shall not God have power to decree the hardning of those who justly deserve it? and that with such a will as doth expect with much patience their conversion, and all for the obtaining of most just things: But for this latter it is plain the argument of the Potter is *a pari*, or *minori*, if it bee compared to God. Shall wee think that God hath less power over his creatures than the Potter? God, I say, who createth and maketh the clay, he disposeth? And to use this similitude to *Arminius*, his order is to illustrate a thing by that which hath nothing like; for Gods work (by that *Arminius* conceiveth) hath no resemblance to that the Potter doth, as is already shewed. For, the matter answered.

Besides that Gods actual induration becometh where his patience endeth.

First, Hee conceiveth not the question right: They ask not whether Gods induration be cause of his anger, but whether God may bee angry at them who come to this state of being hardened? Now this is certain, that men hardened and forsaken, are the object about which Gods anger is exercised as a malefactor punished is the object about which the Magistrates anger is exercised though punishment is not the cause why he is angry, but the effect of it; neither is there one word in this verse, which testifieth God to harden such, with whom hee is angry for sin, unless to bear with patience, signify to harden, and vessels made or prepared to destruction, men now having by sin provoked God: the first is absurd, that an act of patience should bee induration opposed to mercy; the other equivocal, or a vessel prepared to glory is not a vessel now beleevng and sanctified, and actually fitted for glory; so on the contrary.

For the second it is false, that here is any thing to testifie Gods will irresistible, which the Apostle did never except against, but rather justifie, and yet

yet maintain it equal by a comparison fore-constructed. And this is no argument why his decreeing will should not be irresistible; this I say, that hee useth patience towards those whom hee hath decreed to reject; hee conceiveth the will of God to have come to election, and otherwise to include in appetite as it were, of having something which hee will not work by his omnipotency; but hee whose omnipotency is not in every thing, hee is not a God omnipotent; for there are some things in which he is not omnipotent; not to name the same things hee would have of us, hee hath covenanted to work them in us, *I will put my spirit in your hearts, and make you, &c.* and that there is no power in God which is not infinite and omnipotent; true it is, that the verse setteth down just ends, and that therefore God hath power to purpose and work most justly that which is decreed and done to so just purpose. These are collections which his head hath deduced but not once imagined by the Apostle: and mark now how the Apostle hath soiled the cause of God, by struggling so laboriously and mystically against that which might so easily be answered: They seem to murmur against God; if he be angry at them who are hardened by his will, or a decree of his will irresistible: The plain answer is, God is not unjust though hee be angry, because the decree of his will did determine the hardning of none; but such who should first by their ungrateful and horrible unbelief provoke his just anger and induration; (whereas you think that hee did decree to bring you to this with a will irresistible) the truth is, hee did decree nothing about you, but conditionally, putting also the condition so in your power, that you might have kept your self from coming into the number of those who are in his anger hardened, if you would, but you would not. The manner, *ergo*, laid down, prevented such a thought, in as much as this might be deduced from it; That word which doth signify such an election and adoption, as do not depend, nor once respect any merit in the creature, that word is Sin; though the *Jews*, righteous in comparison of the *Gentiles*, be rejected, and the Sinful *Gentiles* received: The end shewing why God would not look at any thing in such whom hee elected and called, *viz.* That his decree and word about some whom hee had elected, might abide surely, taking effect; while the stability and efficacy of it depended on him freely calling, not on us; for did Gods Decree, or word touching salvation, depend on men, it would prove more unstable than a Decree in Chancery; as we see in *Arminius* his Decrees, I will save them all, if they will obey mee; I see they will not, but they will Sin: Well, I must let them, but I will condemn them all; I, but my mercy here must moderate Justice, this decree must not be peremptory: I will send Christ to redeem all, that I may save all again: I decree to save all, if they will beleeve; But I see they will not; I will save such as I see now beleeve with perseverance, and reject others: that order was fit in electing, which doth make Gods Decree most firm, of most effect to his elected; but to choose them without any respect to their works, was fit to this end; *Ergo*, hee did choose in this order, not looking at any thing in them, but at his gracious pleasure; and in these examples, as in types, are laid down all the high points of election; *viz.* that God doth choose us before wee are, that God doth not look at any thing in us, for which to chuse us, for though it is true they were in their causes, yea, in some degree out of them, yet they are brought in as now chosen, when they were not manifestly in the nature of things, but creatures to be born afterwards, and though they both had in *Adam* offended, yet this is excluded in their typical consideration; and they are here brought in as having done nothing. Like as *Melchisedek* had father, mother, length of dayes; but as hee is a type, none of these things come to be considered in him. What said *Arminius* here? He maketh the 10, 11, 12, 13 verses,

verses, to contain these two things, the Type, and the explication of the Type; the Type, set forth with sundry circumstances, which are not so much to be heeded as the things typified, expressly set down in these words; *That the purpose of God, according to his choice of some, or in which he chooseth some to life, rejecting others, might be firm, while it dependeth not on works of the Law, but on faith, obeying him that calleth.* From which explication he gathereth two Syllogismes, proving things to his thought, which go before.

1. *That purpose which is according to election of some, with rejection of other some, that purpose may stand sure, though many be rejected.*

But Gods word and purpose is according to election, or is such as discerneth and chooseth some from other some to salvation; ergo, the word of God is not made of none effect, though many of the Jews be rejected.

2. *That purpose which dependeth not on works, but on faith obeying him, that calling, that purpose, comprehendeth not such as seek by the works of the Law salvation. But this is such, ergo.*

Esaú the first born is hated of God.

Esaú is a Type of such as seek righteousness in the Law, Ergo; Such as seek righteousness in the Law are hated of God.

Jacob the younger, was loved.

Jacob was a type of all who follow life by grace of calling, ergo, all who thus follow life, are beloved of God.

To answer which things briefly, the persons named are here to be considered personally, and typically: personally, because else hee doth not prove that *Israelites* the seed of *Abraham* may be rejected. Typically, because they are heads of all the chosen and rejected, both in the seed of *Abraham*, and in the Gentiles also. But that they are types here of persons qualified with zeal of the Law or faith on Christ, this is a dream without proof, merely presumed, which before hath been sufficiently refuted, and shall be further touched, in this which followeth. First then, to the circumstances, why are wee not to stand upon them, seeing between types and things typified, there is such analogie, as that thereby one doth lead us to the other? But hee doth see well that these things here set down in the types cannot stand with that hee would have typified. How can *Esaú* now considered without works, good or evil, when hee is rejected, be a type of those who are rejected as Sinners for righteousness by works of the Law? Or how can *Jacob*, as hee is considered without Faith, or any other work, when now hee is chosen and called, be a type of such who are now chosen, when God doth see beleef with perseverance in them? Again, this decree electing *Jacob*, did offer him grace above *Esaú*, but the decree of saving *Jacob*, if hee would beleefe and obey the heavenly calling, doth offer no less to *Esaú*; or any other. Now his conceiving the Apostle to explain his type in that parenthesis, is most absurd; doth the note of a final cause or event, that, or to the end, that his purpose doth thus begin the accommodation of a type propounded? it is an example not to be seconded; nothing is more plain than that it is added to note the end or event, of that manner electing and rejecting, which are here expressed: and for the two conclusions hee doth argue from these words; The first is true, but not a thing here to be proved; for the Apostle had said that, ergo, the word was true, notwithstanding the multitude of *Israelites* were rejected; because that all *Israelites* were not that *Israel*, and all the seed of *Abraham* were not those children to whom the word belonged; This is then that which is here to be concluded, that those who are the seed of *Abraham*, and *Israelites* in course of nature, were not that *Israel*, and that seed to whom the word signifying Gods election and adoption belonged: the force of

of the Argument therefore is in this, not that the decree is after election, but that *Jacob* only was in decree of election, and *Eſau* born alike of *Iſaac* was not.

The second ſyllogiſme concludeth a thing that never came into the Apoſtles minde, and cannot bee accommodated to theſe types, unleſs types in that wherein they are types, may be contrary to the thing typified by them; as I have ſhewed above. Beſide, who will yeeld him that Gods calling is here put for faith obeying God calling, when the ſight of faith and every thing elſe was before excluded in this election of *Jacob*; and therefore the decree electing him excludeth and oppoſeth it ſelf in works to this faith, as well as any other thing. Now then we ſee that this decree electing and adopting, is ſo from Gods will, that nothing in man is conſidered in it, as a mean or cauſe, but only his meer pleaſure: for clearing which, I entred the explication of this place: to this only the context following will agree, which ſeeing I am thus far entred, I will ſhew ſo ſhortly as I can.

What ſhall wee ſay then? (ſaith the Apoſtle) is there iniuſtice with God? God forbid. For hee ſaith to Moſes. This is plain, that the Doctrin next before delivered, giveth occaſion to this objection. Let any judge then whether *Arminius* his ſenſe is made probably a ground of this imagination, wee ſee this doth naturally ariſe from our conſtruction; for if God from his meer pleaſure doth chuſe one, and call him to adoption, and the heavenly inheritance, rejecting another every way equal to him; then God ſeemeth unjuſt, for upon his meer pleaſure, to deal ſo unequally with equals, upon meer pleaſure, ſeemeth very hard: do but lay that of *Arminius* by it, and there need no other confutation. If God decree to reject his grace offered in Chriſt, ſtiffely cleaving to their own righteouſneſſe, and if out of his meer pleaſure, none deſerving it, hee decree to ſave ſuch as ſhall by faith lay hold on his mercy offered in Chriſt, then he ſeemeth unjuſt. I answer; here is no ſhew of iniuſtice to the reaſon of man; for that which hee ſuppoſeth to be the ground of their ſuſpecting iniuſtice; namely, that God ſhould of his meer pleaſure decree that beleevers on Chriſt, not followers of the Law, ſhould bee ſaved, contrary to his former decree in the Covenant with *Adam*; for had this been the ground of their imputation, the Apoſtle ſhould have answered, that God did not of meer pleaſure decree otherwiſe about attaining life, than at firſt he had; but hee came to this Covenant of the Goſpel, by reaſon that wee had broken the former, and through weak fleſh made it impoſſible to us: But hee maintaineth the will of God from meer pleaſure, ſhewing mercy to *Jacob*, to have been juſt in him; it followeth.

Hee who hath power to ſhew ſaving mercy where himſelf pleaſeth, hee is not unjuſt in ſhewing to ſome, without any conſideration on their parts, and denying to other ſome,

But God hath power to ſhew mercy, electing, adopting, calling to the heavenly inheritance, to whom hee will.

This is the expreſſe teſtimony of *Moſes*, which tendeth to prove God free from juſtice in his grace to *Jacob*, and in denying it to *Eſau*: For if hee may ſhew it to ſuch as hee pleaſe, hee may reſuſe it others by the ſame liberty; Hee doth amplifie this by a conſectary deduced.

That which is holy in the free pleaſure of God, that cometh not from any thing in the power of man: But this mercy, electing, adopting, calling, is meerly in Gods free pleaſure; it is not therefore in man to procure it, but in Gods liberty to ſhew this mercy.

This answer doth plainly ſhew, that the point which diſtaſted was this; That God ſhould at his meer pleaſure ſhew mercy to *Jacob*, when hee reſuſed *Eſau*; which would make our election, calling, adoption, quite out of our power, meerly depending on Gods free pleaſure: For, both theſe are here a-
vouched

vouched to stand with justice in God, whatever might bee furnished: And marke here, that the Apostle doth maintain it without injustice, to shew and refuse mercy, when hee considereth not any thing in the persons which might make this equal: For were the equity of Gods mercy shewed to *Jacob*, and denied *Esa* in this, that now all were become Children of wrath, whom God might pardon and restore, or leave and execute at his pleasure; then the Apostle should in the honour hee owed to the name of God, have here expressed this consideration, that God might justly shew mercy to some, and deny it to other some, who were now such, that they had by sin brought themselves under sentence of condemnation. For if hee had not shewed it to any, he had not been unjust; but Saint *Paul* did know that he had affirmed, that God looking neither at merit in the one, nor demerit in the other, had chosen and loved the one, refused, and less loved the other. Here marke *Arminius*.

If that purpose, God rejecting such as seek righteousness by their own works, electing believers, depend only in his mercy, then it is not unjust.

But that purpose is neither from him that runneth, &c. but dependeth on Gods mere mercy, Ergo, it is not to be accused of injustice.

First, Marke how hee maketh the Apostle not answer the difficulty of the Objection, which was this, *How could God go from one Covenant, decreeing salvation on works, and decree contrary, that not workers, but believers should bee saved?* for Gods mercy cannot be the cause, nothing else coming between, why God should change his order, and go from one unto a contrary. Secondly, Let him shew how mercy can bee the only cause, why a justiciarie, cleaving to his own righteousness, is rejected from salvation. Thirdly, The Apostle doth not prove this decree, that believers shall be saved, to be just in God, but Gods shewing mercy in destination and execution to one before another. Now this decree, I will save all that shall believe; doth not shew any mercy to one before another, but offers mercy to all alike. Lastly, who would ever accuse the mercy of God, for decreeing in a just course, to bring men to salvation, when now they had made themselves guilty of wrath: Marke how hee depraveth that confectarie, which sheweth, that it is not in our power now under wrath to deserve that God should decree the salvation of us, in case wee would believe. But why Gods decree of election falleth on my person to life, this hee maketh in our power, which is the chief thing here excluded; for from that God had purposed and performed to *Jacob*, and from that privilege that God will at his pleasure both intend and manifest his saving mercy and compassions, this is deduced, that this mercy, electing, calling, and adopting one before another, is not in the will or endeavour of man, but in God, freely shewing compassion: Not to say, hee should tell us a great matter, in concluding with a solemne Epiphonema, such a point as this, that man under sin and death, could not deserve, or any way cause, why God should strike that covenant of the Gospel, and promise salvation upon believing.

For the Scripture saith to Pharaoh. The 17. Verse followeth: The connexion may be diversely conceived, either to prove that God sheweth mercy at his pleasure to some, so as hee denieth it to other some; or that which went before, that is not any thing in us which maketh us elected like *Jacob*, or rejected as *Esa*; and then the proof were thus; the Scripture doth testify; that hardening and denying mercy dependeth on Gods meer pleasure, no less than shewing mercy; or we may conceive it as in reference to the unrighteousness formerly objected; for that objection had a double fact giving occasion; God electing *Jacob*, rejecting *Esa*, without any thing that deserved it; whence God might seem subject to injustice in two regards; First, For shewing his grace to the one before the other, when they both were alike. Secondly, In refusing the one out of his meer will, and excluding him from the grace shewed the other, when he had done nothing to deserve it.

Hitherto

Hitherto hee hath answered the first part of the Objection, that God in shewing mercy to equals, unequally, is not unjust. Now hee answereth the other part.

That which God hath done, that is in the freedom of his will justly to do: But God hath for ends of his glory, without any thing done on their parts to move him, denied grace to some, and hardened them, which is in plain this example; he did raise up Pharaoh, not yet being, purposed to harden and punish him: Ergo, as hee sheweth mercy where hee will, so hee hardeneth, that is, denyleth mercy, and so hardens and punisheth whom hee will.

The Assumption is the example, the conclusion followeth it. *Arminius* is here still like himself, hee frameth a double Syllogisme, taking away shew of unrighteousnesse in his decree, made with election of some, rejection of other some.

That which God justly doth, that hee may decree to do.

But hee stirreth up, hardeneth some justly.

Ergo, hee may decree it without injustice.

The second Syllogisme from the 18. Verse.

Hee who sheweth mercy, and hardeneth, may decree according to election, to shew mercy to some believing, and to reject such as seek Righteousnesse in the works of the Law. But God sheweth mercy on whom hee will, &c.

For the first, it is true that is gathered, but not pertinent for this example is brought to shew that God may reject a person without injustice, when hee hath done nothing for which Gods will should be moved to reject him; and it is to be well noted, that the minde of God cannot be too prone, that he may make a decree to reject a person that followeth Righteousnesse in the Law; for Pharaoh cannot be considered, as in the number of those Jews who were zealous for the Law. Beside that, it could never seem in appearance unrighteousnesse, to decree when a man is now a childe of death, that hee will not accept of Gods mercy in Christ his Sonne, but cleave to his own righteousness, then hee shall be rejected. And for the latter Syllogisme, it is no new Argument, as *Arminius* would have it; but the conclusion affirming from all gone before, that it is in Gods liberty to shew mercy to some, as to Jacob, and to deny it to other some, and that, *Ergo*, hee cannot be unjust in doing that which hee hath liberty to do. Again, the first part of the Proposition doth fight with it self, for hee who may shew mercy on whom hee will, hee may not make the creature the cause why he should shew mercy, for he cannot shew mercy on any out of his meer pleasure, and yet shew mercy on some consideration in the creature moving him to it.

Now from this that here it is said, *God may shew mercy on whom hee will*, hee gathereth, that God may make a decree to shew mercy to such as believe, repent, and persevere, &c. in sanctification.

Hee who may shew mercy to whom hee will, hee is not restrained to some persons, who shall be of this or that condition; but as free to one as another.

Now the grounds of this new learning; or old error, I know not which to call it, say, that God cannot choose any, but such whom he seeth eligible, as being qualified with such condition as the justice of God admitteth, which is the moderatrix of his mercy.

Hee who can shew mercy where hee will, can do more than that which may possibly be done, and yet not any receive mercy.

But such a Decree as this might be made, and it still possible that not one in all man-kind should be partaker of man-kind.

Hee who sheweth mercy where hee will, is the cause why mercy lighteth on these particular men, rather than others.

But he who causeth a Decree, that such as will believe shall have mercy, he is not the cause in particular why, that man hath mercy shewed to him, rather than another.

His Conclusion mis-construing that word and Decree, is above refuted, and hath no concord with this objection following, which is most evident, after this manner.

If it be by his meer irresistible will that men be in the state of such as are rejected and hardened, then he hath no reason to blame them being so.

But he out of his pleasure, without anything in the creature causing it, doth reject some from mercy, and harden them: Ergo.

Now Saint Paul doth answer this, either by denying that the will of God is irresistible, or by denying that the efficacy of Gods will doth reach thus far, that some men are in the number of those who are rejected and hardened, but first by rebuking the insolency of this fact, that a Creature should expostulate with his Creator; secondly, by shewing the right of the thing, viz. that God may at his pleasure reject and harden some: The first in the 20. ver.

That which the Pot may not do with the Potter, that must not thou do to God thy Creator.

But the Pot may not finde faults with the Potter, for framing it thus or thus, the end of the 20. veric. Thou must not finde faults with God, as if hee were in faults, by whose irresistible will thou art in this case wherein thou standest, rather than thy self, who dost suffer his unavoidable pleasure.

Having thus chidden the insolency of this muttering imputation, he proveth that it is equal God should out of his meer pleasure shew mercy to some of his creatures, and reject other some, to induration and punishment.

The right which the Potter hath over his clay, that and much more hath God in his: for the Potter must have his clay made to his hand, but God must create and make the clay which he will work with.

But the Potter hath the power that he may sever certain distinct parcels of his clay, out of his meer pleasure to contrary uses.

The Potter doth not sever his clay in this manner, if it shall all bee fit to receive some noble form, I will make it to such end, if not, I will turn it otherwise; for then it must be from the clay, not the Potter; why, this parcel were a vessel to honourable use, and that otherwise.

The Conclusion followeth, ver. 22, 23.

Ergo, shall not God have the same right to appoint some of his creatures to bee vessels of dishonour, howbeit hee useth much patience towards them, that he may the better declare his wrath and power in them, and his most glorious mercy towards his chosen?

The words have a Rhetorical reticency in them, and are thus laid down. *What if God, willing to shew his wrath and power, have borne with much patience? &c.* and that hee may shew his glorious mercy towards the vessels of mercy. Now something must bee understood: Shall his power for this bee the lesser? or any plead against this freedom of God in denying his mercy, and rejecting some, from the great patience hee useth towards them? or wee conclude with a double reason, after this sort: If God have most just ends of his glory, and the good of others who are vessels of mercy, and if he execute his Decree with much patience, and long sufferance, towards the vessels of wrath; shall hee not have power to ordain them to this end, whom in so just manner, and upon so good considerations hee bringeth unto, &c. In answering these, *Arminius* seemeth very accurate, but it is a wily diligence; such as those poor creatures use, which being hard beset will run round often, and fetch running-jumps, that by this means they may bring to a losse all that pursue. To leave him therefore in impertinent discourse, what I can gather out of him, touching these words, respecteth one of these three things. 1. The occasion which went before, *God hardened whom he will, as he sheweth mercy to whom hee will.* 2. The objection. 3. The answer.

Let

Let us begin with the first, for if you mark the antecedent in the sense *Arminius* taketh it, it will not bear the objection following. Secondly, If the objection could be made, yet Saint *Pauls* answer would prove impertinent, the antecedent occasion, *Arminius* must understand of Gods decreeing to harden, or actually hardning, according to his Decree; His Decree is, I will deny thee mercy, harden thee, punish thee, if through unbelief, and impenitency thou shalt make thy self worthy; His actual hardning is a powerful executing this punishment of induration, and rejecting, on him who hath by final impenitency deserved it; neither of these will bear his objection, with shew of reason. And because *Arminius* seemeth rather to respect the Decree, wee will take up that, and joyn this murmuring objection with it. If I am hardned by Gods Decree, which doth set down the hardning and rejecting of all such who shall by final unbelief and impenitency provoke him to it, then hath God no reason to be angry with mee, on whom this sentence is executed: by his irresistible will: but I am hardned according to that Decree. Take the antecedent in the other sense, If God now in his wrath execute induration on mee, having deserved it by my final impenitency, and that with such power that I cannot resist him, then hath hee no cause to be angry with mee, who am thus hardned by his almighty power. I do appeal to any conscience, what shew of reason there is, inferring such a Consequence on such antecedents. No, had Gods will been, not absolute within himself, but respecting conditions meritorious in the creature, or had his induration been a meer inferring of punishment now deserved, and not a denial of mercy which should have removed the entrance of the other, (which the opposition teacheth to be meant by induration) then there had been no shew of reason thus to grant against God. But come to the objection: Hee conceived in it thus much, as if it should say, Can Gods induration cause him to be angry against us who are hardned? Can that which is the effect of his irresistible will, cause him to be angry with us justly? First, The Apostle chideth this insolency, suggesting the state of the person murmuring, and the person of God against whom it is murmured. Secondly, From comparison, well having thus repelled it, he defendeth the equity of God, and answereth to the matter. First in the second vers.

He who hath power to decree the life and death of his creatures on some conditions, and so to harden some, and shew mercy to others, if hee harden or shew mercy, we must not reason against it.

But God hath this power set down in the comparison of the Potter: but the comparison of a Potter pleadeth a far higher thing in God, than making a Decree of saving such as should become fit through use of their own liberty, and condemning such, who should most justly deserve it. For this legal kind of induration, as some of his Scholars call it, giveth no occasion of imputing, with shew of reason, any fault to God, seeing Gods decree doth not any thing to mee, unlesse further than I make my self a vessel of dishonour. Secondly, This sense hath no affinity with the Potters fact, this decree doth not make definitely any persons vessels of honour, but such of them as should beleeve, all if they will beleeve: this doth not make the persons become vessels of honour, but the performance of the condition in the decree, this maketh God to frame persons diversly qualified, to divers ends; whereas the Potter frameth a masse all alike to divers purposes. Thus having repelled this murmuring, hee doth make answer to the matter of their objection three wayes, which likewise may make, to his Judgement a limited reddition of the former comparison.

Thus by the way I have run over part of the ninth to the *Romans*, in which were not all error a thing con-natural, I should marvel how any could ever imagine things so directly, against the meaning and discourse of it. The plot

plot of his election was as strong in his brain, as numbers in theirs, who thought they saw them in every thing. Let us ever hold that the choice and purpose of calling to the heavenly inheritance, is merely from his will, because hee will, without any respect to the works or condition of his creature; framing mankind to divers ends, with as much freedome, as the Potter doth his clay, though it seem to fasten unrighteousness on God, and to excuse the creature, to flesh & blood. It is one thing to do things with will, another thing to do them from free pleasure of his wil, or because we wil only.

Again, The Decree is therefore made to depend on God calling, that it may bee firm; but did it depend on perseverance in faith, left altogether in our liberty, it could not bee firm, seeing it dependeth on such a condition as to the last breath is uncertain, by his own principles otherwise delivered.

Now followeth the end, *For the praise of the glory of his grace*. First, to open some words in this verse, that so wee may see the meanings, and consider of it more fruitfully; it may bee asked what Praise is; There are words which sound this way, the difference whereof I think good to unfold. Praise when it is taken restrainedly, doth signify the setting forth by speech of this or that, in any which is praise worthy: Honour is larger, for it is done by word, work, gesture, and serveth to report our reverent respect to Gods excellencie: Thankfulness is a praising of God, as having bestowed some benefits on us: Glory is the account which we have of God, when now hee is made known to us. Now here Praise is put in a larger acception, and may contain all of them, both the admiration and high esteem of it, when it is once manifested, the praising it in word, and honouring it, the thanksgiving which is most worthily yeilded to it.

Glory of God is sometime used in a singular manner, to note a glorious instrument, comming immediately from God, and made immediately for God; man is the image and glory of God: Sometime it is used in an acception more frequent; for the glory of God which is in us who glorify him, or the glory of God in himself, who is glorified of us; even the glorious being or essence of God; Thus it is used here, and *Rom. 9.* that hee might shew his glory to the vessels of mercy, that is, his glorious nature so merciful and gracious; So *1 Thes. 1.* from the glory of his power, that is, his glorious essence, which is most powerful. Thirdly, for his grace; here wee must know that Saint Paul useth divers words, which signify one thing, but clothed or putting on divers respects, ἀγάπη, χάρις, εὐεχία, φιλανθρωπία, κέρις; *Rom. 9.* Love, Bountifulnesse, Mercy, Philanthropy, Grace. Now all these are the same thing; even Love hath these ends; What love is, I need not show; Bountifulness is Love, as now it is in work beneficial; Mercy is Love, as now it helpeth the miserable; Philanthropy is love, as it respecteth man-kind; Grace is Love, as it giveth good things freely, without desert, to make accepted; the word signifieth to do a favour, to follow one with some real favour now executed. The sum then is this,

All this spiritual blessing wherewith God hath blessed us, is to this end, that hee might manifest his most glorious essence, which is grace it self, and that to the intent wee might admire it, esteem it highly, honour it, set it forth in words, yeeld thanks to it; which grace of his, before all worlds, is it which now in the appointed time hath made us who are children of wrath, accepted and followed with many favours in his beloved son our Saviour.

The verse containeth two things.

1. The end, in these words; *For the praise of the glory of his grace.*

2. A description of Grace, *From the effect, which is set forth both by the principal cause, God by his eternal grace; and ministerial, or secondary, God out of his eternal grace, in and through his Christ hath made us accepted,*

First then, Wee observe, That all hee did from eternity intend about man, hath

Rom. 9.
1 Tim. 3. 5.
Ephel. 2.
Tit. 3.
Joh. 3.
As beneficentia
is amicitia affi-
ciens ad benefi-
ciendum.

hath no end, but his own glory: *Hee made all things for himself, Prov. 16. 4. All things are from him, through him, for him. Bring my sons and daughters every one, whom I have created for my glory, Isa. 43. 6, 7.* The reason is plain: God who is wisdom it self, cannot work without an end: A wise man will do nothing, but to some purpose: That which must be Gods end, why he maketh all things, must be better than all those things which serve unto his end; for the end is better than that which serveth for it, as the body is better than food, raiment, and all things which serve for the body. In the third place it is plain, that nothing is better than all the works of God, beside God, nothing better than every creature, but the Creator: If then he must needs have an end why he maketh things, and this end must needs be better than the things made for it, and nothing is better than all the creatures, but only God the Creator: Hence it followeth, that God must needs have himself as his end in every thing which he worketh: now God being so perfect, that he needeth not our good, that nothing can hurt him, or make him better in himself: Hence it followeth that his end must needs be some external matter, as the making himself known, that he may be accordingly honoured of us, and that to the benefit of us, who yeeld him this honour. The Scripture intimateth three ends, in that God worketh toward his chosen: 1. The glory of us; The wisdom of the Gospel is said to be predestinate to our glory; all things are ours. The second is the glory of our Mediator, *all are yours, you are Christs, 2 Thes. 1.* Christ shall bee glorious in his Saints, yea, admirable in them that beleve. The third is God himself; *all are yours, you Christs, Christ Gods,* that is, for God and his glory: Now those two former are ends, to which, not for which God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, gives it the due filling which belongeth to it, but these are not his proper ends, but that he may have a house for his habitation: So God worketh many things to our glory, and that in us his Christ may be glorious, but the proper end which he hath in all, is his own glory.

Wherefore seeing this is Gods end, let us in all things labour to yeeld him glory; whatsoever we are, let us bee it in him, and through him, and for him: We see every thing that cometh of the earth, goeth to that common parent again; every body made of these elements, is resolved into these elements; so must it be with us, we must return back to him in glorifying him, from whom we come, as the workmanship of his hands: It is certain, if he be not glorified of us, he will glorifie himself in us. What a shame is it that wee should not have his glory, as the end we aime at in every thing, who hath made all things in heaven and earth serve, as their end, to which they may be reduced?

Secondly observe, *That hee doth generally intend the praise of his grace in all such who are predestinated by him:* That which God doth out of his grace, must needs be to the glory of his grace; But he doth elect and predestinate us out of his grace. We see that if one doth this or that in wisdom, he is praised for his wisdom, which in this or that he hath shewed: So in any other vertue, thus it is, those things which God doth out of his grace, he must needs intend to have his grace notified in them, and to have it, being known, admired, honoured, and praised accordingly. Again, those things which God doth out of justice, though diversely justice, from which they come, shall be glorious in them, yet all that justice doth is reduced to this, as the just supremum end, even to lend a voice to the riches of Gods glorious mercie, which he sheweth the vessels of mercy: For look as in us the actions of inferiour vertues, which commend the vertues they come from, they are serviceable in some sort, to actions of superior vertues, *Ergo,* what my temperance doth upon the Sabbath, it doth it for religion sake, that my devotion may more fully

and fruitfully occupie himself; so would God have us conceive in his dispensation, that which his justice doth, it is such, that in some sort it hath a respect to, and is serviceable to this most supream end, this praise of his grace; this is it, in which he most delighteth: Even as vertuous Kings after the matters of God, affect above all things to be had in honour for elemencie and bounty; so it is with our God, King of Kings, all he doth is to this end, that his grace may be made manifest, unto his greater glory. Men indeed may look at praise as a spur, but not drive at it, as their highest end; nay, they may not seek it, but for a further end, Gods glory, the good of others, their own due encouragement: But God may seek his glory, as his utmost end, because hee is not in danger of Pride, as man is, and there is none higher than himself, to whom he should have respect, this maketh him when he sheweth himself to *Moses*, proclaim this in himself without comparifon above others. See the place.

Use. 1.

The use of this is, first, to stir us up to glorifie him in regard of his grace to us: How will servants, who belong to bountifull Lords, commend them for their franke house-keeping, liberality to the poor, bounty to their followers? So should we never cease to have this grace in our hearts and mouthes, to his glory who hath shewed it. Let us not be like those grounds, which swallow Seed, and return nothing to the Sower: They are not the children of grace, in whom God obtaineth not this end; for all such as belong to his grace, he hath chosen them to this end, that his grace should be known, praised, and magnified by them. Saint Paul; *I thank God in Christ, Rom. 7. Praise be to God in Christ, 1 Cor. 13. Blessed be God, even the Father, 1 Pet. 1.* If the light of Gods graces shining in men, must make us glorifie God in them; how should this most high grace of God before all worlds thinking on us for good; how I say, should it be extolled of us? When the love in a good man must be glorious in our eyes; yea, seeing his predestination hath so wrought, that all things shall work for our good; let us in evil, as well as in good praise him; he loves in every thing love it self. Even as waters come from the Sea, and return again to it: So from this Ocean commeth every blessing, and every benefit should by praising this grace, be resolved to it.

Use. 2.

Argument
proposed
to immediat.

This Doctrin hath Use for Confutation: If this be the last end, and the direct and immediate end of all God doth toward his children, then it cannot be, that their life of glory in the Heavens should be given them from the hand of justice: For if that should next of all, and immediately be given them from justice, then the last things, to which Gods predestination should come, is the glory of Gods distributive justice. If they say, God doth give it as an act of grace and justice; I answer, then God hath not done all in election and predestination to life, unto the glory of his grace, but to the joynt glory of his grace and justice. Again, it is impossible that God should alike immediately give life joyntly from grace and justice: For if grace give it freely, justice cannot together give it, as a matter due by meritorious purchase. God may as possibly condemn the same man, both out of revenging justice and mercy at once, as he can give a man life at once, both from free grace, and distributive justice; for mercy and revenging justice are not more opposite, than grace is to distributive justice.

Again, we see them confuted, who think that God propounded an indefinite end about his creatures, destinating his creature to his glory, in a manner indefinite, whereas we see in the highest acts of Gods counsel the Scripture mentioneth, God is testified to have his end, not in general, but specified, as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely; for this supposeth that God may provide for some particular end, and be frustrated in it; that he dependeth on the will of man in his decrees, touching his glory, in this or that particular manner; that he doth

doth not see in that instant moment, or sign of his eternal act, whereby hee did decree to make; When hee doth decree to make his creature, to what particular end hee shall bring him, onely hee is sure some kinde or other to have his glory.

Observe thirdly, from this hee saith, *Of the glory of his grace.* And so *Doct. 1.* the other attributes of God are his essential glory, a most glorious essence; in earthly things, that is a glorious body, which is lightsome and radiant, and hath a kind of luster, *Ergo*, Saint Paul saith, *there is one glory of the Sun, another of the Moon, and Stars,* making these lightsome bodies subjects of glory: Thus it is a property of a body glorious to shine as the Sun; needs then must God bee essentially glorious, who dwelleth in light, who is light it self, such as that to it there is no access, such as that the Seraphims conscious of their infirmity, do veil themselves before it. The light natural, which this bodily eye seeth; the light of reason, of grace it self, all are as nothing before this light. When *Moses* said, *Lord shew mee thy glory*, *Exod. 33.* the Lord said, *I will shew thee my excellency;* And what was it? *Even his grace, mercy, bounty, long-suffering, &c. Exod. 34.*

I name this by the way, to stir us up, that wee may endeavour to know the properties of God, and view as wee may, the reflection which wee have in his word and works, of so infinite glory. How dull of heart are we; that wee no more seek to have the eyes of our minds wiped, that we may get some glimpse of it? Wee will run after glorious sights on earth, and are much affected with them, to see the glory of Kings; especially when their royal estates have annexed princelike wisdom, it maketh that befall men; which did once happen to the Queen of *Sheba*; There is no spirit remaining in them, they are overcome with it; but how would this delight us, did wee in any measure discern it? What shall bee our glory in heaven, our blessedness, but to enjoy the continual view of this glory, this most blessed vision by meditation & contemplation, to fix the eye of our souls on this glory, will transform us into the likeness of it. All the glory of this world, is but like the shine of rotten wood, which seemeth bright for the night season, but is nothing as we see by day but rottenness it self; Wherefore let it not bewitch us, but let us all seek to God, to take away the vail of our hearts, to the end that we may yet, as in a mirrour or glasse, get some sight of this most rich glory, *Rom. 9. This grace of his which hath been alwaies towards us.*

Observe Fourthly, *Wherewith he hath made us accepted* That is, with which grace electing and predestinating us, that it might bee glorified of us, hee hath now in his time done us favour, or made us accepted in his Christ. Observe then, *What grace it is which in time doth work all good things for us; even the same grace which before all time did purpose them to us;* Gods loving us to life, doth not begin when now wee are brought home by conversion to beleeye on him, but when we were his enemies, hee did so love us, that hee gave his Son all to death for us, *John 3. Rom. 5.* And when hee calleth us in time, hee doth it out of that grace which was given to us in Christ our head, before all worlds: For this cause the Scripture doth not say, that God beginneth to love us to life when wee beleeye, but that hee giveth us life eternal, executing that to which hee had loved us, neither doth the Scripture say, that in Christ now sent to work our Redemption, love in God is first conceived: but that it is manifested, when that saving grace appeared, *Tit. 3.* when the philanthropy, or love of mankind appeared, *Tit. 3. 5.* So God doth call us according to grace given us before worlds, but now made manifest, *2 Tim. 1. 1 Tim. 1.* yea, life and immortality are said to be brought to light, as things which had been overshadowed by the Gospel. Now look as if the sun having his light long eclipsed, should after break out; it were no new light, but an *expansio*, or new getting up of the old light, which

for a time was eclipsed: So it is with this Sun of Gods eternal grace, the interposition of Sin, through the verue of Justice, did for a time keep from us all the gracious influence of it, till at length in Christ, removing that which hindered, it breaketh out piercing our hearts with the beams of it, and working in us many real effects, which it could not put forth till Justice were satisfied: Even as God knew how to love Christ his Son to that glorious life, to which hee had chosen, and yet execute the cursed death on him, as our surery: so hee could love us, with his eternal love, unto that life, to which he had chosen us, and yet execute on us the cursed death, when we had offended.

Vse 1.

The first serveth to excite in us godly joy, in us I say, who see this light risen over us, this love shining upon us in Christ, which was sometime so overcast by sin and death, that no glimpse of it might bee discerned. If this bodily Sun had his light but two or three daies eclipsed, O how sweet and amiable would it seem to us, when getting the victory, it should shine in manner accustomed? But shall it not affect, that the grace of God quite hid from us, while wee were the children of wrath, lay in all kinde of darkness, that this grace so hidden should like a spring Sun return to us, and refresh us?

Vse 2.

Again, Wee see them confuted, who will not yeeld that God loveth any Sinner unto life, till hee doth see his faith and repentance; But the love which destineth to bring one to life, may stand with wrath executing death; and why doth hee work in Sinners repentance, faith, sanctification, which are the means tending unto life, if he may not purpose the end unto them? What shall hinder him from loving them thus farre as to purpose to them that he can justly execute?

Dott.

Observe lastly, *In and through whom the grace of God doth bring us to receive favour, and grace, even in, and through his beloved.* The Law came by Moses, but grace and truth, through Jesus Christ. The Angels did sing at his birth, *Glorie to God, peace on earth, good will to men:* In him God was reconciling the World, and God did give this testimony of him, *This is my beloved, in whom I am well pleased.* For Christ hath performed such an obedience at the commandment of grace, as doth yeeld such satisfaction to Justice, that grace may justly give us every good thing; yea such an obedience, as doth procure from grace, every good thing for us; for grace and justice kisse each other in Christ, grace freely bestowing all her gifts unto her glory, and that without any wrong, nay, with full contentment of revenging justice. See the first to the Colos. what is written on those words, *Who hath translated us into the kingdom of his beloved Son,*

VERS. 7.

In whom wee have redemption through his blood, even, &c.] Thus wee come from that gratifying Mother, child-bearing grace, from all eternity in God himself, to that grace which is freely given to us, and hath his real effect in us: And this is handled, first in regard of the Jew, who had received it, *Paul* with the rest believing. Secondly, in regard of the Gentiles; and in particular, these *Ephesians*. The grace toward *Paul*, with the rest of those who are first called to faith, hath two main branches: First, the grace of redemption, or justification. Secondly, the grace of glorification, beginning verse 11. reaching to the 13. Now in handling this first benefit: first in this verse, hee doth propound in the former part of the verse, expound it in the latter. Secondly, he doth set down the benefit of vocation effectual, which did go before it, and make way to it, ver. 8. Thirdly, the means of their vocation, ver. 9, 10.

In his propounding the benefit, first wee must mark in whom wee come to have it, *in Christ*. Secondly, What this redemption is, that is the bringing us out of bondage. Thirdly, the ransom in which wee are redeemed, *through his blood*. The exposition, *viz.* that hee meaneth nothing by Redemp-

Redemption, but Remission of Sinnes, the fountain whence it springeth being annexed, viz. the riches of Gods grace. The sum is, out of his eternal grace hee hath made us accepted in his Christ; for in his Christ (whereas by nature wee are in thralldome and bondage) hee hath delivered and redeemed us, through no other ransom than the blood of his Son. He hath I say, set us free both from guilt and punishments of our Sins, through his most rich and abundant grace towards us.

Observe first, *In whom deliverance is to be found from all spiritual thralldom, even in Christ*: It is often said in Christ (as above, wee are blessed thus and thus.) The reason is,

Doct.

Because God hath made Christ an *Adam*, head, root, common receptacle and store-house, in whom are treasured all those good things which from him are communicated to us: There are three phrases in speaking of Christ: Sometime wee are said to have things in him; sometime for him, as *Phil. 2. To You it is given for Christ his sake, not onely to believe, but to suffer*; sometime wee are said to have things through him, as *1 Corin. 9. Rom. 7. Blessed be God, who hath given us victory through Christ*. Now the reason of the first is, because that in Christ as a common store-house, every thing is first placed, which afterward is to bee imparted to any of us: As in *Adam* our being natural, our hopes of life and death, and in event our condemnation, was received, before ever they came to bee applyed and received actually into us. The second is said that Christ doth by his obedience, obtain every good thing, which in time is communicated to us: for as *Adam* hath procured all the guilt, condemnation, misery, which in time wee know, so Christ the second *Adam* in regard of the contrary. The third Phrase is spoken in respect that Christ is a Mediator, not onely of impetration, but execution; that is, not onely obtaining and receiving from grace all good for us, but executing, and by efficacy applying the same in us: as the first *Adam* doth effectually propagate his being, sin, guilt, condemnation.

Vp

The Use of this Doctrin is to stir us up to seek this above all, that we may bee by faith in Christ. We love to thrust amongst them with whom we may finde benefit and profit; yea, we must strive by faith to grow up in him: the more nearly wee are united with any thing, the more wee partake in the vertue and operation of it; Those who are nearest the fire, partake in the heat of it more than those who are further removed: So it is here; alas, men seek to bee made one person in Law, to bee most nearly joyned to such, as may bring them in wealth, Allies beneficial, but who doth seek by a spiritual marriage to become one with him in whom is every good blessing? See above, the end of the third ver.

Doct.

Observe secondly from this, that hee saith, *Wee have redemption in Christ*, what all of us are by nature, viz. *no better than in a spiritual captivity or bondage*. Were we no way taken or held captive, there could bee no place for ransoming or redeeming of us. Now captivity or bondage is a state opposite to liberty, wherein men live under the power of hard Lords, deprived of liberty, and grievously intreated many wayes. The bondage of captives is in this; first, that they are in hands of such as rule severely over them; Secondly, they have not freedom to do any thing which formerly they might, when they were at liberty: Thirdly, they are forced to endure many things most grievous: Thus it is in the spiritual consideration, which I will briefly unfold. What Lords, as it were, reign over a man, they are of two sorts, the principal, or ministerial; the principal is the most just God, whose justice wee have wronged by Sin, ergo, we are said to be redeemed from under the Law, that is, from under the revenging justice of the Law: Look as subjects taken in murder, Robbery, and committed, are the Kings prisoners principally, not his who keeps them; so it is with us. Ministerial the Devil

Devil and his Angels, the conscience accusing and condemning for Sin, *Act. 2.* Men are said before their conversion to bee under the power of the Devil, *2 Tim. 2.* to bee taken as beasts alive of the Devil, to his will; not that hee is the Principal Lord that hath right in the prisoner, but he is the Jailor and executioner, and so the prisoners are his, to keep them in the dungeon of darknesse, and in the chains of lusts of darknesse: Yea, God hath put a man under the power of his Conscience, which is a keeper, continually going with him, and haling him to condemnation, while he is out of Christ; and therefore that effect which the spirit worketh through the Law, in the Conscience fearing, is called a *spirit of bondage*: As amongst the *Romans*, prisoners had under-keepers, who were chained arme to arme unto the prisoner whither soever he went; Thus doth God, to guilty man his prisoner, he doth joyn to him his conscience, as a continual keeper, which though it may be brought asleep, yet it shall ever be found when God shall call, bringing him forth, and witnessing against him.

For the second: Natural man hath no spiritual liberty to do any thing spiritually good, as hee did before sin entred, but is led as a slave by lusts, by passions, by objects which please him, so that he is in a brutish bondage: for, even as the bruit beast hath no liberty, but is carried by the appetite to every thing that doth agree, so natural men, as *Peter* speaketh, are led with sensuality, covetousness; that look as one would lead a sheep with holding out Hay or Ivie, an Oxe with fodder carried before it; so doth the Devil natural men, with such objects as he knoweth doth fit their corruption, *2 Pet. 2. 19.* Every one is servant to him, of whom hee is overcome; now sin hath overcome all men; and this *Paul* did confesse of himself before his conversion, *Tit. 3. 3.*

Natural mans bondage is, that he is exposed to suffer a thousand evils, to wearisome vanity in every thing, yea through fear of death the upshot of evils, he is subject to bondage all his daies, while in that state hee abideth, *Heb. 2. 15.* *Pharaoh* did never put *Israel* to such hard services, as the Devil putteth those to, whom he keepeth under his power; You may amplifie these considerations: Having shewed what it is, and in what it standeth, I will conclude this point with shewing how it entred.

Our first Parents by the Devil tempted, wilfully breaking Gods commandment, brought themselves into bondage: Now our Parents once in bondage, wee that are born of them cannot bee in better condition, till God by his Christ, out of his meer grace, set us free: The children, you know, of persons in bondage, are all bond-men likewise; *Partem sequitur ventrem.*

U/s.

This should make us enter into our selves, to see if we be not in this woful thraldome: O! the misery of men surpasseth all that is in the beast; for they take it as a grievous thing to be ensnared and taken, but man laugheth in midst of his bondage, he counteth it liberty to live a slave of Satan; they think that to follow things and courses pleasing their nature is liberty, though it be no more liberty than an Oxe is in, while with fodder held before him, he is led to the place where he is to be slaughtered. Again, they know, nor think nothing of bondage: When Christ told them, *If the Son see you free, you are free indeed*; What reply they? *Wee are the sons of Abraham, wee were never in bondage*; Spiritual thraldome could not enter their thoughts. Look as it was with those men *Elisba* did lead to *Samaritan*, those bands of the Syrians, so farreth it with these; while the Devil leadeth them to hell, where they will dye without repentance, see themselves in the midst of murdering spirits, they follow him as if they went to Heaven it self, as those followed, being led with a mist depraving their sight, they followed to the City of their enemies, thinking they had gone to *Damascus*, their own strength: Many such souls there are led in this fashion, who yet will have the Devil in their mouths, and

and desire him in words, as having nothing to do with him; but as many profess in word that they deny indeed, so many desire in word, that they do in work. Take a young gallant, who now in his ruffe doth swagger in, and run the next way to the Hospital, tell him of being poor, hee will desire that ever it should come near him; but yet while he doth play the prodigal, he doth go apace in the way to beggery: so thou dost desire to be in bondage to the Devil, and follow him; but while thy ignorant minde, thy lusts, thy passions, customes, corrupt example, while these guide thee in the course of life, the Devil leadeth thee, as in a string, to all he pleaseth. If thou didst never feel any spiritual bondage, this is signe enough thou art still in bondage; even as deadly sicknesse is felt when now nature somewhat recovereth: so bondage is felt, when now God restoreth in the beginnings, by work of his grace, some true liberty; then a man findeth his unregenerate part yoke him, the things of this world too much prevailing over him, that he thinketh himself even sold under sin, and captive to it.

Observe thirdly, *That we have deliverance from our spiritual bondage by Christ*: Christ for this is called our Redeemer, or Redemption of his people, who doth deliver them from the hand of all their enemies: *that they may serve the Lord without fear.* Those whom God did raise up to redeem his people, as *Moses*, the *Judges*, &c. yea those who redeemed, as kinsmen, this or that, were shadows of this our great Redeemer, who was in time to be revealed. Now redemption noteth sometime the action of God working our deliverance, sometime the effect of this action in us, who are redeemed and enlarged; thus it is here taken for a state of freedom, which believers attain through Christ his redemption: and this state is twofold; either begun only in this life, or consummate, in which sense we have the redemption of the body, *Rom. 8.* and Christ is said to be made our redemption after our sanctification; where redemption noteth out that consummate deliverance from the bondage of mortality itself, which these vile bodies of ours shall be brought unto in Heaven. Here he speaketh of the former, which faithful ones are brought unto now believing: This may be amplified by branches correspondent to the contrary bondage; for from what time we are in Christ, we are freed from being under the Law, and revenging justice of God, *there being no condemnation to those that are in Christ, Rom. 8. 1.* Again, this strong man is cast forth, from what time Christ the stronger entrencheth; The conscience is made a sweet companion and comforter, rather than a rigorous keeper: *Being justified by faith, we are at peace.* Where the King hath released a prisoner, the Jaylor can have no further power over him: for hee is but to keep him during the Kings pleasure. Again, by grace God doth set our wills at liberty; so that sin cannot raign in us as heretofore, *Rom. 6.* Grace which fighteth against the lusts of the flesh, and will not let us come under the power of any thing; yea, the world is crucified to us, and we to the world: For as when health commeth, a man beginneth to walk abroad, and do such things as he could not stir to, while his sicknesse did keep him under; so it is here. Finally, we are so set free, that we can suffer nothing which our wills have cause to be unwilling with, all things being such; as shall work together for our good. Count it all joy when ye fall into temptation, which is the height of freedom, that so far forth as we are regenerate, we cannot suffer any thing, though all the creatures should conspire, but what our own wills like well of; yea, ask by prayer, in some sort at Gods hand. But it may be objected, that the Devil doth still prevail against us, that sin leadeth us captive, *Ergo*, we are not delivered. I answer, redemption is double, either, as I said, begun, or perfected: These things stand not with full and perfect redemption, but they may stand with it, while it is in the beginnings. We must distinguish the power of the Devil, to hold us under condemnation,

from

D.F.

1 Cor. i. 30.
The word Re-
demption un-
pounded.

from his power of molestation; and we must distinguish the power of sin reigning over men, with willing subjection, and usurping over him, as now set free, and making resistance.

In the former respects, we are redeemed and delivered, from what time we beleeve; the latter we are so subject to, that they shall bee more and more diminished.

Vse 1.

The Use of this is, First to stir us up to thanksgiving, even to sing with *Mary* our *Magnificat* to God: What cause have we to praise him, who hath visited and redeemed us with such a redemption? We should every one sing the song of *Moses*, to see our selves thus delivered. Let us remember how this lust, and that passion, were wont to tyrannize in us; Let us remember when it was death to us to be held to duties of godlinesse, in which is the exercise of true freedom; Let us think of those times wherein sin did hold us so fast, that though we saw the mischief of it, and purposed sometime a new course, yet we could not but return to it, as before; Let us remember when fears of conscience and death have held us in thralldome, that these may set an edge upon our thanksgiving. Lest we should forget this duty to God, God hath left some trouble, some remainders, like the weather in ache of a wrestled joynt, when now it is restored: How thankfully would we take it to be set free from the darkness, deadness, sensuality, earthly mindednesse, which we still finde, as a clog and chain to the spirits of us? If this would be so grateful to be set free from circumstances, which molest us only; how much more is that our substantial deliverance from the revenging justice of God, from the power of the Devil, holding us under the curse; from the power of our conscience justly condemning us, from the power of sin, commanding as King, how much more is this to be extolled? This mercy was not shewed to the Angels, creatures more excellent than our selves. Should one set us free from the state of Villenage, or ransom us from the Gallies, we could not think our selves thankful enough to them; much lesse can we ever be thankful enough for this benefit.

Vse 2.

It should stir up spiritual joy: Look, *Isa. 44. 23.* where the insensible creatures are called upon to rejoyce, for the redemption of Gods people, when they were redeemed from *Babel*, the joy did put them into an extasie; they knew not whether they were asleep or awake. Let us pray to God to remove the scales from our eyes, and take the vaile from our hearts, which will not let us rejoyce in so excellent mercy.

It followeth: *Through his blood.* Observe, what it is by which wee are ransomed, *even the blood of Christ*; This was it, which in the blood of all the Sacrifices was prefigured: *Wee are redeemed, saith Peter, not with silver or gold, but with the blood of Christ, a lambe undefiled.* When any are captive here and there, we have but two waies usually by which we redeem them; The first is by force of armies, when we powerfully rescue them, the other is by course of justice, when we send some rancome, and by way of change set them free. Now it is in vain to dispute what God might have done by absolute power; for God may out of his absolute sovereignty, not have punished *Adams* sin, both because it was against himself, not others, to whom he is tyed to do justice; and especially for that the demonstration of his revenging justice springeth not from the necessity of his nature, but from his voluntary disposition, as well as the giving life perpetual, to obedience for a certain space performed; And finally, because God is able, were he pleased to shew this power, to turn it to his glory, which mens impotency not attaining, maketh them that they cannot alwaies with justice forgive, even that in which themselves are trespassers: Yet seeing God hath determined that his justice shall take her revenge, if by breach of Covenant she be wronged, he cannot but execute punishment, neither may he set us free from the same, but

For with-draw that voluntary covenant, who doubteth but that had the creature kept his Innocency a thousand years, God was free to have annihilated him.

but so as a wronged Justice may receive satisfaction. Again, we know which maketh the Scripture say, it was meet and necessary that Christ should be consecrated, through suffering, that he should suffer, and so enter his glory; See *Luk. 24. 26. Heb. 2. 17.*

Death corporal and spiritual, such as is a punishment of sin, but not sinful. Deferron, not in regard of union and sustentation, but of consolation. Impression of wrath, death being made as serviceable for our good, and the fear of it being taken away by him who hath tasted it for us, and swallowed it up into victory.

We know that he hath by way of ranfome redeemed us, as being the fittest way, both to deliver us out of his grace freely, and yet to shew himself just, in so justifying or redeeming of us; See *Rom. 3. 25.* For further opening this point: Marke two things. 1 What is understood by Christ his blood. 2 How it hath set us free from bondage. By his bloody death upon the crosse, or his bloody and cursed death, the Scripture maketh us redeemed: By his death, *Heb. 9. 12.* and by yeelding himself to be made a curse for us, *Gal. 3. 13.* the commandement given to Christ, being this, *That hee should lay down his life for our redemption;* for look as a surety must pay in such death as the Law inflicteth on sinners, such death as is joyned with the curse: As hee was our surety, and undertook to answer our sins, the God-head did but sustain him, that he should not be swallowed up of it; as the brasen covering of the Altar, did make it fit to endure that material fire. 3 The assault of those impure spirits for the hour or time; for all those powers of darknesse was then come, when this his redemptory suffering approached.

Christ our surety was to take upon him our debt of death, both corporal and spiritual, so far as hee might, neither the union of his person, nor yet the holinesse of his nature any whit diminished: The Scripture doth mention his blood so frequently, both because this circumstance is most sensible, and was the body in which all the typical blood of sacrifices in the Law had his accomplishment.

And *Ergo*, as when we read that Christ was flesh, we must not think as *Apollinarism*, that he took no soul; so when we read his blood shed, or bodily death, we must not think that he died not a spiritual death in soul also: The Fathers, who denied that he died in soul, deny it not absolutely, but after a sort, *viz.* that he died not such a death in soul, as did destroy the essential life of it, like as death bodily doth the life of the body; nor yet any such death as did either separate his soul from union with God, or did imply any sinful corruption, as it did in us, whose soules are dead in sins and weepalles.

Now this death is it, by means whereof Gods grace doth set us free, and that in most just manner. First, from the guilt of sin, in as much as it doth pacifie and satisfie justice her displeasure against sin: This obedience of that great God, our Saviour, being far more effectual to please and satisfie, than the sin of the whole world could be to displease and provoke justice against us: For though it be finite in it self, yet in the person it becommeth infinite for the value of it: Hence it is, that God, that is God, as now in his revenging justice is gone forth, is said to smell a favour of rest in the death of Christ, and by Christs being put under the Law, or curse of Gods revenging justice, made manifest in the Law, we are said to be redeemed from the Law or curse, as by an all-sufficient ranfome accepted of justice.

Secondly, Now this blood or death, doth free us from the Devil; for Satans power over us was by reason of sin, and the punishment due to it, from the justice of God, *Collos. 2.* By his crosse hee triumphed over, and spoiled Principalities, &c. by death he destroyed him that had the power of executing death.

Thirdly, This death doth obtain the spirit to be given us, which doth free

us from the captivity of lusts, and inable us to finde liberty in actions of godliness. Christ was put under the Law: that we might be redeemed and receive the Spirit of God. This Spirit is that life of the world, for which he did suffer death, as the Gospel speaketh.

Last of all, through this death we have deliverance from all evils, so that all tears in Gods time shall be wiped from our eyes, and in the mean while all our sufferings are so changed, that they are not effects of Gods revenging justice to destroy us, but they are such things, in which God doth offer himself as a Father, intending to make us partake further, by means of them, in the quiet fruit of righteousness.

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The Uses of these are manifold. 1 It letteth us see that love of Christ, to dye for us, when now we did practise nothing but open hostility against him, Rom. 5.

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Again, wee see how fiery that is spoken of this blood, that it cryeth for better things than the blood of Abel; This doth appease revenge, not provoke it, this doth call for all kinde of blessings: Wherefore let us get our consciences sprinkled with this, and flye to it by faith, as they were wont to the sanctuary, to the horns of the Altar; for this is our true refuge in every necessity.

This doth shew us how wee should esteem of all those benefits, as remission of sin, &c. which are purchased by it: Things bought at high price, we do esteem of them accordingly. Many will not come out of their vanity, but leave the thing as not worth the taking, which Christ hath purchased with his dearest blood: *Knowing that you are redeemed from your vain conversation, not with silver and gold, but with the blood of Christ, a Lamb undefiled.*

Doct.

Reconciliation
Redemption,
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Remission of sin out of his rich grace] Whence observe; First, That to have our sin forgiven, is to bee redeemed, or set free from all evil; That which before bee called Redemption, is here called remission of sin. Our natural estate, if it bee considered as a spiritual bondage; Christ his deliverance is redemption; but if it bee considered as a state, in which we stand guilty, and under punishment of the Law, then Christ his deliverance is the procuring of remission of sin; and they cannot but be one in substance, though in Reason and consideration they differ. For what is forgiveness of sin, but an act of grace acquitting us from all the guilt and the whole punishment of all our sin; And as wee did speak of redemption, so wee may speak of remission: For though the sentence of pardon bee wholly and at once passed to us, yet the execution of the sentence is here begun onely, and shall then bee consummate, when every tear shall bee wiped from our eyes; in which regard we may grant, without any danger of Popery, that in the life to come, even at the time of Christs appearing to refresh us, or to re-animate our bodies by the return of the soul to them, that even then sins shall bee blotted forth, that is, the sentence which had absolved us from all the punishment and consequences of sin, shall then bee fully executed. Again, the force of this remission is such, that it letteth men free from the condemnation of Gods justice in the Law, from the power of the Devil, and any Conscience condemning of mee, from the life and power of sin, which is the death of the soul, from all miseries and death, which come in as wages of sin.

This then should stir us up to seek remission of sin, it is to be redeemed or set free from all evil, to get our sin forgiven; therefore David saith, *Blessed be he whose sin is forgiven, so shall God be merciful to him.* Look as Malefactors will turn every stone, make all their friends they have, to get a pardon for their lives; so would wee bestir us to get this pardon, which once gotten, wee shall be sure to have in Gods time, all tears wiped from our eyes, wee shall see our selves delivered from all evil.

Observe secondly, That every beleever in Christ receiveth forgiveness of

of his Sins; though by nature wee are in our Sins, lye in evil of guilt and punishment, yet once getting faith on Christs blood, wee are justified, we have forgiveness of Sin, and are accepted as righteous to life, through Christ his obedience; though the one is named, yet the other is by a *Sensu deo* to be conceived: even as Kings to shew their clemency in entering their reigns, they give out free pardons to many kinde of trespasses: So God to glorifye his mercy, it pleaseth him to give us in Christ, the forgiveness of all our Sins. My meaning here is to speak precisely of remission of sin, as it is distinguished from imputing righteousness, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order wee have it.

2. What is the extent or latitude of it in respect of Sin and punishment.

3. How we who have it, can be said to beleve the remission of our Sins.

For the first, as the supreme power of saving or destroying is with God, so of remitting and holding Sin unremitted; Wee are therefore to conceive our remission, first of all, as in the gracious purpose of God towards us, who knoweth on whom hee will have mercy, and whom hee will harden, as wee thus had in Gods eternal purpose, so wee have it given us in time by way of execution; First, wee have it given to Christ our head, for us all; for hee being made sin for us; even as a surety, having all our debt laid on him, he could not bee raised up till now all our sins were done away. *Ergo, Paul, 1 Co. 15.* faith, *That if Christ were not risen we were still in our sins*, where hee maketh the clearing of us all from sin, and Christ his resurrection, to bee accompanied one with the other: Again, God did reconcile the world, not imputing sins in Christ, which could not bee without remitting all their Sins for whom his Christ did undertake. Besides, were not our Sins forgiven in him, we could not bee raised up, set in heavenly places with him; for before wee can have quickning given us in Christ, we must have pardon of sin given us.

Further, what did Christ shed his blood for, but that he might actually get the pardon of our Sins; Finally, hee doth distribute nothing to us, which by virtue of his obedience he receiveth not for us.

In the third place this remission is communicated from Christ to us in manner following.

1. Christ sendeth his Ministers, as Legates, with the word of reconciliation or pardon; inviting them to beleve on him, that they may receive forgiveness of Sin.

2. He doth work together by his Spirit; making those who are his children beleve on him, that they may finde forgiveness in him.

3. Hee doth communicate with them the forgiveness which himself had procured and obtained for them: Thus even as condemnation was first with in the pleasure of God; secondly, come forth against *Adam*, and us all in him; thirdly, is communicated actually from *Adam* to us, what time wee come to bee born of *Adam*: So on the contrary, our justification or remission of Sin is first with God; Secondly, in Christ, who hath by his obedience obtained for us the remission of all our Sins, thirdly, it is communicated to us when soever we are supernaturally begotten of him, that is, brought to beleve, *that beleve is born of Gods*, for though wee have not justification actually applied before wee are called to faith, yet wee do receive it veritally in Christ, when hee was quit from all our Sins, as it is in *Adam* who was his type; for though condemnation is not actually applied till wee are born of him, yet in vertue his condemnation was the condemnation of us all. And by the way, wee may see here how God forgiveth Sins, how Christ the Mediatour, how the Ministers: God by the principal and prime authority, the Mediatour by a secondary derived authority; Man by a ministerial publica-

tion

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vers respects,
diversly named

Remission of sin, one of his rich graces] Whence observe, First, *That to have our sin forgiven, is to bee redeemed, or set free from all evil*; That which before hee called Redemption, is here called remission of sin. Our natural estate, if it bee considered as a spiritual bondage; Christ his deliverance is redemption; but if it bee considered as a state, in which we stand guilty, and under punishment of the Law, then Christ his deliverance is the procuring of remission of Sin; and they cannot but be one in substance, though in Reason and consideration they differ. For what is forgiveness of Sin, but an act of grace acquitting us from all the guilt and the whole punishment of all our Sin; And as wee did speak of redemption, so wee may speak of remission: For though the sentence of pardon bee wholly and at once passed to us, yet the execution of the sentence is here begun onely, and shall then bee consummate, when every tear shall bee wiped from our eyes; in which regard we may grant, without any danger of Popery, that in the life to come, even at the time of Christs appearing to refresh us, or to re-animate our bodies by the return of the soul to them, that even then Sins shall bee blotted forth, that is, the sentence which had absolved us from all the punishment and consequences of Sin, shall then bee fully executed. Again, the force of this remission is such, that it setteth men free from the condemnation of Gods justice in the Law, from the power of the Devil, and any Conscience condemning of mee, from the life and power of Sin, which is the death of the soul, from all miseries and death, which come in as wages of Sin.

This then should stir us up to seek remission of Sin, it is to be redeemed or set free from all evil, to get our sin forgiven; therefore David saith, *Blessed is he whose sin is forgiven, so when God imparts us Sin*. Look as Malefactors will turn every stone, make all their friends they have, to get a pardon for their lives; so would wee beseech us to get this pardon, which once gotten, wee shall be sure to have in Gods time, all tears wiped from our eyes, wee shall see our selves delivered from all evil.

Observe secondly, That every believer in Christ receiveth forgiveness of

of his Sins; though by nature wee are in our Sins, lye in evil of guilt and punishment, yet once getting faith on Christs blood, wee are justified, we have forgiveness of Sin, and are accepted as righteous to life, through Christ his obedience: though the one is named, yet the other is by a *Soveraene* to be conceived: even as Kings to shew their clemency in entering their reigns, they give out free pardons to many kinde of trespasses: So God to glorifye his mercy, it pleaseth him to give us in Christ, the forgiveness of all our Sins. My meaning here is to speak precisely of remission of sin, as it is distinguished from imputing righteousness, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order wee have it.
2. What is the extent or latitude of it in respect of Sin and punishment.
3. How we who have it, can be said to beleve the remission of our Sins.

For the first, as the supream power of saving or destroying is with God, so of remitting and holding Sin unremitted: Wee are therefore to conceive our remission, first of all, as in the gracious purpose of God towards us, who knoweth on whom hee will have mercy, and whom hee will harden, as wee thus had in Gods eternal purpose, so wee have it given us in time by way of execution: First, wee have it given to Christ our head, for us all, for hee being made sin for us; even as a surety, having all our debt laid on him, he could not bee raised up till now all our sins were done away, *Ergo, Paul, 1 Cor. 15.* faith, *That if Christ were not risen wee were still in our sins*, where hee maketh the clearing of us all from sin, and Christ his resurrection, to bee accompanied one with the other: Again, God did reconcile the world, not imputing sins in Christ, which could not bee without remitting all their Sins for whom his Christ did undertake. Besides, were not our Sins forgiven in him, we could not bee raised up, set in heavenly places with him; for before wee can have quickning given us in Christ, we must have pardon of sin given us.

Further, what did Christ shed his blood for, but that he might actually get the pardon of our Sins; Finally, hee doth distribute nothing to us, which by vertue of his obedience he receiveth not for us.

In the third place this remission is communicated from Christ to us in manner following.

1. Christ sendeth his Ministers, as Legates, with the word of reconciliation or pardon; inviting them to beleve on him, that they may receive forgiveness of Sin.

2. Hee doth work together by his spirit; making those who are his children beleve on him, that they may finde forgiveness in him.

3. Hee doth communicate with them the forgiveness which himself had procured and obtained for them: Thus even as condemnation was first within the pleasure of God; secondly, come forth against *Adam*, and us all in him; thirdly, is communicated actually from *Adam* to us, what time wee come to bee born of *Adam*: So on the contrary, our justification or remission of Sin is first with God; Secondly, In Christ, who hath by his obedience obtained for us the remission of all our Sins, thirdly, it is communicated to us whensoever we are supernaturally begotten of him, that is, brought to beleve, *He that beleeveth is born of God*; for though wee have not justification actually applied before wee are called to faith, yet wee do receive it veruallly in Christ, when hee was quit from all our Sins, as it is in *Adam* who was his type; for though condemnation is not actually applied till wee are born of him, yet in vertue his condemnation was the condemnation of us all. And by the way, wee may see here how God forgiveth Sins, how Christ the Mediatour, how the Ministers: God by the principal and prime authority, the Mediatour by a secondary derived authority; Man by a ministerial publica-

God, in depen-
dency ex aucto-
ritate primaria
the Mediator
ex commissione
Magis ministe-
rio.

tion of the word of pardon; for Christ doth not ministerially declare pardon even as hee is man; for though hee bee a servant and subject, as Mediator, yet hee is such a servant as hath an under power of judgement. The Father giveth all judgement to the Son, hee judgeth none himself: such a servant as my Lord Chancellor is to his Majesty, not such a servant as an ordinary or special messenger is for giving Sins. Then conceive it thus, as in calling one to appear, the Original authority is the King, the under authority is with the Judge of this or that Court, the Ministerial authority in the messenger, which doth carry and serve the Writ, and the messenger may bee said to fetch such a man up, not because any authority in him doth it, but the Writ hee carrieth as a sign, hath authority to do it; so here God first pardoneth, as having the prime and original authority, then Christ as cheif Judge under God, in the Court of Chancery, that Throne of grace; the Ministers as messengers pardon, because they dispense the word of God, and Christ, which giveth pardon, and hath authority to give it. But this by the way.

The second point followeth, concerning the subject of this forgiveness, how far it is to bee extended. I answer, it is to bee extended to all our sins past, before our conversions, following after our conversions, to the whole guilt or blame, and to the whole punishment of them: We must not think that onely sins past are forgiven, but all the Sins which shall escape us through infirmity; for the covenant of God is to forgive us our Sins, and to remember them no more. Now who shall limit this to Sins past before conversion, when God speaketh it indefinitely, and when such a partial forgiveness may bee, and yet the Sins forgiven come again to bee remembered? Col. 2. 13. *God hath freely pardoned unto us all our first sins.* He doth see no iniquity in his Justice to whom things to come, and things past are alike present. The remission which leaveth no place for condemnation, must needs bee of all Sins. But wee being in Christ, are so remitted, that now there is no condemnation to us though we daily sin through the flesh which dwelleth within us.

John 5. 14
Heb. 10.
Offenders once
purged shall
have no more
conscience of
sin,

That distinction between which and the giving of eternal life or glorification nothing cometh, that is from all sins: but who shall say, hath such a forgiveness, that hee receiveth eternal life or is so justified, that hee is presently glorified with the beginning of glory.

Again, Wee believing, receive that forgiveness of Sins which Christ hath obtained by his blood for us: but this was a full remission of all: our Sins, from the first to the last of them: Beside that, the redemption and righte-ousness Christ doth bring are everlasting. Heb. 9. which they could not bee if our remission were but of Sins past: for then should every consequent Sin make us againe unrighteous, till wee were restored. If the Sin present at our conversions bee such as cannot bee done away without the forgiving those that follow, then wee have forgiveness of both; but our Sins dwelling in us, is such that it cannot bee forgiven: but all the rest must bee forgiven likewise, for all the other are in it, as an effect in the cause, the end as the fruit is in a tree, and the guilt of the corruption present reacheth to the last Sin, which is to spring from it: and so it is sure, that when God doth give in this, hee doth forgive us all other likewise, as well hee doth for are in us, and will so time after time. Did not God covenant with us, believing, to forgive all our Sins, and seal this grace by Baptisme? All say, past, present, to come, then we could not help our selves in our after fall, by looking to that either sealed in Baptisme, for that was help full for the Sins committed before it onely, which is contrary to all good experience and Doctrine. Again, there a man pardoned for Sins past onely, then must wee grant that either hee may quite fall from his union with Christ, or bee in Christ, and yet bee subject to condemnation. And if

wee had not pardon of Sins after committed, as well as before, whence cometh it that daily many Sins of infirmity escape us, the peace which followeth our justification, not once disturbed by them. If any say wee have pardon of those Sins for after, without which none liveth, but not of crimes more grievous; this is to yeeld what they please, and to desist where they please, without any motive from reason. Neither doth that parable teach that God forgiveth us our Sins before our conversion, but not Sins after, which hee doth charge upon us at his pleasure; for the letter of the parable doth, if it bee followed, seem to sound as if God might require our Sins after those Sins which before hee had forgiven us, and so did forgive us now absolutely, which the Popish school will not abide by. The parable therefore must bee construed by the end which it is brought for, viz, to teach that such as will not forgive, shall not finde forgiveness with God; Neither is that *Rom. 3.* where God is said to bee just in forgiving the Sins passed before time, through his patience, it maketh not any thing to this purpose; for Sins are said to bee before committed, which were committed under the former testament, as *Heb. 9.* it is made plain, and so not the time of a man before and after conversion, but the time before and after, or under the new Testament is there compared; and howbeit wee are still to seek forgiveness, it is not that wee are not in state of being justified and forgiven, but because it is needful that God should as well preserve and continue this, as at first give it; and that this his mercy should bee more and more manifested in vs, and that the execution of this sentence should bee further and further performed. Finally, that the fatherly chastisements our Sins daily incur might bee prevented; for these causes wee make this petition, though wee know all our Sins are in regard of Gods gracious sentence remitted to us. Neither doth the Churches censure excommunicating any, argue, that hee is one who before the tribunal of God is in state of condemnation, or doth not continue united to Christ, but that he hath no manifest external communion with her in the duties of godliness, and secondary operations of the Spirit; yea, that as the Leper was civilly dead, in regard of civil communion, so is hee to her in regard of spiritual; but shee doth take him to have inward union and life, which floweth from it; for even as wee seek the health of none by way of medicine, whom wee cannot take to have life in them; no more can the Church the restoring of these by this so sharpe censure, might shee not think there were some life in them, though it is oppressed, as the life natural by a fit of the Apoplexy. If wee have not all our Sins forgiven, past, present, & to come, it is because Christ hath not the pardon of them all to give us; or because the Word and Sacraments cannot apply to us at once the pardon of them all; or because our faith cannot receive this plenary remission; or else it is not fit for some consequence which would ensue; but the former three none will doubt of, and the latter is fondly surmized; when this grace which forgiveth, is the parent and nurse of holy fear in us, *Psal. 136.* Wherefore for this first part, let us assure our selves, God doth give us full pardon of all our Sins, and that this his gift is as his effectual calling, without repentance, and without believing, do receive this whole mercy. So that though wee are subject to grievous falls after it, and unbelief, yet not to any such unbelief as shall ever make the faith of God and his gracious gift in vain, which concerning Gods forgiveness, so far as they conceive it to extend, the best of the Popish School maintaineth.

Now to shew that the whole guilt and punishment is released.
 Such who are set free from all condemnation, are as well set free from temporal as eternal. Now all in Christ are thus set free, &c.
 Such who are set free from the curse of the Law, are set free from tempo-

Isa. 43.
Aho 3.
Mic. 9.
Dan. 9.
Psal. 103.

ral punishments of sin; such I mean as come from revenging justice, that he may be satisfied in them, as well as from eternal; for all these are the curses of the Law; See *Deut. 17*. Hee who covereth them; blotteth them out; throweth them into the bottom of the Sea, sealeth them up, removeth them as far as the East from the West; he doth not pardon them by halves. The Baptists do yeeld this full pardon in Baptisme; but in sins which we fall into after Baptisme, I mean mortal sins, they say, that we receive forgiveness only of the eternal, not of the temporal punishment, which remaineth to be suffered by us, to the satisfaction of Gods justice: This is a wicked Doctrine, derogating from Christ, that the revenue of purgatory might not be diminished: and not to speak that all this Doctrine of sacramental penance leaneth on false grounds, as namely on this for one, that sins only before Baptisme are forgiven when we are baptised; that there are some venial sins, not deserving eternal punishment; it is to be detested, because it maketh Christ not solely, and perfectly to save us from sin; it maketh Christ not the purger of us by himself from sin, which is affirmed, *Heb. 1. 3*. while it doth make us to satisfy for our selves, in regard of the guilt in part, and temporary punishment. Here are arguments in the Text against it.

1. *That Remission which is given upon a price, more than sufficient to answer all the punishment of sin, that is not a half remission.*

2. *That sin which is remitted or pardoned, that is not to be satisfied for: to pardon, is without satisfaction, or any revenge taken to forgive that which is committed against mee.*

Should the King, when he might execute a Traitor, not take his life, but keep him in prison, he should not forgive the fault, but change a greater punishment into a lesse.

3. *Again, That which is given from the riches of grace is no scanty halfe pardon.*

But the Remission which God giveth, is from his rich Grace.

Punishments of sinners in regeneration is not in vain.

Which some see, and Ergo, yeeld that Baptisme doth not take away all punishment in this life, but in the life to come it shall: It taketh all away which were to be suffered in purgatory, and all penalties the Church may enjoyn.

True it is, that God doth after he hath forgiven a sin, take temporary correction still; as in *David*; but to offer himself as a Father for our good, is one thing, to revenge himself as a Judge, for the satisfying of his justice, is another; the sting of revenging justice is pulled forth, from what time we have forgiveness; this done, the evil is no curse of the Law, and Ergo, it may stand with full and free forgiveness. Should some *Turke* have sentence passe on him to dye for some murder which amongst Christians he is found to have committed; should Christians between the sentence and time of execution, labour with him, and convert him to the faith of Christ, should he now, when the hour of execution were at hand, being duly prepared to it, take Baptisme, I hope he should be fully forgiven, and yet he should have no release from this death, which by his murder he had deserved. In a word, there is no ground for this opinion, but it is only defended, that the flame of purgatory might not be extinguished. Aske the question, why doth this man, having after Baptisme fallen to some mortal sin, and then repenting, why doth he on his faith and repentance receive only forgiveness of the eternal punishment? Is it that Christ his death is not as sufficient as before? are there not sufficient means? will not the same qualifications in faith and repentance serve, that did before? They say, the first is all-sufficient in it self. They say, the Sacrament of their penance is perfect, they say, if a man have such confession, satisfaction, contrition, as do not put any impediment to the Sacrament, then it sufficeth. Then say I, every man who receiveth pardon of the eternal punishment, by the Sacrament, must receive pardon of the temporal also; for the Sacrament sufficeth to give both; if he come with such contrition and qualification as doth not put impediment, he receiveth the whole benefit; if he come not with such, he receiveth no grace by means of it, no remission of the eternal.

Thirdly,

Thirdly, Now followeth the third thing; to which I answer: We do believe remission of sins, because though we have it, in regard of Gods sentence, and feel some effects of it, as peace, joy, &c. yet we see it not fully executed, nor shall not, till the time of refreshing.

Now then, how should this comfort our hearts, that God hath dealt thus richly with us? Fear not thou, repenting, believing soul, fear not sins past, present, to come, thy God hath put all from his sight, and so, that he keepeth no back reckonings for thee; all the blame, all that is a proper plagu or punishment for sins removed from thee; What would come to us under condemnation, more pleasant than this word of pardon? What can we believers receive more gladly, than this general acquittance of all our sins?

This must make us fear the Lord; *There is mercy with God, that he may be feared*, mercy reaching to forgiveness, the word signifies, For a Traitor once pardoned in treason, to be found a second time in conspuracie, how unthankful, how intolerable? So it is with us, &c.

Seeing, wee get this remission in Christ his blood, let us lay it up, and keep it carefully. We keep all things which testify our discharge from debts; Let us lay up this by faith in our hearts, even this pardon in Christ his blood, which our God giveth us; It is a blessed thing to exercise faith in the promise and seals which we have received. Many measuring themselves, in Gods favour by feelings, when these fail, call a lye in question; Many seeking comfort no further than the smart of terrors drive them, and then giving over; at length are distressed with their old fears and doubtings; for wounds over-hastily skinned will break forth a fresh; But now a few, never exercising their senses in apprehending this benefit, and so in careful laying it up, they cause God to hide that comfortable experience of it, to the end they may seek it up, and keep it, receiving it more carefully; as if one look loosely to Plate, we will lay a peece aside for a while, and make one think his negligence hath lost it; that thus we may teach him to keep it more carefully when it is returned.

Let us maintain our spiritual liberty, in which Christ hath set us, chiding these lying vanities, which would make the grace of God not to forgive, but to change a greater punishment into a lesser. In outward matters, we will stand for the utmost of our liberty, not suffering a word of our Charters to be restrained, and shall we bear it, that when God giveth us in Christ a pardon of all our sins, men should limit it to sins before baptism, of sins, in regard of their eternal punishment? In humane matters we hold, that clauses which breed a favouritism, are to be censured in the simplest manner which they may bear with probability.

Observe lastly, in this seventh verse, from whence it is that *God gives his pardon of sin, even from his rich grace*. This made the Saints in the old Testament fly to Gods manifold and tender mercies, and for him obtain remission of sin. See Exod. 34. *Jehovah propitius, misericors, rich in kindness, forgiving sin and iniquities*. As if the riches of his grace were in this act above all others manifest, *I will say, For my own sake, will I purge you, will I wash you from your sin, O man Beasts of Israhel Exod. 34. We see that giving benefit, though it comes from kindness, yet it doth not any thing so much to testify the Clemencie and kindness of our mercies, as the bearing and passing injuries which do highly provoke us; this then is the fruit of Gods most rich grace. Indeed nothing but grace can forgive, forgiveness being a free pardoning of some offence, without outbalancing any revenge or satisfaction. I cannot forgive that fault, for which I take my revenge, or something which doth compound the injury offered; Justice may cause revenge, but cannot forgive; Thus how can God out of his rich grace forgive our sins, which he doth not forgive men, but upon the blood of his Son shed for us, as a ransom, or redemption. That which we*

Use 1.

Use 2.

Use 3.

Use 4.

Dott.

Object.

get

get upon a ranfome tendered, that is from justice due to us, not from free grace given us.

Resp.

Many limit this sentence thus; that we receive on a ranfome which our selves tender, that is due, not on a ranfome which is given us out of grace; but this seemeth not to answer the difficulty: for what I purchase with mony never so mercifully bestowed on mee, is mine in justice, though the mony were not mine, till mercy did furnish mee with it: A price of redemption, Ergo, must be considered two waies. 1. As a thing demanded of justice, that she may in lieu do something upon it; thus Christs blood was no ranfome; For justice did not call him to this Mediatour-like, and priestly office, nor bid him lay down his life. 2. It must be considered as a thing provided and enjoyned by mercy, that by it, as by a mean, mercy may do something justly, which otherwise she might not; and such a ranfome is Christ his blood; and Ergo, doth excellently accord with free grace, and the work of grace in every thing. Obj. But when Christ his obedience is such as ceaseth justice, how can God out of grace release to this obedience that punishment of sin, from which now justice in regard of it hath ceased? Answ. Because the obedience of the Son is due to the Father, and may be required from the Son of duty, to be rewarded at his pleasure. If my Son do that at my command, upon which I can demand ten shillings, I who have the right of my Son and his works, may take the whole, and yet give him of grace what I please.

It is Gods mony, but not given to buy with, from justice.

Vse 1.

It doth confute the former dream, that which the riches of grace doth, is full and perfectly no imperfect forgiving. Should the King imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of justice tempered with mercy. Obj. But (say they) punishment abideth to those whom God forgiveth out of his mercy, as David; and those, for whom Moses prayed that God would forgive them, according to his rich mercy. Answ. It doth so; but it so abideth, that all guilt of sin to Godward is taken out of it; as it is in the hanging due to a murderer, who heard before time of execution, is converted and baptized; in which case, if the abiding of the punishment do not let but forgivenesse may bee full and free, why should the remaining of punishment argue in the other a partial remission only?

Vse 2.

Secondly, This doth let us for what thankfulnesse we owe to God. Should one forgive us some great debt, should one passe by some provocations at our hands, full of indignity, as David did at Shemeis sometimes, how would we tell of their love, and set it forth? But what indignities have we offered our God? What debt stand we in to him? the greatest debt of a thousand talents. O then we would love much, be much thankful. The want of this maketh God sometime hide the sense of forgivenesse from us; even as when plenty maketh his blessings no dainties, he doth take them from us, that we may seek after them; and learn to enjoy them with greater thankfulnesse. Thirdly, Let us like Children imitate him, forgiving each the other, as he for Christ his sake hath forgiven us. But of this hereafter.

Now he cometh to the second benefit which soeth here annexed, not so much to begin a second branch of his enumeration, as to make us conceive a right of the order in which we come to receive remission from grace, viz. to prevent us that we may not think that in the first place forgivenesse is bestowed; because that was first named, but that we receive pardon from grace, when notwithstanding such grace of God abounded toward us in giving us wisdom and understanding. Thus I conceive the coherence. Now the points which are to be marked in this matter, are these: First, The abundant Grace of God, the principal cause of it. Secondly, The Persons, to (w) who have found in his remission of sin. Thirdly, The benefits in which this rich grace had formerly

Eph 10

formerly abounded, in *Wisdom and understanding*; and these are in the 8. *ver.* Fourthly, The manner of working these benefits, *via.* the Revelation of the mystery of his will, which is amplified partly from the efficient cause thereof, *Gods free pleasure*, and this is *ver. 9.* partly from the ends, *ver. 10.*

To return unto the eight verse. Before wee can consider the doctrines, it is *VERS. 8.* fit to open the true meaning of it: Our books read, *by which grace bee abounded towards us, in wisdom*, As if this were the sense; by which Grace bee did abundantly give us all wisdom, but this is not the meaning: For *Abundance* is not to bee adjoynd to the grace bestowed, but to Gods grace bestowing: the abundant measure of the gifts is sufficiently shewed by the note of quantity, *all wisdom*; and the phrase doth not signifye *by* which, but *in*, or *with* which; for here is no particle to intimate any such thing. The second case noting the matter, subject, wherein God is here said to have abounded, the truth is, as when wee say, such an one is abundant to mee in his love, our meaning is, the love of such a one was abundant toward mee; so when hee saith, God hath abounded towards us in grace, or with grace, his meaning is, the grace of God had been abundant towards us; who have in him the remission of Sins.

The Scripture placeth Wisdom, not in knowing only, but in doing, Let him who is wise, shew it in conversation: him that heareth my words and doth them, I liken him to a wise builder.

In wisdom and understanding.] These must further bee opened; *Wisdom* is put sometime generally; thus *S. James*, chap. 3. useth it for a gift of the mind, given us from above; which teacheth us to know, and inclineth us to do that which is good, and serving to some good purpose. It is taken more strictly, and then sometime it signifieth the doctrine of wisdom, the Doctrine of Christ crucified; sometime the Grace by which wee know and beleeve on Christ to salvation, even as faith is put sometime for the Doctrine of faith; sometime for the grace and exercise of it, as now it actually beleeve, *1 Cor. 2.* The Doctrine of Christ crucified, it is called the wisdom of God; predestinated to our glory; so in the first it is called the wisdom of God; now if the doctrine of knowing and beleeving on Christ bee wisdom, needs must the grace by which wee know and rest on him, be wisdom, making wise to salvation: I take this to bee principally intended if not solely. Understanding, is light supernatural of the minde, whereby it conceiveth the meaning of God, in his word and works, and pierceth into the nature of the things of God, of things spiritual. As Wisdom is opposed to foolishness, so understanding to dulness, and to the superficial overture or childish shallowness of knowledge: Bee not children in understanding, but in maliciousness. The Doctors which boasted themselves of knowledge in the Law, because they did abide in the Letter, and not go to the inward meaning of it, the Apostle saith they did not understand the things they did speak of. *Israel* knew what God had done, yet not perceiving the end to which his great works tended, so as to follow and to cleave to it, they are said not to have an understanding heart. Knowledge is a gift of the mind, which perceiveth the truth and falshood which is in things; it is opposed to ignorance: These two former words answer to *Chockmah* and *Binah*, or *Tebunah*, which in the Hebrew are of like importance; for that note of quantity (*all*) wisdom it doth signify a rich measure in these things, not absolute perfection: *Who enriched you with all speech, all knowledge, 1 Cor. 1.* The sum briefly,

Wee have found redemption in Christ, through his rich grace, which hee had abundantly shewed us, in as much as hee hath given us wisdom, whereby wee know and rest on Christ's salvation, and understanding, which maketh us see into the things of God, yea both of them in plentiful measure.

In which words mark three things. 1. That God giveth pardon of sins to none, to whom hee hath not first given *Wisdom and understanding*; Hee doth quit none from Sin, in Christ, whom hee hath not taught to know and beleeve on his Christ, *1 Cor. 13. 1.* God doth make Christ an author of righteousness

Doct. 1

counsell, to none, to whom hee is not first wisdome, that is, who do not
 first receive the gift of wisdome from Christ, *1st. 26.* Paul is sent to bring
 men from darkness to light, that so being brought to bee light, that is, to have
 wisdome and understanding, they may receive remission of sins, and in-
 heritance with Saints. Wee must learn from the father, that is, we must
 bee made to understand before wee can come to Christ; *My servant by his
 knowledge shall bring many to remission of sins, shall justify many.* Look as it was
 in the Type of Christ, none were healed by that brazen Serpent, who did
 not first behold it; so here, if wee bee not taught of God to see that Christ
 crucified, was made a curse on the crosse for us, we cannot be healed of Sinne,
 wherewith that old serpent hath stung us. Which is to bee marked of them
 who presume forgiveness of Sin in Christ, and yet have no wisdome, no un-
 derstanding in the things of God: Whereas Christ will bee avenged on all,
 who know not God; Whereas God saith, *He hath no delight in a people of no
 understanding;* nay, that hee is angry with them to destroy them. There is
 no sign so fearful as to live, especially, where means of the Word are, with-
 out this understanding; for it is a token that the God of the world hath
 power over such, to keep them blind-folded, to their endless perdition; e-
 ven as in the body, the eye which is still blinde after the most soveraign eye-
 salve applied, it is a shrewd presumption, it is irrecoverably blinde; and alto-
 gether helpless.

Doct. 2

The second thing to be observed is, *That true wisdome and understanding are
 gifts of Gods grace in Christ Jesus.* We receive such wisdome from the first man
 as did now remain with him after Sin, but this was no true wisdome, but
 rather an earthly, sensual, and devillish wisdome; that wisdome therefore
 which is heavenly, making wise to salvation, must bee from the second
 Adam, who is the Lord from heaven; Even as reasonable understanding is
 beyond the compass of that knowledge which the beasts have by kinde; so
 is this understanding far beyond the reach of all that wisdome left in corrupt-
 ed Nature. To clear this point, observe these two things: First, that it
 is freely bestowed on us; Secondly, that it is a benefit, than which we receive
 none of greater use. Were it never so good a thing, yet if I did purchase it
 meritoriously, it were no grace to mee; were it never so freely given mee,
 were it of no use no wayes to mee; it could not be a favour; much less a
 thing given mee in riches of grace; for that which is a gift of rich grace,
 must come freely from the donor, and bee greatly to the good of the dona-
 tory or receiver: Now how freely wee have this wisdome, we all know;
 it is bestowed on us when all wee are at enmity against it, yea count it
 foolishness: How behoofeful it is for us, wee may easily know, when the
 sight of the body is so precious a sense, when the reason which wee have as ci-
 vil men, is so beneficial, that a man were no man did hee want it; for this doth
 lift him above the order of those inferior creatures; how can it bee but this
 wisdome and light must needs bee precious, by which wee see God, Christ,
 those things within the vail, kept in the heavens for us, by which we are above
 our selves, and all this world to have communion with God, Christ, An-
 gels, spirits perfected, which maketh us far higher above the state of natu-
 ral man, than natural man is above the beast; Now then it being freely given,
 and a thing of all others most behoofeful, it must needs be a gift of the rich
 grace of God.

Use 1.

What thankfulness then do wee owe to God, who hath visited us with
 so precious a blessing? Should wee bee through phrenzie out of our right
 minds a month or two. Oh! how graciously would wee think God dealt
 with us, to restore us again to our right senses, as wee use to speak; But for
 him, when now we had through Sin cast our selves into all folly, and spiritu-
 al lunacy, for him then to visite us, and by his almighty power to bring us

us to the understanding of the wise, it is such a blessing, for which hee cannot bee sufficiently praised: Let us praise him for his goodness, and praise him for his faithfulness; for hee did promise, *That the hearts of the foolish should be made wise, that those who did erre in heart should understand, and loe, hee hath performed it to us.*

Wee must take knowledge what wee are by nature, men empty of true understanding. Did Wisdome come from nature, and grow out of the earth, it were not a gift of grace in Christ Jesus: No, the Princes of this world's wisdom, such who have seemed to ransack all the Creatures, from the highest starre to the lowest mineral, within the bowels of the earth, even these are devoid of true Wisdome, as the Asse-colts of the Wilderness. Men are out of their right minds, till they come by faith and repentance to God in Christ Jesus: What can the foolishness of folly work, which is in men while they are converted? Folly maketh a man know nothing of these civil things; a fool cannot tell how many twice two are, and what doth a natural man know of his estate by nature, of Gods grace in Christ? Hee knoweth not, nay hee cannot know the things of God; for hee counteth them foolishness. Secondly, A fool is unteachable, not more unlearned, than unteachable, *Prov. 25.9.* Perswade him, smile on him, chafe at him, nothing will enter: so natural men, let God from heaven, and Christ by his Embassadours beseech them to bee reconciled to God; let God threaten them with the eternal curse of his heavy wrath, nothing will sink into them. Thirdly, A fool judgeth not aright of that civil end to which his life should serve. Wise civil men know that they live for the good of their countrey, and their own private; but a fool wanteth this wisdom. And what do all natural men? They see not what is the last end, at which all their life should aime, as at a mark, *viz.* that through faith and obedience they may come to live blessed everlastingly with God. As a fool judgeth not of the end to which hee liveth, so hee maketh no provision of means which tend to the good of others, or himself; and yet seeketh after a Common-wealth of bables, such as are his dagger, collar, cap, &c. For these are as good to him as the Tower of London: So it is with natural men, they gather a heap of transitory things, but lay up no treasure in heaven, which might stand them in stead for afterward. Again, though fools are thus poor and miserable, yet they think themselves to have all the wit, and have no sense of all their misery; for the eye of reason is out, with which it should bee discerned: Thus it is with natural men, they think they know what they have to do, they feel no want of Grace, they see not their misery which is come on them through Sin. To reckon up particulars in this kinde, would be too tedious: Wherefore let us labour to see our selves fools, that we may bee made wise. It is a sign some beam of heavenly wisdom hath shined into the soul, which now findeth it self empty of true saving Wisdom.

The third and last thing is, *That God doth give understanding and wisdom plentifully to us whose sins hee forgiveth;* This phrase is often used, *all knowledge*, *Rom. 11.14.* *1 Cor. 1.3.* *Col. 1.* So James counteth it *all joy*, and seemeth to note a kinde of fulness and rich measure in the things to which it is adjoyned, see *Col. 1.9.* and *1 Cor. 1.* and so God doth give us plentifully these things, wisdom, life, regeneration; hee sheddeth and giveth them abundantly, *Jam. 1. Tir. 3.* This God did foretell, that after his Christ manifested, the earth should be filled with his knowledge, that he would pour out his spirit, not give it by drops, but plentifully: Even as gracious Kings and Princes on earth, will not onely give things which are good, but will bestow them in such measure as may set out their Prince-like bounty, so it is with our God.

Now for the further understanding of this point, wee who beleeve, may be

said to have all wisdom. 1 In regard of the excellency. 2 In regard of the quantity. For the first, when a man hath one thing so good, that it serveth him in stead of all, as if a man hath gold, silver enough, we say he hath every thing, because he hath that serveth him for every purpose: So though this wisdom is not for kinde, all wisdom, yet being so excellent that it serveth us to all purposes, it may be called *(all)* wisdom. But here is a further thing to be conceived, even in regard of the quantity of it: Now it cannot be said *(all)* in regard that it is absolutely full and perfect for degree; for we know *in part only*; it must be said so then comparatively only: Now it may be said *(all)* wisdom, thus in a double respect, First, in comparison of that measure which was given the believing Jew; and thus every faithful Christian may be said to have all wisdom given him: *It is* great speech, that the least in the Kingdome of God shall be greater than *John Baptist*: For look as we who now are up after the dawning of the day, and rising of the Sun, have far more light, than such who are in the night; thus it was with the Jew; he had the star of prophesy, as in a dark night; we have the Sun of Righteousnesse now risen over us, and *Ergo*, our light is far greater than theirs. Secondly, Christians may be said to have received *(all)* knowledge, in regard of those who are more imperfect; as there are some Christians more carnal, weak, than others, so more ignorant also. For as this earthly understanding is not in that degree, in a childe or young man, as it is in an aged: So when there are babes, young men, old men in Christ, there is a measure in wisdom answerable to these ages, as it were in Christ; but Saint *Paul* here seemeth to set this down, so as it may admit a common application, rather than otherwise.

2/6 1.

Seeing then that God doth give wisdom plentifully to all, to whom hee giveth pardon of sin: how fearful is their estate, who even seem to flie from knowledge? Some think it a dangerous thing to know much; they will live without saving light; rather than disquiet their sleep; some hope if they be but baptized, and can say their Prayers, Creed, and that men must love God above all, their neighbors as themselves; they think they know enough, and who can teach them more? Nay, even in these daies of light, some will speak, as if they would bring people to the old implicit faith: Some are so without understanding, that if you ask them any common question, they are ready to put it off; *they are not book-learned*: ask them a reason of that they do, they have nothing but a childish imitation; *they see where to do so*; they put off understanding more fully, as if it were a thing appropriated to our coat. Suspect your selves. While the darknesse of night abideth, who will think the Sun is risen? and how can the Sun of Righteousnesse be risen in thy heart, who still doth remain in so great darknesse? Some cry out against much knowledge, they say, men lived better when lesse was known; as if they would set that on foot again, that *ignorance is the mother of devotion*; or were of the minde, that men might have too much of their heavenly Fathers blessing. Finally, such as upbraid Christians, counting it pride in them to take upon them knowledge in the Scriptures, or judgement in the particularities of Divinity.

2/6 2.

Let us seek to God for wisdom, seeing he will give plentifully, even that anointing, which shall teach us all necessary things: As God hath not set any certain degree of sanctification, which shall serve us for salvation; so he hath not limited us to any certain degree of knowledge, but would have us strive to perfection of holinesse: Wherefore though we see but things, as the blinde man did when now he was restored, yet we need not be dismayed while we strive to make proceeding. Wee take great pains to get the knowledge of earthly things, and we esteem it as a great benefit to have in-

sight

fight into earthly matters, which belong to our estates; but what is it to have this understanding in the things which concern our heavenly condition? the rather let us seek, because God will hear us graciously. He who answered Solomon, seeking politick wisdom, and granted him above all he did think, and ask; what would he do to us, were our hearts set to beg heavenly understanding.

This must comfort us, who have received our part in this heavenly wisdom. Commonly the most Christians are counted good men, God wot, but simple souls, of no parts: the wisdom of God is folly with the world; it is like the waters of *Shiloah*, which because it giveth not the loud report, like these humane wisdoms, it is not in request with men of carnal judgement. Let this weakness be far from us. This wisdom maketh the face to shine, is able to satisfie the soul; *I care to know nothing, but Christ, and him crucified*; yea, to save the soul eternally, bringing it to endlesse glory. Such who have the wisdom to get honours and treasure here on earth, they laugh at all learning besides, in comparison of this, counting that skill folly, which a man may have, and yet go bare-foot. But how truly may we deem all that wisdom folly, which a man may have, and yet lose his own soul?

Having dispatched the three circumstances, which were included in the former verse, we come now unto the fourth in this Verse; namely, the manner of working this wisdom in us, in these words [*Having opened unto us the mystery of his will*]. Which is amplified: 1. By the cause, *Gods good pleasure*, the freedom whereof is argued in the words following; *which he purposed in himself*, not considering any thing in us which might move him unto it. Here is nothing needeth explication, unlesse those words, *the mystery of his will*. Which phrase doth note out the hidden wisdom, which the pleasure of his will ordained to our glory, and is for matter all one with the word of truth, the Gospel of salvation, verse 13. The summe is,

Which for rich benefite of wisdom and understanding hee did work in us, when now hee had opened unto us that secret wisdom which his will had ordained, to our glory; that Gospel of salvation, which hee did love of his gracious pleasure, which within himself, not looking at any thing in us, he purposed toward us.

Observe first, *God worketh saving wisdom in us*, to whom hee openeth not the Doctrine of wisdom, the Gospel of salvation: As God did promise that the hearts of the foolish should understand; so likewise he did promise, that all of us should be taught of him: And look as the precepts of Grammer, and doctrine of Logick, must be made known and opened unto us, before we can get the Art or Wisdom of Grammer and Logick; so it is, we must have unfolded the Doctrine of Gods saving Wisdom, before we can have wrought in us the divine quality of this wisdom, which cometh from above. For further understanding, it is fit to consider what things this opening of the Gospel comprehendeth in it, or how God doth open this saving Wisdom to us. 1. Outwardly, by propounding the Doctrine of it unto our ears, which he doth by his Ministers: for this cause Ministers are called such as teach others in wisdom, *Col. 3. the end. Such as feed with wisdom and understanding, Such as make wise*, as it is, *Dan. 12. 3.* For though it be read, *wise*, the word hath an active signification, and importeth to make wise, or bring to wisdom, as the next word doth not signifie just men, but such as turn others to righteousness. Even as in great Schools, there are inferiour Ushers, as well as the principal Master; so it is here:

It pleaseth God by mans outward ministry, to open the eyes of the minde, and bring from darknesse to light; but mans teachings, which goeth but to the ear, cannot do this matter. We must therefore consider God speaking within the minde, by holding out some such light, and causing such an inward illumination, as doth speak things no lesse to the minde, then

Use 3.

VERS. 9.

Doct.

than a word audible doth report them to the ear. This is it which we are said to hear and learn from the Father: should not the Father speak and teach, we could not hear; neither is it an outward voice, for all that hear this voice come to Christ, which is not verified in the other: And this is that light, which diffusing it self through the word we hear, doth make the things of God visible to the soul: Even as not the aire alone, but the aire now enlightened, is the meane by which things are made discernable to the bodily eye.

In the third place, we must consider that God doth together with this illumination, which speaketh and propoundeth things within the mind; he doth, I say, together with it, open the eye of the understanding, the ear of the deaf heart, to see and attend unto it: This is called sometime the renewing the understanding, giving light, opening the heart to attend, removing the vail: For if I will shew to a blinde man any thing, it is not enough to propound the object, and to procure an external light, by which it may be discerned, but I must restore the sight of the blinde eye before I can shew it the thing proposed: So it is with us, who are spiritually blinde, before we can have opened to us the things of God.

Use 1.

The Use of this is, first, to rebuke such who think they can be wise enough to save their souls, though they have none to open to them, to instruct them in this hidden wisdom of the Gospel. Blindnesse and bold presumption accompany each other; But deceive not your selves: Thou who canst not go to a Town two miles off, which thou never wentest to, but thou must inquire, and get some guide and direction; canst thou finde the way to Heaven, having no guide, no direction? Thou who canst not learn thy ABC. but thou must have a School-master, why wilt thou imagine thy self able without help of teaching, to learn this high point of wisdom, which teacheth to live happy with God, world without end?

Use 2.

Let us attend upon the preaching of the Word, and the teaching of this Wisdom; as ever we would have it begun or increased in us? Blessed are they who wait at her gates, as the postes of her door: A speech borrowed from Clients, or Patients, who wait to have access to their learned Counsel, and to the Physicians, whose advise they seek for: Yea, let us seek for that inward teaching of God, in whose light only we come to see light.

Doct.

1 Cor. 2.

Observe secondly, That the Doctrine of our salvation through Christ is a hidden secret: The Apostle calleth the Doctrine of Christ crucified, a hidden wisdom, which the chief for wisdom in this world knew not, 1 Tim. 3. Without doubt, saith the Apostle, great is the mystery of godlinesse: naming after points of Doctrine concerning Christ Jesus: And needs it must be so, for the great volume of the whole creature hath not one letter or syllable in it of this wisdom: They reveal a wisdom, for in wisdom God made the Heavens, and founded the Earth in understanding; but those who knew this wisdom best, learned nothing of this saving wisdom in Christ, 1 Cor. 1. Again, there is no spark of light in man by nature, able to conceive this secret: The wisdom of the Law, the light of nature teacheth not, for the light of reason discerneth that God is to be loved and honoured; that I am to do, as I would be done to, and not after that measure I would not receive: But of saving mankind lost, by faith on Christ, and repentance, there is no light left which can trace any step of this Doctrine. Thirdly, that knowledge it self is of that height, that from what time we have the spirit which doth reach it, wee cannot in this mortality know it any thing as wee should, we see but in a glasse, know put in part, like children which know not fully the things they know: now that which is hid in so great measure from us, who are now light in the Lord, how great a secret is that in it self?

Prov. 3.

First, But to open this a little further. The Gospel of salvation may be called

called a *Mystery* in three regards. First, Absolutely, because it is a thing of it self within the will of God, which no creature by it self is able to know: If a thing within my minde be such, that no creature can know it, further than I make it known: none doth know the things in man, but the Spirit of man; how great a deep and secret is that which is within God himself? Secondly, Thus it ceased, when God did first reveal it, but yet a *Mystery* still in regard of the spate revelation, and small number of those to whom it was manifested. For a thing is not only hid while I keep it in my self, but while I shew it only to some few persons more near mee, it is a secret matter still. If the King acquaint some two or three of his most near favourites with a secret, it remaineth hid still, and a secret, in comparison of things commonly known: This was the Gospel a *Mystery*, when it was made known to the people of the Jews only; but continued no longer a *Mystery* in this sense, when now it was notoriously published to all Nations. Thirdly, The wisdom of the Gospel, is still a *Mystery*, when it is now divulged, in regard of those, whose eyes are not opened to see it, and their eares boord to attend to it: as newes so common every where, that they are no newes, are still secret to such, who being deaf, have never heard of them; thus it is at this day, a hidden riddle to many Christians by outward profession.

Now the use of it is, to rebuke the presumption of men, who think to of their understanding, as if a word were enough for them in these matters, who hope they are not to learn this point now: yea, some proud shallow heads, who can finde no things in the Scripture eloquent for praise, or profound for matter: But this knowledge of Christ is so hidden in a deep, that nothing is to be compared for secrecy with it in the whole world; and when humane Arts are so abstruse, that we cannot conceive them without some reading and explaining of them; how can we finde out this deep riddle of God, if we plow not with his Heyser? How can we understand the mystery of his word, if we have not an Interpreter?

This must move us to diligence, and humble dependance on God, for the teaching of us; we must think upon them, commune of them, not in proud basitudoesse conceal our ignorance one from the other: Above all, let us labour to see our selves fools, and dull of heart, that God may make us wise. Many are more prone to blame the Preacher, as confused, obscure, and I know not what, rather than themselves; like the woman which taken blinde in the night, did blame the curtains, as keeping the light from her, when the fault was in her blindnesse within, not the curtains without.

Thirdly, Wee see hence the love of God, to tell us a secret, yea, a hidden secret within his own will, in what can his love be more testified? John 15. 15. I call you friends, for I have shewed you what I heard from my Father. When God revealed the secret of Nebuchadnezzar to Daniel, and Pharaoh his secret to Joseph, was it not a mercy, for which they were thankful? See Dan. 2. and do not we account them to have found much favour? But this is above all, to make known his hidden wisdom, which sheweth us what things await us to everlasting life and death.

Observe thirdly, That the reason why God revealeth or openeth the Gospel is any, is his meer gracious pleasure within himself; were there any dispositions fore-seen in men, then those should be called and taught, who were of best capacitie and towardnesse, who were for civil carriage most unblameable; but not many wise, nor many of great wit, but babes and simple ones are called, yea, to Publicans and Harlots were made known these things, when Philosophers and pharisaical Civilians were excluded. To shew it in particular, as it is a grace of God to give his Laws and Ordinances, Psal. 147. 10. so it is his meer grace that they are bestowed on any, rather than others: This is shewed in giving them to Israel, who were worse than Tyre and Sidon,

than

Use 1.

Use 2.

Use 3.

Dost. 31

than Nineveh, than the Nations. *I do not find thee to a Nation of a strange tongue; they would hear thee: Had these things been done in Tyre and Sidon, they would have repented: Nineveh repented at the preaching of Jonah: Lo, a greater than Jonah is here.* Yea, God is forced every where to upbraid them with stiffe-neckednesse, a neck of steel; with hard hearts, hearts like Adamant; with brazen fore-heads; yea, to call them a gain-saying and rebellious people. Even as his pleasure carrieth rain to one place, and not to another; so hee maketh his Ministers drop the word of wisdom amongst some, and not amongst other-some, Mat. 10. 6. *Go not to the way of the Samaritans,* So Act. 16. 7. *Go not whither thou intendest, but into Macedonia.* Now if mans outward teaching bee afforded out of meer grace, how much more Gods inward teaching, yea his opening the eye of our minds? In truth as no reason can be given why one mans eyes were opened, one dead man raised, rather than all the rest; so no man can give a reason, why these who now see and beleeve, should be made to see rather than others.

Use. 1.

This serveth to confute those who think the word to bee given or detained, according to some thing in them to whom it is given, or from whom it is detained, in them or their progenitors: but wee have shewed sufficiently, that it is first sent amongst any freely, and if it bee withheld from any, it must be for their own deserts, or some who have been before them, parents to them: not for their own deserts; for many of the Heathen were not so hard hearted and impenitent as the Jew; and for their parents fault, it could not bee withheld, unless wee would make particular parents to stand for themselves and their children; whereas to bee a type of Christ, a publike person standing for him and his, doth agree to Adam, as a thing appropriated to him, Rom. 5. Yea, some think that the inward teaching, which doth so teach that it changeth the mind, that this teaching I say, is given to such whom God doth see as fit to work with it, and use to this purpose; as a Captain setteth a man on a horse whom hee doth see will manage him well: But this doth presuppose a con-natural correspondency in corrupt nature, to the super-natural grace of God, and a power in nature to use grace aright, which hath long since been condemned as a *Pelagian* error, from these grounds, that we cannot do any thing which profiteth to salvation, out of Christ, that we are not fit to think a good thought.

Use.

Secondly, Let us acknowledge Gods free grace, that we have these things opened and revealed to us, wee of mean parts for understanding, in comparison of other, wee who have been often more vile and viciously disposed than others: Let us acknowledge that hee hath opened these things, and hid them from other, even because it so pleased him. Finally, let us labour to walk worthy these ordinances, to be fruitful in them, lest he say to us as to Capernaum, *Wee be to thee, thou wast lifted to heaven, but I will throw thee down to hell.*

VERS. 10.

Now followeth the tenth verse, which is somewhat difficult, and ergo wee must dwell a little on the explanation of it. First, wee will consider of the connexion it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth: For the dependance of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, *the mystery of his will*, or as an effect intended by something which is in the former verse reported. The first sense is to bee taken up after this sort; *God hath opened to us the mystery of his will, out of his gracious pleasure;* Where I mean nothing by the mystery of his will, but that hee meant in fulness of time to gather to a head in Christ, with those things already in heaven, all things in earth, even an universall Church, through the face of the earth: this cannot, as I think, bee an exposition of those former words; For to say nothing that the Glos is harder than

than the Text; words which are adjoynd by way of construction, are not commonly so farre removed from them they construe, as you may see in the 7. and 13. verses of this Chapter, and all abroad. Again, the Apostle by other equivalent terms in the 13. verse doth open what he meaneth by the mystery of Gods will, *viz.* no other thing then the word of Truth, and Gospel of salvation. Thirdly, that mystery made known, did work in them all wisdom and understanding, made them wise in good full measure to salvation, but the knowledge of this, that God would call and gather to his Christ, an Universal Church in earth, is such a point, in which men made wise to salvation, were long ignorant, as *Peter* himself. Now then if it be no explanation, then must it depend on the former, as an effect intended, and flowing from something before mentioned. Now the matters in the verse precedent are but two: First, the revealing of the Gospel to *Paul*, with some others. Secondly, the gracious good will which God did purpose within himself, concerning this benefit of opening his hidden saving Wisdom to the Sons of men: Some joyn it with the former, God did open to us the Jews and Gentiles the Gospel, that thus hee might in that full time which hee had appointed, gather to all things now in heaven when hee wrote, all the things in earth also, even a Church universal: But neither would I subscribe to this exposition: For, first it taketh the persons to whom God is said to have opened the mystery, to bee both Jews and Gentiles, yea Gentiles principally; whereas *Paul* verse 13. seemeth to appropriate this passage of his Epistle, from the 7. v. to the 13. v. unto the Jews onely. Secondly, this taketh that fulness of times, to note the fulness of that particular season, wherein God had purposed to publish his saving wisdom to the Gentiles; but the Text hath it not the fulness of any certain time, as in *Gal. 4.3.* but the fulness of times indefinitely and universally. Thirdly, the publishing of the Gospel to all Nations, did not gather those just spirits before in heaven, but here they are as properly said to bee gathered into Christ their head, as the things on earth; as when God is said to reconcile all things in the blood of Christ, as well the things in heaven, as the things in earth, reconciliation doth as properly agree to the heavenly things, as earthly, so here by proportion; for otherwise hee would have said, that hee might gather to all things which were now joyned to their head in heaven, all the things in earth also. Lastly, all in earth, through all times and places were not gathered by that first publishing the Gospel to Jew and Gentile, but all who then were ordained to life through the whole world: Now these are not all absolutely, but respectively in comparison of that few and small remnant which out of one Nation, God sometime gleaned.

It remaineth then that these words come in, as shewing the intended effect which God did aime at, in his gracious purpose of opening the hidden saving wisdom to the sons of men, *viz.* that thus hee might in the fulness of those seasons, which himself in wisdom fore-appointed, have gathered to a head in his Christ, all things; both those who now were, by having this revelation, gathered in heaven and all the things which are in earth, through all places and times, to the end of the world. This I take to bee the truest coherence, both because gathering to a head in Christ, is the effect to which God doth destinate this gracious purpose of opening the Gospel, and also for that this purpose of opening the Gospel, outwardly and inwardly, or at least inwardly, is extended to every one, through all ages of the World, who is to bee united as a member, to Christ the head: so that no more, nor fewer have been, are, or shall bee gathered, than those whom God did purpose to teach in every generation. Lastly, the words fit no sense but this, which to shew we must search a little the meaning of them.

First, Touching the time. Secondly, the thing to bee done in time. In the

time two things must be opened; First, what is meant by *Dispensation*; Secondly, by *Fulness of times*. *Dispensation*, is a word taken from Stewards, and such as have the keeping of things in common, and are to distribute them as they see fit, for singular persons and occasions: To dispense then, is to distribute that I have in common, as is fitting in wisdom, to persons and occasions in particular.

Now the dispensation of times, is put by a Metonymy of the adjunct, for fulness of times wisely dispensed.

The fulness of times indefinitely, universally; noting the consummation of all those seasons successively, which God hath appointed for the gathering of his children.

In the thing to be done, mark the action, that God might gather to a head in Christ; that is the force of the Word. Secondly, Mark the Object of this action, all things; that is all persons, who in Gods counsel belonged, as members making that body whereof Christ is head. Thirdly, Note the point as it were in which all are to be gathered into one, or united in Christ, in him: Having propounded the object, hee doth explain them by a distribution taken from the place; all things which now are in heaven with Christ, gloriously conjoynd to him; and all who are in earth, that is, who are in all places, and all times, to be gathered to Christ in the earth. The sum of them is thus much,

God I told you did open to us the Gospel of salvation, which thing hee did according to that his gracious pleasure; whereby it pleased him to open it to all his chosen, which hee purposed freely within himself; that thus by opening his will he might in the consummation of all those seasons, which his wisdom hath dispensed, that hee might (I say) have gathered as it were to a head, all things in Christ; but those members who had in their times this Mystery revealed to them, and are now gloriously united to him in the heavens: and all those who by means of this revelation, shall in all places, and through all times to the end of the world, be gathered upon earth, as it were to one head in him.

Thus wee have to my conceit the most probable connexion and meaning of these words; wee have seen the parts also into which they may be divided: Now it remaineth that wee come to the instructions. First, When he saith, that in the fulness of times in which God hath dispensed, God will do thus and thus, observe hence, *That God hath set seasons wherein he will accomplish all his purposed will*, Ecc. 3. He bringeth out every thing beautiful in the season of it. As hee bringeth things natural, the Spring, Summer, Autumn, Winter, every thing in season; so in all the works hee will do about his Children, whether it be the punishing of wickednesse for their sake, the delivering his children from evils, the giving them benefits, he will bring them all forth in the fit appointed seasons: The *Canaanites*, when his iniquity is full and ripe, shall be visited; *Israel*, when 430. years is expired, shall be delivered, *Exod. 12. 41*. When the 70. years are expired, *Dan. 9*. Christ, in the fulness of time, shall be exhibited: It cannot be, but that God should both appoint times for every purpose, and execute in them the thing that hee hath purposed; To design times is his prerogative; as a Master of a family hath this power, to set all times which hee will have this or that business taken in hand, so *Mat. 13. 7*. Secondly, Such is his wisdom, that hee onely knoweth how to appoint the fittest seasons for all his works: as the Husband-man, it is his wisdom or skill in husbandry, which maketh him know the fittest seasons for Earing, Sowing, Setting, Grassing, and such like businesses. Now look as mans fidelity doth binde him, if hee hath said he will do this or that at such a time, to make his word good, and do it accordingly: So Gods fidelity doth so binde him, that hee will not, but most faithfully execute all that good hee hath purposed to us, in the seasons which with himself he hath dispensed thereunto.

The

The Use is, first to reprove our weaknesse, who think God often to delay: No, God is not slack, as men count slackness; hee doth but wait his fit opportunities, which his wisdom hath prefixed. If the husband-man do not reap at Mid-summer, hee is not said to delay reaping, because it is not time to reap then: So God, who doth never stay but till the fit time come, may not be said to delay; To our sense it seemeth otherwise, but we must learn to judge righteous judgement. How long it is fit for mee to purge, and when I must have restoratives given me, this the Physitian must prescribe.

Secondly, Wee must learn to wait on God: It is not fit we should teach him his time, make him be at our call, dance attendance at our wills: Superiours would take it in great snuffe, that their inferiours should offer them this measure. Again, wee would not now in Winter have Mid-summer weather, for it would not be kindly. Thus in the Winter-seasons of any trial, wee should not with the sunshine of this or that blessing, before our God doth see it may be seasonably bestowed, remembering that the man who beleeveth, must not make any preposterous hast.

Observe Secondly, that he saith, the gracious purpose of opening the Gospel is, that wee might be gathered. Observe, *That God by opening to us the Gospel, doth bring us to his Christ*, chap. 4. Hee giveth a Pastor, and Teacher, who may outwardly reveal these things; that hee may gather his Saints, knitting them to their head, and one with another: So he gave the Priest, Levite, and Prophet to this end, *How often, saith Christ, would I have gathered thee, as a hen doth her chickens under her wing? and you would not.* Look: as the news of a gracious Prince calleth together subjects who were fled under tyranny hither and thither: So the opening to us of this our King and Saviour, who must save us from Sin; this doth make us flye home to him, as Pigeons use to their own lockers. For the better understanding of this point, First, Wee must know that by nature wee are many ways dispersed and severed; Secondly, the order in which we come to be gathered.

For the first, Wee are dis-joynd from God our father; the prodigal is the type of us, who was now wandred from his Fathers house, and would needs be at his own hand: By nature all are without God. Secondly, wee are scattered from Christ like sheep in the vallies of death, running after the Wolf, and leaving the Shepherd of our Souls. Thirdly, Wee are divided one from another; a man being by nature a wolf to a man, his feet being swift to shed blood; further then God restraineth.

Now for the order in which we are gathered. First, The opening of the gospel doth gather us into one faith: Secondly, by faith as a spiritual sinew or Nerve, it doth unite us with Christ, making us to become one person with him, as man and wife, in Law make one person: Thirdly, it doth thus unite us with God, as a woman marrying a mans natural Son, becommeth upon it daughter in Law to him, with whose Son shee is one by marriage: Yea, wee are so much neerer to God, by how much God and Christ are more neerly united, than any natural Son can be with his natural Parent, who cannot have the self same singular being his father hath, but one in kind like unto him, and derived from him. Fourthly, Wee by being gathered to Christ, are gathered to the whole body of Christ, to all who exist under him, by a kinde of pure subordination, as Angels are spiritual generation from him, as it is in all re- deemed by him, *the Angels becomming Ministers spirits for our good*; and we most strictly knit withal both in heaven and earth, already in Christ; not onely that wee are under one head with them, but wee are quickned with one spirit, and captained together, as the members of a natural body are both contained and quickned by one soul. Nay, wee are gathered to all who in Gods predestination belong to Christ: As one born of this or that man, is not onely linked with those brethren hee hath in present, but hath a respect of consanguinity

anguinity, to all that may be gotten of him, so it is with us; from what time Christ hath brought us, by a supernatural nativity, to be born of him, wee have a respect of near conjunction to all, who are in time to be brought to faith by him. Who can unfold the society which the Gospel revealed causeth?

Use. 1.

The Use is, first to move us, that we would consider of Gods gracious purpose, according to which he revealeth the Doctrine of his Son to us. What do we it for, but to bring you to Christ? Even as a friend, which goeth between his lover and his love, so Christ sendeth us with that his minde, that we might win you to him. It were happinesse for a poor woman to be contracted to a man vertuous, wealthy, honourable; but what shall be thy happinesse, when thou shalt by an unfained faith, have got thy self contracted unto Christ? Refuse not wisdoms sending forth her maids; refuse not God, sending out his servants, and inviting you to come and partake in his Son Christ, and all his benefits, to forgiveness of sins, and salvation of your souls, lest you by despising his grace, most highly provoke his indignation.

Prov. 9.
Mat. 22.

Use 2.

Wee see the vain slander of the world; who say, the Gospel marreth all fellowship: Indeed it doth break sometime good fellowship, falsely so called; but it breedeth and holdeth together all fellowship that is good indeed: It bringeth us to have fellowship with Christ the mediator, with God, with Angels, with spirits of just men departed, with the predestinate ones, whose names are written in Heaven, with all in earth, who are believing, members in Christ: It breaketh company, by reason of mens corruption, which maketh them, they had rather live thralls of Satan, in their ignorance and lusts, and customs of ignorance, than suffer themselves, yeelding obedience, to be gathered to Christ.

Doll. 3.

Observe thirdly from hence, that this pleasure of opening the Gospel, was proposed for gathering all things to Christ their head. Observe, *Thasphosever have been, are, or shall be gathered to Christ, they are brought to this by opening the Gospel.* God did purpose this grace of opening the Gospel, not for our sake only, who are from Christ to the end of the world, to be brought to him, but for their sakes, who were then in Heaven when PAUL did write these words in hand. There is but one eternal Gospel; never was there other name made known, in which men might be saved, than the name of Jesus Christ, yesterday, to day, and for ever, the only way of salvation. Abraham saw the day of Christ, and rejoiced; yea, from Abel downward, it was by faith on that promised seed, that they were accepted. What is the whole redeemed Church? a number called forth by God out of the world, to partake in forgiveness of sin, and life eternal through Christ. When the whole Church is a multitude of such as are called; and Gods call is nothing but the inward, and outward, or at least the inward opening of the Gospel, to such whom he hath predestinated to salvation: It cannot be, but that every one, who is of, or belongeth to the Church, must have this wisdom of God opened to him.

Gal. 1.

Use 1.

It is to be observed, not only against those old hereticks, but many deluded souls in our times, who are of minde, that if they follow their conscience, and live orderly in any kinde of belief, it will serve their turn: But he that followeth such a blinde conscience, will finde out Savours speech true; *If the blinde lead the blinde, both will come into the ditch*; his conscience and hee will both perish, if hee learn not this way of faith and obedience to the Gospel of Christ.

Use 2.

Again, it must teach us to come under this ordinance of God, revealing his truth; for this is the great dragger, which taketh all such good fish, such persons as belong to the Kingdome of Heaven.

Doll. 4.

In Christ, even in him. Observe, *when it is in him, we are gathered together,*

ther, as fellow-members each with other. We are truly said to be gathered in Christ together, both because he hath abolished the enmity twixt God and us, and so removed that which did disperse us. 2 Hee doth call us, and effectually draw us home in his time; even as Shepherds do their flocks, which are now scattered: *When I am lifted up, I will draw all; how often would I have gathered you?* 3 In him; as in the same point wee are all of us one: Even as all the families of the earth, in regard of Adam their first parent, the common root and stock of all man-kinde, they are all but one; Or as the Subjects of England, Scotland, Ireland, are in our King united, and all made one body politick; so it is with the members of Christ in Heaven and Earth; now being gathered under Christ their head, they must needs be gathered one to another, as fellow-members in one and the self-same body, Rom. 12. There being not only a bond from Christ to us, even the bond of his spirit, and from us to Christ, even our faith; but a bond of love, the bond of perfection, which doth hold us one with another.

Let us then to preserve our union, walk with Christ, and keep by him: Even as it is in drawing a circle with compasse and lines, from the circumference to the Center, so it is with us; the more they come near the Center, the more they unite, till they come to the same point; the further they go from the Center, in which they are united, the more they run out one from the other: so when we keep to Christ, the nearer we come to him, the more we unite; but when we run forth into our own lusts, and private faction, then we are one dis-joynd from the other.

Again, we must, seeing in Christ our head we are joynd, as members of one and the same body; therefore we must be so affected each to other, as we see members are: They envy not one another, the Foot envieth not the Eye, they communicate each with other; the mouth taketh meat, the stomach digesterh; the Liver maketh blood, the eye seeth, the hand handleth, all for the good of the whole, they will not revenge themselves: if going hastily, one foot strike the other leg or foot, it will not strike again; they so bear the burthen one of another, that their affection each to other is not diminished; as if the head-ake, the body will not carry it, and knock it here or there, but beareth the infirmity, doing it the ease it may; yea, being well affected to it, no lesse than before; Now that God, who is love it self, teacheth us these things.

From this that he saith, *All the things which are in Heaven, or in Earth,* Observe, *That there is no place in which are any Members belonging to Christ, but either in Heaven, or in Earth.* Thus Col. 1. The Apostle did not know any belonging to reconciliation, wrought by the blood of Christ, but they were either in Heaven or Earth: The Scripture doth not know but two kinds of men; some believing, passed from death to life, some unbelieving, over whom wrath abideth, though some have greater faith and sanctification. It mattereth not, degree changeth not the kinde; a childe is a man, no less than a man for the kinde of him: It acknowledgeth not but two states; some as Pilgrims here, Wrestlers, Souldiers, Runners of the race; some as at home, having received the Crown, the Garland of victory. So it acknowledgeth but two Times, the one in this life of labour, which endeth in death, Eccles. 9. the other of rest, after this life ended; *Blessed are they that die in the Lord, they rest from their labour.* In like manner two Places, belonging to all faithful Souldiers; the one is earth, in which they are for time of their war-fare: The other is Heaven, where they rest, receiving the Crown, which belongeth to them: Even as those material stones were either hewing and polishing in the mountain, or transported and laid in the Temple; so it is with us; either we are squaring and fitting here, or else we are, by glorious conjunction, laid on Christ the corner Stone in the Heavens. But some who will grant, that

Vse 1.

Vse 2.

Doct. 5.

when

when *Paul* did write these words, which was many years after Christs ascension, that then all were in Heaven; but they will not yeeld that souls were there from the beginning, but only subhence Christ his entring thither. For answer, I say, that the contrary doth seem clear to mee; for they were taken to glory, and saved as we; now such as are taken to glory, are taken to Heaven, for the Scripture knoweth no place, in which God doth ordinarily display his glory, but in Heaven. Again, they were received into everlasting tabernacles, *Luke 16*. Now if the godly at the instant departed, were bestow- ed in any place but Heaven, they then did go to mansions, which they were to leave within a year or two, even then when Christ was to ascend; they whose Pilgrimage and sojourning ceased with this life, they could not but be in their Country at home, after this life. Heaven is the Country of Saints: *Our Father which art in Heaven: Ubi Pater, ibi Patria*. Those who walked as strangers here on Earth, because they looked for a Heavenly *Jerusalem*, a City, whose maker was God, they leaving this earth were translated thither, neither was there any thing to hinder it: Not their sins; for they which could not hinder them from sanctification, fitting them for Heaven, could not hinder them from Heaven: Not want of faith, who now hath that faith which *Abraham*, and many of them had: No want of efficacie in Christ, *hee was yesterday, to day, and for ever*: his death was effectual to cause them to finde pardon of sin, and the spirit of sanctification: Not any priviledge of Christ, for not simply to ascend into Heaven in soul, was Christs prerogative, but to ascend soul and body, as heir of all things, and the author of salvation to all that obey him. Finally, the translating of *Enoch*, *Moses*, and *Elias*, seem to figure out no other things; wherefore though *David* be said not to have ascended into Heaven, *Act. 2*. it is spoken in respect only that hee was not raised in body, and gone into Heaven body and soul; as the heir of all things, and person who was to sit at Gods right hand: and though *Hab. 9*. the way into Heaven be said not to have been opened, and then to be new; the meaning is not, that none went this way, but only to shew that the way was not really entered by the true high-Priest after the order of *Melchisedech*, as the repealing of Sacrifices did shew that yet remission of sins was not obtained, that is really received of our surety, upon performance of that satisfaction undertaken, not that believers found not pardon of their sins, under the former Testament. Again; it is one thing for a way not to have been traced at all, another not to have been fully manifested; the latter was not under the old Testament. To conclude, though it bee said, they received not the promises, say, in their real exhibition, and that they were not perfected without us, the meaning of which is not, that they were not taken to Heaven, no more than to deny that they had not forgiveness, or the same spirit we have; but to teach that they had not before Christ that perfect state in Heaven, which now we and they are presently possessed of; For they did expect in Heaven their Redeemer, on whom they had believed for forgiveness of sin and life: Even as souls now expect the resurrection of the body, the second appearance of Christ to Judgement; in regard of which things they are not perfected: Now hence followed a want of much light and joy, which on the sight of Christ, God-man, entering the Heavens, did redound unto them: as we in Heaven now have not the fulnesse of joy which then wee shall have, when we see the accomplishment of the things we expect. While the Fathers do set out this imperfection of their estate; the Papists have fancied their *Limbus*, which never entered into their hearts.

U/1.

The Use of this Doctrine is, first to confute such Academical doubting spirits, who will not say where they were, I mean the souls of the Fathers before Christs ascension: Certainly unless we will be as fruitfull in multiplying Heavens, as the Papist is in his Hells; we must grant them received into one only

only receptacle of blessed perfected spirits.

Again, it sheweth the vanity of the Popish Limbus and Purgatory; they are well seen in Hell, who can tell you all the stories and chambers of it so exactly; the truth is, they are *Marcionites* in this point, who did hold that the Fathers had refreshing and ease from pain, but not salvation; and the reward of them was not in Heaven.

Secondly, wee see to our comforts, whither we shall be taken when this life is ended; this Tabernacle dissolved, we shall have another, not made with hands, in the Heavens, *Aske*, saith God to Christ, *I will give thee the Nations for thine inheritance*. What did Christ aske? *John 17. Father, where I am, there let these be, that they may see the glory thou hast given me*. The Thief went from the Crosse to Heaven, to Christs Kingdome, which was a short one, if it were in Limbus, which was to be broken up within a few houres space. This should make us desire to be dissolved, seeing we shall presently be with Christ in Heaven. Should we have waited for admittance into Heaven, as long as for the resurrection of our bodies, there were not that comfort; but to fly forthwith to those blessed mansions; how willing should it make us to depart? Who is it doth not willingly bid farewell to his smoake Inne, when he knoweth that he shall come to his own house, every way contentful?

Use 2.

Thirdly, seeing Heaven must finde us when we leave this earth, let us send our treasure before us. This earth is but Gods Nurcery, in which God doth set his tender plants, not that they should grow here still, but that hee may transplant them in his time, and set them in heavenly Paradise, where they shall abide for ever. Why then seeing our eternal mansion is there, what should we treasure here below? Men care not for furnishing things they must leave quickly, they send all before to the places wherein they mean for their times to make abode.

Use 3.

In whom also we have been chosen to, or obtained an inheritance. Now hee commeth to the third blessing, even our glorification. Having laid down our Justification, *verse 7.* and our vocation, *verse 8, 9, 10.* hee doth set down this third before mentioned, in this *11. and 12. verses*. We are to marke, 1. The benefit. 2. The foundation of it. 3. The end. The benefit hath reference to the seventh verse, *In whom we have redemption*, in whom also we have obtained an inheritance; The old books read it, *We are chosen*, the latter, *we have obtained an inheritance*: The word signifieth, wee have been chosen, as it were by lots, to an inheritance. The ground sheweth us, first our predestination; Secondly, The author of it, by him who is described from the effect; in which wee are to marke, 1. The Action, who doth work effectually. 2. The Object, all things. 3. The Manner, according to the counsel of his will: the end of this and all the other benefits following. The words being easie, we will come to the instructions.

VERS. 11.

First, we see, *That being in Christ, we finde not only righteousness in him, but life everlasting*; God doth not set us free from sin in Christ, that by our selves we might, by works meritorious, work out salvation; but even as sin causeth death, so his grace through Christ reigneth to life eternal. Now the order in which we receive this inheritance, you may see, *Act. 26. 18. Rom. 8.* God enlightens their eyes, brings them to know and beleve on Christ, that so they may receive in him, first, remission of sins; Secondly, Inheritance with the Saints: those whom he hath called, he hath justified; so those whom he hath justified, he hath glorified. Sin is a wall of partition, which must be beaten down, before the light of grace and glory can shine unto us: Now sin being removed from us, who are with the natural Son, what should hinder but that wee should be heirs, even joynt-heirs with him? Being one with him, wee are the seed to whom was promised under *Canaan* the inheritance of the world to come.

Doct. 1.

come. The better to understand this matter of our inheritance, you must know what it is in general. ¹ In what order wee come to receive it. That is an inheritance which I hold as the Son, or Ally, or as out of favour I am written the heir of this or that man; so whatever wee obtain by our principal birth from Christ, that is our inheritance. That which wee obtain is twofold: First, In this life wee receive the first fruits, the earnest of the Spirit, and all our blessings are given to us as part of a child's part. Wards, while they are in their minority, have some allowance from their inheritance; and Parents will prove their children with some lesser stocks, to see how they will husband them, before they give them the full estate they mean to leave them; so doth God. Secondly, wee receive the fulness in the life to come, which standeth partly in prerogatives. Secondly, in the glory that shall bee put upon our persons. Thirdly, in the things which shall bee given us to possess. Some inheritances have prerogatives annexed, as to be Lord high Steward, Lord high Chamberlain: so our inheritance hath this royalty annexed; wee shall bee Kings and Priests to God, wee shall bee Judges of the world, and Angels with Christ, standing by Christ, as Benchers and Assistants in place of judgement. Our glory respecteth soul or body; the soul shall bee filled with the light of knowledge, even as the air upon the comming of the Sun to it, is rather light to appearance, then enlightned. ² Our love shall as a flame rise up to God. When the water which runneth in any channels is brought into one, it maketh a little Sea: when all our self-love, love of wife, children, earthly things, yea, of sinful lusts, is turned all into the love of God, then doubtless great and glorious shall bee our love. ³ Our joy breaketh forth in praise, who is able to utter, when here it is unspeakable sometime and glorious? The glory of the body shall bee such, that it shall shine as the Sun in the firmament, both from the glory about it, and the glorious spirit within it, as a Lantern shineth from the candle within it: for the things wee shall possess, they are in a word all things, the world to come the new heavens, and the new earth; and the creature being a little thing, we shall possess God himself, in Christ, as our husband and all-sufficient portion.

For the Use; first wee see, that heaven cometh to us freely, did wee deserve it, and in effect, pay for it, it were purchase, not inheritance; but it is not said simply an inheritance, but such an one as is assigned us by lot; for this word seemeth to respect that division of *Canaan* to the twelve tribes; whose several seats were by lot designed: Now if our inheritance cometh by lot, then it is not our own industry, but the Divine disposition, which worketh all in it.

This should cause us to rejoyce: O if men have small things befall them in earth, their hearts are soon raised to rejoyce in them; yea, in the vain pleasures of this life, how are the hearts of men filled with gladness, who yet hang down the head all *amort*, while these things are piped? Ah alas! there are too many who taste their pottage, like *Esaú*, better than their birth-right. O let us bee ashamed, that in these outward toys, which are but like the shaking of a child's rattle, that in these our hearts should bee tickled, and with the matter of their free-hold in heaven, should not bee moved. This should make us rejoyce when wee are made heavy with divers temptations, ¹ *Pet. 1.* so they did in those Apostolique times, but the hidden light of this star is not so discerned by us who live in this day of outward prosperity.

This should stir us up to affect these things, and bee desirous of them, the creature groaneth in kinde, waiting when this our inheritance shall be given us. What dead births are wee who lye in the womb of the Church militant, never offering to break forth into the heavenly liberty: Children are so affected to their earthly inheritances, that they sometime practise against their own parents, affecting over-timely possession. Great purchasers, if they make

make a purchase in the remotest parts, are not well till they have seen it; so should wee bee affected toward our inheritance: Why hath God given us the first fruits? even as the Spies did bring to the Israelites some of the fruits of Canaan to make them long after it, and desire to bee possessed of so good a land: so doth the Lord give us, to the like end, the first fruits of the spirit, to make us desire and long after the fulness thereof.

Finally, See the fear wee are to walk with upon this consideration, *Heb. 12*. The greater thing wee expect from any, the more must bee our observancy toward them, and indeavour in all things to please them.

Now followeth the ground of all these benefits in time; *having been predestinate*: Which is described from the purpose going before, *having been predestinate, according to his purpose*, which purpose is argued from the Author of it, who is not named, but described: In the description three things are to bee noted; First, his action or working; who worketh: Secondly, the object; all things: Thirdly, the manner; after the counsel of his will.

To speak a word of *Predestination* according to purpose, which is here made the ground of all the former, and so to come to this description, in which wee must dwell with more diligent consideration for the unfolding of it.

For *Predestination* see above. But it may bee asked what is this purpose, according to which wee are said here to bee predestinate. We read of some purposed and ordained to the obtaining of life. *Act. 13. 1. 1 Thes. 5*. Now Gods purpose and ordinance touching the end, doth seem to follow upon Gods election: for when wee have a will to do any thing, there followeth upon this, in the minde, a settled purpose to effect it; so when God hath loved some to life, there commeth to bee as it were in God a settled purpose of bringing some to life, which once settled, all things come to bee predestinated for performance of it, and *Rom. 9*. this may bee grounded, when hee saith, that the purpose of God, which is according to election might bee sure: wherefore I deem fore-knowledge by which God now about to choose, knoweth whom hee will choose; election by which hee setteth his love to life on some before others; purpose settled of bringing some to life before others; these belong all to the same benefit, *viz.* Election: Fore-knowledge as that which goeth before; for God doth not blindly choose hee knoweth not whom: purpose following it, as a shadow doth the body, and therefore where the one is named, the other by discourse are to bee understood: Hee hath purposed us to attain life through Christ, hee hath chosen us to attain life, as *Rom. 8*. *Those whom hee did fore-know himself to choose and purpose unto life, those hee predestinated*: And thus you see why it is said predestinate, according to purpose. But note here by what method the Apostle doth gather themselves to have been predestinated, even *a posteriori*, from this that they were now called, justified; that they had received an inheritance by faith, he gathereth that they had been predestinate. Observe then,

What is the way to finde our selves to have been predestinate before all worlds, even to finde that wee are called, justified, sanctified: Wee must go up by these staires, or wee cannot come to the height of Gods Counsell. Look as by the counterpane of a Lease or will, wee know what is in the Original Will, which it may bee is kept a hundred miles from us: so by these things written in our hearts, in Gods time, wee may know and read what things it pleased him from everlasting to purpose towards us: But in this point wee have before been large.

To come to the description of the Author of this purpose according to which wee were predestinate: the parts to bee marked in it have been mentioned; Let us first then consider of the meaning of the words. Secondly, of the scope, for which they are brought in. Thirdly, of the doctrines to bee marked in them.

O

First,

First, this word [*worketh*] doth signify such a working, which hath efficacy to the bringing forth the being of that which it worketh.

All things. Noteth out whatsoever things are, whether good or evil.

Counsel. Noteth sometime the faculty of wisdom, which giveth advice touching things to be done, and means of doing them? And thus, according as the nature of the thing hath it self to him who giveth advice, is something present and ready, sometime needing deliberation; but deliberation so far as it is grounded in imperfection of knowledge, and argueth doubtfulness, cannot be ascribed, but onely so farre as it signifieth the maturity and ripeness of counsell. Secondly, Counsell signifieth not the faculty, but the effect, wise advice given in any case from that faculty of wisdom which giveth counsell. Thus wee understand when wee say; What counsell did such a one give you? Now thus it is here taken for that wise order of things, and means, which Gods wisdom suggested. Lastly, it is to be considered why it is called Counsell of his Will. First, because it is propounded to his will; Secondly, It is accepted of by his will: The meaning is, wee obtain all these blessings before named, having been predestinated according to that gracious purpose of God towards us, whose working bringeth about all things, according to that wise order which his counsell did propound, and his will for the liberty of it did freely accept.

Now the scope of this description tendeth hither, to prove that wee attain the benefits before named, having been predestinated by Gods counsell (for predestination is an act of Gods counsell, as I have said before) thereunto; hee proveth this particular, by this general: Hee who worketh all things after the Counsell of his wil, hee doth work these benefits in us, his counsell having predestinated us to them; But God worketh all things, &c. These are frivolous exceptions, that God speaketh onely of the things before, which hee doth out of his gracious pleasure: for this were an impertinent superfluity to say that God had wrought to us these benefits, when his counsell had predestinated us, who doth work these benefits according to his counsell; Hee hath wrought them in us according to his counsell; who doth work them according to his counsell.

Secondly, Whatsoever things are according to Gods counsell, those he is said to work; for these last words may as well determine the subject, as shew the manner of his working.

Thirdly, what reason is it to say, he worketh these things after counsell? as if all the works of God were not alike after counsell.

Lastly, To say hee speaketh of things hee doth out of gracious pleasure, is in their sense, who except, frivolous: for hee saith not, the counsell of his wisdom, but of his *delectation*. Beside that, the Scripture doth attribute those things, which as judgements God doth execute in reprobates, to Gods *delectation*, meer free pleasure, *Mat. 11. 25. and 13. 11. Thou hast hidden these things from the wise, even so, because it pleaseth thee.* Now to come to the doctrine

Doct. 1.

First wee see, that every thing which cometh about it, is Gods effectual working: Of him, by him, and for him, are all things, *Rom. 11. ult. 1 Cor. 8. 6.* Things are of two sorts, good, or evil; good things are natural, or supernatural, such as are wrought in Christ: Now all these the Lords efficacy is in making them, yea of nothing: Though man must have some matter to work on, God can give being, and call the things that are not, making them stand out as if they were. Secondly, His work is in sustaining them; Hee doth not leave these things as a Carpenter his building, or Ship-wright his Ship, but still is with them sustaining them in the being, received from him. That which hath not heat of it self, but is made hot, (as water) with fire, it dependeth on fire to be kept in heat, and no longer than fire is under it, it will not keep hot: So these things, not having being of themselves, depend on him for their continuall

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tinual sustentation, who did first give them their being. Thirdly, Gods action is in them, governing them to that end for which he did make them; Things depending on another, are governed by that on which they depend. Beside, our servants depend on us, to be governed by us; what are all the creatures, but so many things ministering to him, who is the Lord of Hosts? Nor to speak that the same wisdom which teacheth us to get any thing, for this or that purpose, doth teach us likewise when now we have it, to govern and apply it to that purpose: So Gods wisdom, which made all things to an end, must needs govern and use them to that end. There is no question in these things. For that any thing should beget a thing like in kinde to it self, it is not strange; and that any work-man should work any thing like himself is no wonder. The difficult is in evil things; Evil is either of punishment, or sin. Now God is by himself an author of the first; See *Amos 3. 6. Is there evil in the City, which I work not? Out of the mouth of the Lord, cometh evil and good; Lev. 3. 38.* For, punishment though it be evil to his sense, who suffereth under it, yet it is good in it self, when now it is deserved; as to execute a man is evil to him who suffereth, good in the Judge, who curbeth off a hurtful member for the good of the publick. Evil of sin, is either of the first sin, or the sins ensuing. Now these, to speak in general, neither of them are without Gods effectual permission: They who so are in Gods power, that they cannot sin without his sufferance, his permission is effectual to the being of sin from them, that is necessary to this, that they should actually commit that they are inclined to commit. Now thus it is with God, for he doth effectually work some things by himself without others; as the creation of all these things; some things in and with others, working as instruments under him, and with him; thus he worketh all the works of grace; some things by permitting others, and that when he could hinder them; thus his efficacie reacheth to the being of sin, and this is most just in God; for though evil is not good, yet it is good that there should be evil: God who bringeth light out of darkness, being able to do good of evil; and it is just in him to permit where he is not bound to hinder.

Seeing then Gods effectual work is in every thing, let us labour to behold his work, and to praise him in it: It is the work-mans glory to have his Art discerned. Look on the foulest thing that ever was committed, look at Gods work in it, it is most holy, as that killing the Lord of life, *Act. 4. 21.* That look as it is in those double two faced pictures, look at them on one side, you see monsters, on the other beautiful persons; So it is in these wicked works, the same that man worketh sinfully, God worketh most holily.

They work
idem, but not
ad idem.

Use 2.

This is our comfort, that nothing can be, in which our heavenly Fathers hand worketh not. Earthly Parents, though provident, may have their children meet with many casualties, which they do not intend before, but help; when now they see them brought about; but nothing can be in which our Fathers hand must not have a chief stroak before it can come to passe. This must quiet us, even for times to come, our security being in it; yea, for whatsoever is befallen us, we must sustain our selves even from hence, the effectual working of our God is in it; we must hence, I say, sustain our selves from being swallowed up of grief; we must not prevent hereby due grieving, and humbling our selves under the hand of God. Hold this for ever, that nothing can fall out to us, in which is not the effectual working of our heavenly Father. We cannot solidly fear God, if evil may befall us, with which he is not willing, in which he hath no hand. We cannot have that patience in our evils, nor that comfortable security for times to come. Neither let any excuse his wickednesse hence, for Gods work doth leave a man liberty to be a cause, by counsel, of this or that he doth; so that thou dost go against Gods will advisedly, when he worketh his will in thee: and if a man do execute one

maliciously, his murder is not excused, because the Judge by him doth take away the life of the same man most justly;

Doct. 2.

Secondly observe, *That what God worketh, or willeth, he doth it with counsel*; though his will be most just, yet we must not conceive of it, as moving merely from it self, without any thing to direct. *With him is counsel, with him is understanding*, Job 12. 13. and *Esey 46. 10. My counsel*, saith the Lord, *shall stand*. Even as the foot of the body hath an eye bodily to direct the moving of it; and as the reasonable will of man hath a light of wisdom to go before it, so would God have us conceive in himself, that the light of advised wisdom is with him, in whatsoever he willeth or worketh. This is to be marked first, that we may see how all things befalling us are good; for the Lord bringing them about according to his counsel, they seem good to his wisdom. Now wisdom judgeth nothing good, but as it is fit to some good end, now that which is fit for some good end, that cannot but be good.

Use 1.

Wherefore let us correct our thoughts: In many things wee suffer, wee think other courses would do better. What is this, but to say, this befalleth us not with so good advise? What but to teach God wisdom, that judgeth the highest things. Let us deny our own wisdom, and give glory to God, acknowledging that there is wiser counsel in every thing we suffer, than wee can attain.

Use 2.

This may rebuke, rash, indeliberate, and self-willed persons: Some if a thing come into the head, turn them forthwith to it, as busily as if they would go nine waies at once: Some again, are so self-conceited, that their will must stand, as if it were a law. O it is a sign of small wisdom to be so strong willed, *Prov. 12. 14. He that heareth counsel is wise*. It is good to look before we leap, and to remember that two eyes see more than one: *Solomon*, the wisest for politick wisdom, hath his sage Counsellors, whose advise while *Rehoboam* followed not, he did lose ten parts of his Kingdome: It is in our little personal Common-wealths, as in those wide ones; *where counsel saith all gets to ruine*, *Pro. 11. 14.*

Doct. 3.

Counsel of his will. That is which his will propounded to it, did freely accept. Observe hence, *That what God willeth once, that he effectually worketh*; see *Psal. 115. Our God is in Heaven, and doth whatsoever he willeth: who hath refused his will?* so *Isa. 46. 10.* Wee see in beasts that they have an appetite to that they move after; in men that which they will, that they put out their power to effect: so it is in God, if he will any thing, hee doth work it effectually. That is a frivolous distinction of an effectual, and an ineffectual will in God, which standeth neither with truth of Scripture, as in this place; nor with the blessedness of God, nor with the nature of things: all that shewed him which his will accepteth, he doth effectually work it. Against blessedness of God; for might God will a thing, and not have it, he were not fully blessed, when to have every good will, is more blessed than to want it. Against nature of things, for every thing which will and ability worketh; if God Almighty have will to any thing, the thing must needs follow. Where there is full power to work any thing, applied to the working it, the thing wrought must needs follow.

Here some distinguish and say, that in things which God will do, his power doth work them effectually; but the things which God would have on condition from us, those his power doth not work: An old Pelagian conceit. Would not God have us walk in his commandments, and hath he not said, that he will put his spirit in us, and make us walk in them? *St. Austin* learned that God did promise to work mightily those things he requireth from us. If to have the conditional will be more happy than to want it, then God who hath power to work the condition in us, will not want it: Not to say that this conditional is absurdly imagined in God, he must will the having a thing on

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condition which he will not work, and then it is impossible, unless the creature can do something good, which he will not do in him; or on condition which he will work, and then he worketh all he willeth; or on such a condition which he seeth the creature cannot perform, nor himself will not make him perform; and this were idle and frivolous.

The Use is, first for our comfort. While we know that all that good which God hath willed to us, he will work it for us; faith, repentance, perseverance in his fear, sanctification and salvation; His will is, we should be raised up at the last day, all these he will effectually work for us. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end: If the preserving nice from evil, and bestowing on mee good, depend not entirely for principal efficacy on God, farewell all religion.

Use 1.

We see them confused that make Gods will tend mans, and work accordingly, as that inclineth; which is to set the Cart before the Horse, to make the supreme governess come after the hand-maid. We cannot go to the next Town, but we must say, *If God will*, saith James, God can have nothing with man, no faith, no conversion, but if man will, and that not as coming to him in obedience, but as able to cross him, and resist his pleasure.

Use 2.

Hee doth still work after the counsel of his will, seeing it pleased him to yeeld so to the liberty of his creature.

Objecti

Resp.

Where learn they that God hath suspended his omnipotency, and put the staffe out of his hand? The Scripture telleth us, that *God hath the hearts of Kings, to carry them as hee will*; that the power that raised Christ, worketh faith in us.

Secondly, I say, that did God look to the will of another, as the rule of that he will work, he could not be said to work after the counsel of his will, though he might be said to work willingly: as it is with servants and subjects, who look to the wills of others for their direction, of others to whom they are in power inferior.

Lastly, let us, seeing all things are according to his will, yeeld him obedience in all things: It is fit children or servants should be subject to the will of Parents and Masters; how much more for us to subject our selves to his will, which is ever guided with unsearchable wisdom?

Use 3.

Having thus admonished what I deem fit to be spoken more generally, as fitting to popular instruction; before I pass this place, I think it good to deliver my judgement touching that question.

Quest. *Whether Adams voluntary fall was preordained, and in some sort willed by God, yea, or no? Or whether God did only fore-see it, and decree to suffer it, not willing, or intending that it should fall out, though he saw how he could work good out of it.*

I will first set down the Arguments on both sides. Secondly, lay down conclusions opening the truth. Thirdly, answer the Arguments propounded to the contrary. Those who defend the latter, reason thus,

1. *That which maketh God cruel, and more cruel than Tygers themselves, and unjust, is not to be granted: But to make him will the undeserved fall, and ruine of his creatures doth make him so.*

2. *That which maketh God will an occasion of shewing his own wrath, is foolishly ascribed to God, no wise man will make work for himself to be angry at.*

3. *That which fighteth with the end of God in creating man, that is not to be ascribed to God, but to will the fall of his creatures, fighteth with his end hee propounded, namely, that by serving him, they might live happy everlastingly.*

4. *That which standeth not with Gods truth in his word, is not to be granted. But that to say he did will and determine the fall, standeth not with his truth. His word saith, I would have thee come to life, and persevere in obeying mee*
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this ſaith, I will not have thee come to life, nor continue in obeying; Ergo, it maketh God to have deceived man.

5 That which maketh God will the taking away of ſome guilt, by which Adam ſhould have been enabled to have obeyed, or to with-draw ſome Grace, and ſo forſake him, before he had ſinned, that is not to be granted. But to make God will and decree that his creature ſhall fall, doth inferre the ſubſtration of ſome Grace and ſufficient abilities to keep the Law, and that while Adam yet had not offended: Ergo, it is not to be granted.

6 That which hee willeth, that hee worketh, and is author of: But the fall you ſay hee willeth: Ergo.

7 Hee who gave ſtrength enough to have avoided ſin, did forbid it in pain of death; hee is not willing that ſin ſhould be: But God did ſo.

8 That which maketh God will that which hath diſagreement with his nature, is not to be yielded: But to will ſin, is to will a depravation of his image, diſagreeing with his nature: Ergo.

9 That which taketh away mans liberty in ſinning, maketh his ſin no ſin, and is not to be granted. Gods ordaining that man ſhould fall doth ſo: Ergo.

10 Hee that puniſheth ſin, is not the author of ſin: God doth puniſh it: Ergo.

11 Hee who doth give his ſon all to death for the abolishing of ſin, he doth not will that it ſhould be: But God doth ſo: Ergo.

12 If God willed the being of ſin to ſome ends, then he hath need of ſin: But he hath not need of ſin.

13 That which maketh God will the being of ſin, that hee may ſhew mercy in Chriſt, and ſhew mercy in Chriſt for the taking away of ſin; that maketh God run a ſond circle. But this doth ſo.

14 Hee who cannot tempt to ſin, cannot will ſin: God cannot. Ergo.

Now to prove that God did will, that through his permiſſion ſin ſhould enter, or that he did will ſin ſo far forth, as that it ſhould be, or the being of ſin, (for theſe are one) the Arguments following are uſed.

1 Hee who doth make his creature ſuch who may fall, and ſetteth him in ſuch circumſtances, in which hee doth ſee hee will fall, and then permiſſeth him to himſelf, hee doth will and ordain that his creature, through his marabillie and freedom, ſhall fall: But God maketh him ſuch who may fall, and ſetteth him in ſuch circumſtances, in which hee doth fore-ſee hee will fall, and then leaveth him to fall; Ergo.

If any except God doth make him ſuch as may fall, and ſet him in circumſtances, in which he will fall, not that he intendeth his fall, but for his tryal; I would aſk why God knowing ſuch circumſtances, in which his creature might poſſibly have fallen, not actually falling, and ſo have proved him without falling, why he did chuſe to ſet him in ſuch, in which he did fore-ſee that he would fall certainly?

2 That about which an act of Gods will is occupied, that thing is willed: Gods permiſſion is an act of his will, and is occupied about ſin, the entering or being of it: Ergo, this is willed.

The firſt part is plain; as love, hatred, fear, cannot be about any thing, but the thing muſt be loved, feared, hated; ſo here, neither doth man permit any thing, having power to with-ſtand it, but he is willing with it. Now permiſſion is ſo an object of will, that it is likewise an act of will, converſant about that which it permiſſeth.

3 Hee who prohibiting any thing, willeth it, or willeth it ſhall not be, hee permiſſing any thing willeth it ſhall be. But God doth ever will that which hee hindereth.

4 That which God ſo permiſſeth; that hee hath his end in permiſſing it; that hee willeth; for what ever hath an end, that ſo far forth is good: whatever in any degree is good, that ſo far forth is a ſin object of the divine will: But God permiſſing

mitting sin hath his end, why he will permit it, as all grant.

5. He who willeth the antecedent, on which another thing doth infallibly ensue, he doth will that which followeth also: As God cannot will the being of the Sun, but he must will the illumination following it.

But God willeth to permit, on which infallibly followeth the sin permitted; otherwise God might permit, and the thing permitted not happen, which is absurd to think; for then hee might deliver a person up to sin, and hee not fall into the sin into which hee is delivered; For though the action of free-will come between Gods permission, delivering up, and the sin to which wee are delivered and permitted, yet God doth never permit, but that the creature will fall most infallibly to that which is permitted.

6. Hee who cannot but either will that sin should be, or will that it should not be, hee hath willed that it should be, but God must either will it, or will it; Ergo, Hee whose omnipotency is in the being of all things: he must will the being of all things: Gods omnipotency is in the being of every thing: for look as if his knowledge be not in every thing, he were not omniscient; & look as if his presence were not in every thing, he were not omnipresent; so if his powerful will work not in every thing, he is not omnipotent.

7. No defect of an inferiour instrument, can trouble the work of an all-knowing and almighty Artificer. For the instrument cannot do any thing, nor yet fail in any thing, without his sufferance and knowledge: But a defect in an instrument, not intended and chosen by the Artificer, doth disturb his work; Therefore Adams defection from Gods order, was not without the will and intention of God.

8. That which maketh Gods providence more imperfect toward man, is not to be granted: But to say, God letteth man fall into sin without his will ordaining it before, doth so: For God doth not onely fore-know the evils, which befall the basest creatures, but he doth ordain the falling of them forth.

9. What ever Gods Providence worketh to his will, is to have that he is to which his providence worketh; for providence is joyned with will, and of things willed: But Gods providence doth set the creature such circumstances in which it will sin; doth keep back all effectual hindrances which might hinder the creature from sinning, doth intend the use of sin fallen out, ergo, Gods will was that his creature should sin.

10. That which taketh away the true ground of fearing God, solid trusting in him, patience in evil, is not to be admitted; but the opinion that saith, that evil may befall us, which God neither willeth, nor intendeth, maketh us we can neither soundly fear, nor stay on God; for how can wee fully fear, and rest on him, in whose hand it is not intirely to keep us from all evil, or to bring about all that evil which may overtake us? Now to say that man had power to fall into sin without Gods will or intention, doth affirm both these, viz. that it is out of Gods hand to preserve us: For though hee will, and intend our preservation, yet wee may fall into evil: And that evil may befall us, which God doth not will, nor effectually bring about. I need not shew what a ground of patience is taken away, when wee cannot think that God had any will or intention in that which is befallen us.

11. Hee who may holily will and ordain to good ends and uses after-sin, he may ordain the first also, and will it as a mean which hee can use to his glory: this is thus shewed: After-sin as sin, hath no less disproportion with Gods nature, nor can hee no more approved by him, than the first. It must then onely bea respects for which God may will an after-sin; rather than the first; but if respects make sin a fit object of his will, the first putteth on as good respects as any other: For it was fit the first sin should be to teach the liberty, and withall, infirmity of the creature, that hee might take occasion of unfolding his mercy and justice, that his admirable wisdom, goodness, and power might be manifested, while hee did bring good out of such evil. The assumption: but God most holily willeth and ordaineth after-sin; As for example; the unjust crucifying of Christ, Act.

4. 28. *Alt. 2. 23.* None are blinde like such as will not see: For to say that God would not that his Son should bee killed by the Jews procurement, and the hands of sinners; but onely that God would have him delivered into their hands, to suffer what God would have him to endure, is but an escape of a turn-sick brain, blinded with wilfulness; for what is it but to say, God would not that his son should bee killed by them, but given into their hands that hee should bee killed by them, for it was death, even the death of his cross; yea, and that under the hands of sinners, that God did lay upon him to suffer: Neither doth it help, to say, they were now refractory Sinners; for if Sin in one, now a wilful sinner, doth by respects it both and uses, become a fit subject for Gods will to will and ordain, then the sin of a creature defectable may be ordained also.

12 That in which is Gods counsel, in that is his will and work; But Gods counsel reacheth to the being of sin, otherwise sin should fall out, God unadvised. The proposition is in the Text; His counsel is accepted by his will, and he doth work effectually after some manner; that which his Will alloweth, and Counsel adviseth.

13 That which is a truth, must needs have some former truth, a cause why it is true, and so there is no stay till we come to the first truth, cause of all truth: But that sin is a truth, ergo.

14 If there were but one fountain of water, there could not bee any water which were not thence derived: So where there is but one fountain of being, what ever is found to be, must needs thence take the Original, so far forth as it is existent.

Having heard what chiefly is brought in one judgement and other we will lay down these conclusions for way of answer, to those Arguments which were first laid down; opposing the truth in this question, as I take it.

Conclusion. 1

God cannot possibly sin: He may work beside his rule who may sin, Gods rule is his most just and wise will, which he cannot but work after, no more than he can deny his own nature; Ergo he cannot sin.

1 God cannot bee author of sin, in and with his creature, as he is of every good word and work; for that which the creature doth, God being the author and principal worker of it, God must inform the manner of it by his commandment, and work it in him by his spirit: But it is impossible for the creature to sin in working after that which he is commanded him of God; ergo.

2 God cannot so far will sin, as to approve it for good in it self; it hath no proportion to his nature, such as hee cannot bee author of in the creature, nor yet the creature work while it keepeth communion with him, Wherefore God cannot allow it as good in it self, though hee hath liberty whether hee will punish it thus or thus; according as hee doth with freedome toward such things which he cannot but approve as good, such obedience to his law had his creature obeyed.

3 Though God cannot will it as good in it self, nor approve it as good, yet he may will it so far forth that it shall be, as being able to work good out of it; God might have willed that none of these things should have been, which had agreement with his nature, and ergo by proportion may will that such things shall bee, which disagree in some sort from his nature: For though these things are not good, the being of them is good to him who can use it to his glory. Gods efficacy, Ergo reacheth not to the essence, but to the being and beginning of sin: For though the will of man doth make sin exist immediately, yet the will of man could not do it, did not the will of God give way by his permission. I see Thieves coming to rob, and ready to enter at such a door, I have power to shoot the bolt and lock it, so that they could not enter; notwithstanding having company about mee to take them at pleasure, I leave all, that they may freely enter and take some booty, that so I may come on them, apprehend them, and bring them to their deserved end,

end; in such an example, though the unjust will of these men did immediately make this robbery exist, yet I do make it exist more principally than they, in as much as they could not have done it, had not I given way to them: yet howbeit I am a cause why this robbery is committed in this place, and at this time, in which I could have withstood, yet am I no cause to them of committing it.

5 Sin, though it hath an outward dis-agreement, such as may be in a creature from the Creator; yet it hath no inward positive repugnancy or contrariety to Gods nature, such as is twixt fire and water: Even as the good created, though it hath an outward agreement with, and resemblance to the Creator, yet it hath no inward agreement, such as is twixt nourishment, and a thing nourished, for then should the Divine nature inwardly in it self bee better for the one, and worse for the being of the other, and so should necessarily will the one, and nill the other. Again Sin, though as Sin, it hath an outward dis-agreement, and be evil in the nature of it, yet is it not absolutely evil to God as it is Sin, but to the instrument sinning, in as much as God can make Sin as it is Sin, serve to divers good uses. No wonder then wicked men can use Gods best things to evil.

Sin, as Sin God can turn to an occasion of his glory; for not permission, but the thing permitted, is it which God doth take occasion by, to give the promise of the Mediatour; Hee can use Sin as Sin, for a punishment, *Rom. 1. 14.* Because they did provoke him by Idolatry, he did punish them with giving them up to buggery: These latter sins were not punishments, in regard they deserved further punishment and condemnation than the former, yea, a further desertion of God; but in regard of committing these acts themselves: Had God by conversion prevented further desertion and condemnation in one of these idolaters, now come to masculine filthiness, his idolatry even in this act once exercised, should have been punished. The sinful respect in this fact is more penal than desertion or punishment following after. God may use Sin as Sin for exercising his children: The cup of suffering God reacheth us, is to bee sinfully and injuriously handled; God would have Christ not onely dye, but suffer being innocent, an unjust condemnation, yea, the sinful manner of afflicting is heavier to Gods children, than the affliction it self. Beside that, in many of their exercises, it is not the act which doth or could afflict them, but the Sin of the act; not speech from *Shimei*, but Sinful reviling speech was *David's* exercise: Wherefore being not absolutely evil, but good to God in regard of the use of it, hee may ordain and will it as good, or rather the good use of it.

6 Though Gods will and work may bee in Sin, yet it is not alike in the Sin which his creature in innocency may fall into, as it is in regard of that Sin which he may fall into when now he is for state Sinful.

7 God may furnish forth his creature, so that hee may *per se*, and yet may *per accidens*, make defection, and hee may will that his creature shall Sinne, being suffered to it self, by accident of it own liberty and veritability.

8 Or having made his creature, so that when he may obey, he will in such and such circumstances, take occasion and willingly and wittingly Sin; God may decree to set him in such conditions in which hee will Sin, and leave him without putting any impediment, which in effect is to will that Sin shall be by his permission.

9 God may do that which may directly bring a Sinner to commit Sin, as he may smite him with blindness in understanding: for as death bodily is good in the nature of sinful things, though not good to a living person, so is this blindness, pronity to Sin, hardness of heart, good in themselves, though not good to man, who should bee conformable to the Law; and free from

them; good as inflicted, not as contracted and received. Secondly, God may suspend all actions which in any degree tend to hinder. Thirdly, God may provoke by occasions of sinning not only set things, which he may take occasion to pervert. The reason of all is, it were just with God to consummate spiritual death upon his creature now sinful, and *Ergo*, much more lawful to execute such a decree as inferiour.

These Conclusions premised, the Arguments used for defence of the negative part, may bee more easily answered, than many of those for the affirmative.

Argument 1.

To the first, It is denyed that it is either cruelty or injustice in God to ordain that the creature shall fall through its own wilful defection, and so glorify his justice in deserved punishment: to constrain the creature and make it sin unwillingly, and yet to determine to punish it, were to punish it without cause, as delighted with cruelty. Secondly, I answer, as much may be objected against their permission: That which is cruelty and injustice, not befalling savage men, that is far from God; but to set his child, never having offended him, in such a taking, in which he doth see hee will certainly make away himself, and not to hinder him when hee might every way as well do it, and that with speaking a word, is cruelty and injustice, far from savage men. Now all this, different Divines confess of God. First, that hee did let him, being every way yet innocent, in such circumstances. Secondly, that hee could have hindered him by suggesting some thought effectual to that end. Thirdly, that if God had thus hindered him, mans will should have been no lesse free, and Gods primary purpose should have been more promoted. Fourthly, that God determined, notwithstanding all this, he would permit him to fall: Revenging justice cannot bee glorious but in just punishment; just punishment cannot be, where there is no just merit on the creatures parts, just merit there can be none, if the creature do not wittingly and wilfully sin against God from the voluntary counsel of it: *Ergo*, as God will have the end, so he cannot will the creature shall sin, otherwise than from the wilful defection of it.

Argument 2.

To the second I answer, denying the proposition: God may will an occasion of manifesting his just wrath, or else hee cannot will the demonstration of his own perfections: but to say, God cannot effect the show of this or that perfection in himself, is over-haith and unbecoming, the power and wisdom of the Almighty: Hee who hath the creature set in his power that he cannot make defection further than hee willeth, he must needs will the being of that which his justice shall punish before it can come to bee: yea, it is so with men, that sometime they do draw this or that fact from another, with which they are justly angry so far as to punish it in the offenders. Thus a master draweth forth the unfaithfulness of a servant. Of which somewhat more in the last argument. This may bee retorted. That which maketh God unable of himself to shew his perfections, is not true: but that which saith hee cannot ordain, or will the being of Sin, maketh him unable of himself to shew his revenging justice; *Ergo*, it is absurd.

Argument 3.

The second part of that third Argument is denyed: It is one thing to make man-kinde in some part capable of life; another thing to will and intend that all should attain life: This latter was never in God; but God said, *deus ait*

Obje.

This doth shew what God would have the creature take as his will, not what was his secret will within himself: or it shewed what way the creature might attain life, both for himself and his seed: But it doth not shew that God had this will within himself, that his creature should with effect perform this, for

for then he would have wrought it in his creature; even as the threatening doth not shew, that it was Gods final pleasure within himself that wee should all lye in death, if that wee sinned.

Argument 4.

The second part is again denied: To give a commandment to my creature, to do this or that, which I am minded within my self hee shall not do, is no untruth, when it is not for to deceive, but for tryal, or otherwise: As in *Abraham*, Offer thy son *Isaac*, yet Gods will was not to have him offered: the command, *Ergo*, doth not lay down what was Gods will within himself; for these were contradictory in the divine will, if hee should be said to will in himself at the same time, and not to will within himself the offering of *Isaac*: Thus here it is no untruth for God to signifie this as his will to *Adam*, that he should do unto life that in charge, when it was not his will to have him with effect perform it; and look as God in his threatening did signifie as his final will, that which was not his final pleasure touching man-kinde, without any untruth; so here.

Argument 5.

The second part is denied, wee do not affirm the subtraction of any grace he had, neither doth this follow on decreeing his fall, but only the not superadding of that grace whereby he would infallibly not have fallen. Gods decreeing that he should sin out of his own voluntary, doth not diminish any power he had, whereby he might have stood if he would, but doth only hold back that grace which would have made him with effect to will that thing which he was otherwise able: the not putting to grace no way due, which should make him infallibly stand, is one thing, the subtracting of grace inabling him to stand if he would, is another.

Argument 6.

That which hee willeth, that hee is author of, and worketh. Wee distinguish, that which hee willeth so as to command it, that hee is the author of to his creature, and that hee worketh in him: But to will the being of sin, is to will that his creature shall of his own accord without his warrant do this or that.

Argument 7.

Hee who gave strength enough to avoid sin, and forbade it on pain of death, would not have sin. *Ans.* It followeth not, but thus only, that he would not have his creature sin, so as the blame of it should redound on him: Had hee willed that hee should not have sinned, hee would have given that grace with which hee saw hee would not have fallen.

Argument 8.

That is not to bee yeilded which maketh God will a thing disagreeing with his nature, as allowing it for good, not that which maketh him will it so far only that it should exist, and have being, for it is good that the evil should bee which God disalloweth: or thus, that which hath naturally & intrinsically a positive contrariety with Gods nature, that he cannot will, such a thing sin is not; for such contrariety cannot stand with the impossibility of the divine nature.

Argument 9.

Gods decree taketh not away mans liberty; God doth not by any outward force determine the will, but as being more intimate to it than it is unto it self. If man can determine his will, and no way diminish his power to the contrary; how much more shall God bee able? Not to say, that though man for exercise bee determined to one, yet while hee doth this out of free judgement, counting it such as hee may do, or not do, hee cannot but work most freely.

Argument 10.

Hee that is author of sin, doth not punish it, so far forth, or in that respect,

in which he worketh it. Again, God is not said Author, but of such things which he doth not morally by command, and physically by inward operation work in us: They should say, hee that punisheth sin, willeth not that sin should bee, which is false.

Argument 11. Hee who giveth his son to abolish sin, hee doth not allow sin as good; this followeth, or hee would not that it should still dwell in those for whom his Son effectually suffereth: But it will not follow, that who so giveth his son to abolish it, never willed the existing or being of it; these may be subordinated one to the other.

Ans.

Argument 12. That which God willeth for ends, that he hath need of. God is al-sufficient, not needing any thing out of himself, nevertheless upon supposition that God freely will have some ends, those things are in some kinde necessary, which his will guided with wisdom chuseth, and his counsel adviseth as behoofe full to such purpose; thus the being of sin may be said needful, so far as it signifieth a matter advised by counsel, and chosen by Gods free pleasure, as fitting to such ends which he propounded: the denial of the wise man is respective to this, that sinners think there is such need of their sin, as may excuse them in sinning; as Peter saith, God was not slack, as men count slacknesse, so hee saith, God needeth not sinners, as sinful men think him to need them.

Argument 13. It is a circle which Saint Paul is not ashamed of, God shut up all under sin, that hee might shew mercy on all: wee see every day hee woundeth, that hee may heal again; hee bringeth to the grave, that hee may raise up.

Argument 14. To that in James, it is true, first, that God doth not tempt any man, so as man can excuse himself; Secondly, hee tempteth not the creature to that which is sin unto him, or merely aiming at the seduction of the creature; for this darknesse of sin goeth into light, this evil is good, so far as it is an object, about which his will may be occupied; Nevertheless God may lead the creature into temptation, suffering the Devil to tempt, and God may preferre such objects to his creature, on which hee doth see that he will sin, and intend that hee shall sin accordingly as hee doth see him inclined: This is not to be an author of sinning to his creature, but to detect unto good purpose, the defectibility which hee doth see to bee in his creature. It is then denyed, that hee who ordaineth that his creature shall fall, or willeth it, becommeth a tempter of his creature to fall, or sin against him: As God willed that sin should be, so hee willed that it should be by the will of man freely obeying the seducing suggestion of the Devil, and perverting by accident such things as should have contained him in due obedience.

Thus have I endeavoured to untie this Gordian knot, which hath exercised the wit of the learnedst Divines that ever were. In a point of so great difficulty, I presume not presumptuously to define, but submit all that I have conceived for the opening of it, to the judgement of the Church of God.

VERS. 13.

Now followeth the end why we are said to have obtained an inheritance in Christ: In which we are to consider, First, of the persons. Secondly, the end itself. The persons are described from the effect, *their hope*; which is amplified from the circumstance of time, and the object about which it was occupied, *Who hoped in Christ first of all*, that is, then when as yet the Gentiles were not called to believe and hope on him; which here is mentioned to their honour: The end is, *that wee might bee to the praise of his glory*, that is, to the setting forth both by words and works of his glorious mercy; so glory is taken, *Rom. 9.* as is above noted more at large.

Observe

Observe then, that this is set down in commendation of the Jew, that they first hoped on Christ; whence wee learn; *That to bee brought to faith before others, is a prerogative which persons so called have above others*: The Jews had a promise, that Christ should bee given them, and seek them first; It is *Isa. 60* in whom I will bee glorious through thee; accordingly Christ did walk with them, as the minifter of them who were circumcised, and did charge his Disciples to keep them within the same bounds, *to seek the lost sheep of Israel*; Accordingly, a Church was gathered amongst them, though for their number they were but few in Christs time, in comparison of the multitude which would not receive him, yet the Kingdome did suffer violence, the poor did receive the Gospel: yea, after his Ascension, the Church in *Jerusalem* did grow numbersome before the Gospel was carried to the Gentiles: Now this is here set down as an honourable circumstance; that they did beleve, when yet, the Gentiles were strangers from the Covenant. When Subjects have made a revolt from their lawfull Prince, those who shall first return and receive again their lawfull King, it is unto their commendations: Thus *2 Sam. 19, 15*. It was *Judah* his praise to be first in fetching home *David* their King; so for us who have made defection from God and Christ, it is our glory to be with the first in receiving him our true *David* and King: Again, the first born hath a priviledge; and so here it was a priviledge of the Jew, that hee was the first begotten to the faith.

Doct. 1

Let us then acknowledge with honour, this circumstance in others: Have they been long in the faith before us, wee must honour this antiquity: The young rise up before the ancient in nature, so should it bee with us who are babes, when wee meet with them, who are old men in Christ; See *Rom. 16. 6*. *Paul* mentioning *Andronicus* and *Junius*, doth not omit this circumstance of honour, that they were before him in Christ; and so hee doth repute it the honour of another, that hee was the first fruits of *Achaia*, *1 Cor. 16*.

Use 1.

This must move those who are before others, to walk worthy this dignity, by adorning this their age in Christ, with graces correspondent, *viz.* experience, wisdom, weanednesse, all kinde of mortification: Should one of fifty have no more wisdom nor stayednesse, than another at fifteen year old, it were able to make their age despised: Let us look to this, many that were first, prove last, even as it is with these Jews, then before all, now behinde all.

Use 2.

Observe secondly, *What is the end of all our benefits wee attain in Christ, even this, that wee may set out his glorious grace and mercy towards us*: for this is not brought in as the end of Gods predestination, but of our obtaining an inheritance in Christ: Our faith, our redemption, our glorification, all is to the glory of Christ: Even as it is the glory of Kings to have their subjects yeeld them homage, and swear them allegiance; so this obedience of faith, is a spiritual homage which the subjects of Christs Kingdome do yeeld unto him. Our redemption, whether wee look at the thing it self wrought, or the intention of him working it, is to the praise of his glory. If Princes out of their clemency send and ransom some subjects, the very deed is much to their glory; so it is in this redemption of Christ. Now the end why wee are bought with a price, both soul and body, is, that in both wee might glorifie him; the inheritance given us, is to the praise of his glory, yea, all the glory that shall be put upon us in Heaven, shall bee his glory. Look as the inheritances, dignity, riches, glorious pompe of subjects, is to the praise of the glorious bounty and power of those Kings to whom they live subject; So here, see *1 Thes. 1*. The end why wee receive this inheritance of light, is, *That wee might set forth his virtues, who haib called us into admirable light, and that is might so shine forth before others, that they might glorifie God and Christ*.

Doct. 2

Let

Use 1.

Let us then endeavour our selves to set forth the praise of him who doth give us all those spiritual benefits, in which we partake. Let our words, let our works, let our whole man be at his command, serviceable to him. The Church in the *Canticles*, shee doth so praise the beauty of her Spouse, that she awaketh others: Wee should so from our hearts set out the praise of our Christ, that others might by our means bee brought to inquire after him, and aske, *Who is thy beloved?* Those who finde bounteous Lords on earth, how will they tell of their affability, liberality, of every circumstance, wherein they do them any grace and favour? How will they protest themselves devoted to their service, drinking healths upon their knees to them? how impatient of any thing which doth so much as in shew tend to their disparagement? What a shame is it that wee should walk, neither feeling our hearts affected, nor yet opening our mouthes to praise him, who hath redeemed us and brought us to the hope of an immortal, incorruptible inheritance?

VERS. 13.

Having in the end of the sixth verse shewed, that all of us come to receive in Christ the grace shewed in time, as well as that which was given us before all worlds; hee doth prove it, First, from benefits given to the Jewes, unto this thirteenth verse; Secondly; from benefits bestowed on the Gentiles. Now this matter is first handled simply, to the end of this first Chapter; Secondly, is set down comparatively, illustrated from their former estate in misery. Now in setting down the benefit; wee must first marke the benefit it self, which they are said to have received; Secondly, the effect which this mercy shewed them, had in *Paul*, whom it moved to pray for them. In the benefit, these particulars are observable. 1. In whom they received it, *in Christ*. 2. Who receive it, *even yee*; for this circumstance (*yee*) is set out as it were in text letters; (*Yee*) *who were before without God in the World who walked in the vanity of your mindes*. 3. The order in which this benefit did befall them, which is to bee gathered from the precedency of two other. 1. Of Hearing. 2. Of Believing. The Hearing is amplified from the Object, which is propounded more indefinitely, the *word of truth*; expounded more distinctly, the *Gospel of salvation*. The second thing going before it, is faith; *in whom also having believed*. 4. The last thing is, their benefit, which was their *sealing*, in which we consider, 1. Their sealing. 2. The seal and sealer, *viz. the spirit*; set down more generally from his holinesse, inherent to his person; from this eternal circumstance, that hee was the spirit fore-promised. In the fourteenth verse hee is described more particularly, from that respect in which hee is to the Saints, *viz. an earnest, &c.*

The summe. As wee in Christ have been thus blessed, so in him, even yee Gentiles, sinners; when yee had heard the word of truth, the Gospel of your salvation, in him I say, even yee, when yee had not heard only, but also believed, were sealed with the holy Spirit, which had been before promised unto life eternal. To omit the first circumstance, which hath met us before, and the second also, which doth give occasion to consider what impure persons the Lord doth chuse to sanctifie; wee will come to the third and fourth points propounded; first handling the general circumstances of them; secondly, touching those things which may by the way be pointed at in them.

Dott. 1.

You when you had heard, were sealed with the spirit] Observe, How God, by hearing his word, doth bring us to bee partakers in his spirit; Hearing is made every where the beginning of our coming to God, *Hee that heareth and learneth from the father*, John 6. *If yee have heard and learned Christ, as the truth is in Christ*, Eph. 4. 21. *The word hath been fruitful in you, from what time you heard*, 2c. Col. 1. This was the sense by which first death entered; Eve hearing the Serpent, was seduced; and this is the sense by which wee are restored. Look as the ground cannot bee quickned with fruits, till it receive

receptive seed, and the dew from heaven; no more can our soil bee quickened with the spirit, and fruits of the spirit, till by hearing it hath taken in this seed immortal, drunk in this heavenly shower of Gods word. Now it is not every hearing which is accompanied with the spirit; but hearing with the heart, so as the heart is affected to do that it heareth. There is a hearing with the ear bodily; thus many may hear, who do not understand, and *Ergo*, hear, and do not hear. If our-landish men were here, such as did only know their own forraign language; wee might talk loud enough in English, not fearing their hearing of us. There is a hearing joyned with understanding, when yet the heart is not affected to do after it; and this hearing is no hearing also: If one hear us asking him to do this or that, if hee have no minde to perform it, wee say hee cannot hear on that side: It must *Ergo* bee such hearing as *Lidia* heard with, whose heart God opened to attend to *Pauls* preaching.

The Use of this is, to let us see, that where there is much hearing, yet the word is not there heard as it should be: Who commeth to have his heart burn within him? to bee filled with the spirit by hearing, by being taught, being admonished: It is pitiful; wee may observe some like *Judas*, who was, when now hee had heard Christ, and taken the sop, hee was filled, but with Satan; they are viler after hearing than before; and the most like children when Schooling time is ended. Nay it is to bee feared, that some with hearing are grown past hearing; as those who dwell near the continual roaring of mighty waters, they waxe deaf through continual hearing such vehement noise, so that they cannot hear any thing at all; so many, the sound of Gods word hath so long beaten their ears, that they cannot discern any thing in it, what ever is spoken.

Secondly, this must teach us to attend on hearing: Wouldst thou keep the spirit from being quenched? despise not prophecy, hearing the Scripture opened to thy use. Even as the Conduit-pipes carry the water hither and thither, so doth the word convey the graces of the spirit into our hearts. It is a peal to bed; when men can bee without hearing; not feeling need of it, as sometimes they have done.

Secondly Observe, *What word heard bringeth us the quickning spirit, the word of the Gospel.* A mans drooping heart, upon the coming of some good news to him, it feelth as it were new spirits return to it; so our dead hearts, when God hath made this glad tydings of salvation, and pardon of Sin bee brought them, there doth return to them a quickning spirit of peace, and joy unspeakable and glorious. *Received you the spirit by hearing the Law, or by the doctrine of faith preached?* Gal. 3. 3. And for this cause the ministry of the Gospel is called the ministry of the spirit, not of the Letter, because this Doctrine doth onely bring us to receive the quickning spirit, which doth work in us a life eternal. The Law may bring us to feel our selves dead, *Rom. 7.* but it cannot quicken any: Though when the Gospel hath now quickned us, it may instruct us, reform us, yea, delight us in the inner man; *Rom. 7.* many things may help us, when now wee live, which could not bee means of restoring us from death to life. But it may bee objected, the gospel is said a favour of death, as well as the Law is said a killing letter. I answer. The gospel is said so not that directly the nature of it is to kill, but by accident of mens corruption who resist and will not obey it, it turneth to their further condemnation: As the Kings pardon cannot kill any by it self, yet despised by a malefactor, it may double his guilt, and bring him to more hasty and fearful execution: So the gracious pardon of God, offered in the gospel, killeth not any by it self, saveth many who receive it; yet despised, it may by occasion work heavier death and destruction. But the Law doth of it own nature hold a man down in

Use 1.

Use 2.

Doct. 1.

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of sin, under death and condemnation, and cannot of it self bring any to life, who now hath offended; *The words I speak to you* (saith Christ) *they are spirit, they are life*; Even as the body of the Sun diffuseth as an instrument, the beams of this material light; so it is the gospel, that instrument of God, by which he sendeth out the light of his gracious spirit into our hearts.

Use 1.

The Use of it is, to stir us up earnestly to desire this sincere milk of the Gospel: Even as there goeth our natural spirits with the milk the babe draweth from the Mother; so the Lord doth accompany this word of his, which the Church ministreth as milk, with that supernatural spirit, which giveth quicknance to life everlasting: Even as wee do renew our feeding, to repair the decay of natural spirits in us: so must we never be weary of renewing and encreasing that supernatural life and spirit which wee have received from Christ. If thou hast the spirit, hear that thou mayest keep it; if thou wouldst have it, and wantest it, attend on hearing, remembering how the Eunuch received the spirit, *Act. 8.* and how while *Cornelius* and his friends heard *Peter* opening the good word of salvation, the holy Ghost did fall on them, to the wonder of the believing Jews, who accompanied *Peter*.

Doct.

And here, before wee passe to the general Doctrin, note from this, that the Gospel is called the word of truth; *That all Gods promises made in Christ, are true and faithful; They are Yea, and Amen, 2 Cor. 1. They are true, and worthy all entertainment, 1 Tim. 1. 15.* The whole word is true: For like as the witness is, like is the testimony or deposition which cometh from him: Now God is faithful, and cannot lye; but this is attributed to the Doctrin of the Gospel, as agreeing to it, with a certain excellency before other parcels of the word: For the Gospel is sometime called by general names, as a Doctrin of godlinesse, a Law, a Testimony; Sometime it is described by the author, the Gospel of God, sometime from the object, the Gospel of Christ, of the Kingdome; sometime from the property, as an eternal Gospel, a good word, a true word, as here; sometime from effects, as in the next words, a Gospel of salvation. Now it is testified to bee a word of truth, after an eminent manner, for three causes. First, it is occupied about Christ, who is the truth and substance of all the shadows legal, which now are vanished. Secondly, the truth of this word is further confirmed to us than the truth of any other, by word, by oath, by the testimony of the great Apostle Christ Jesus, by a Jury of solemn witnesses, chosen for this purpose, by a multitude of miracles. Thirdly, This property is the rather annexed to this Doctrin of the Gospel, that thus our unbelief might be holpen; for our minde is corrupted with errour, prone to any unbelief, but hard to believe these points so high above the natural reach and apprehension of it. Now as a Physician doth say of his Medicine, that it is excellent, not that it needeth commendations, but that hee may induce his Patient the better to take it. So God and his Embassadors do testify of these things, that they are true, that wee might thus be brought to yeeld them belief.

To believe that my sins are now pardoned mee, and that I am saved, this is not the first act of faith, but followeth them, when now a man doth see himself to be justified in Christ.

But it may be objected, that word which biddeth many reprobates believe the forgiveness of their sins, and life everlasting, that is not a word of truth, but the Gospel doth so. The reason of the former proposition is, because that which biddeth mee believe a lye, cannot be true; but to bid a reprobate believe his sins are forgiven, is to bid him believe a lye. The summe put together cometh to this, That word which biddeth a man perswade himself of that which is untrue, that is a lying word. First I say, this may bee denyed, unlesse I bid him perswade himself so, with a minde of deceiving him. *Abraham* by Gods command was bound to perswade himself that *Isaac* was to dye under his own hand, yet was not that a lying word; by which God spake to him, because the intent of it was but to prove him: Some say he was bound to think so, unlesse God should countermand and reverse his former command. *Answ.*
Abraham

Abraham did absolutely belevee it, and *Ergo*, did not comfort himself, by thinking God might call back his former precept, but by considering that God could raise him from the dead. Much more may God bid the reprobate belevee this or that, while hee doth it but to evince their contumacy, and doth see well how far they are from beleieving any such matter.

Secondly, I answer, that the second part of the first reason is not true; God doth bid them belevee on Christ to forgiveness of sin; he doth bid any reprobate directly belevee that his sin is forgiven.

O! Then let us take heed that wee do not give God the lye in all these things which hee promiseth to us; Every man will blesse himself from this iniquity, from charging God with false-hood in word, yet no man is afraid to do that with his deed, which hee trembleth to pronounce with his lips: as wee may deny God, not by word only, but by work; so wee may make him a lyer, not only by charging falshood on him by word of mouth, but by our deed, going away, and not heeding all the grace hee offereth us in Christ. *Hee that beleeveth not, maketh God a lyer, 1 John 5. 10.* Should one promise mee an hundred pound, doing this or that, though I should not tell him hee did but gull mee with words, yet should I go my way, never heeding what had been promised; never endeavouring performance of the condition on which I might claim the benefit offered, by doing this, I should shew plainly that I did not take for truth that I heard spoken; so it is between God promising to us on beleieving and repenting, and our turning our backs on him without endeavouring after these things.

This must strengthen our Faith toward the promises of God: O they are purer than silver seven times fined. Should an honest man in telling us any thing, when hee came to this or that which hee saw us not easy to belevee; should he interfert but this protestation, that what hee would tell us, he knew it most true, wee would the easilier receive it, and give credit to it; how much more when God doth condescend so far to our infirmity, as not only to tell us these things, but to testifie to us, that they are truth it self?

Secondly, it might bee noted here, that the Gospel is such a Doctrine, as worketh salvation; Gods power to salvation; it may well bee called a good spell, or word, for it bringeth us the tidings of all our good. First, it bringeth immortality and life to light. Secondly, it offereth us the grace of forgiveness, and life ever lasting. Thirdly, it is Gods instrument, whereby hee worketh faith, receiving these things. Fourthly, it is the word of Grace which must build us up, and bring us to that blessed inheritance, *Act. 20. 32.* But I hasten to the things remaining in this verse.

The third general Doctrine is, *That it is not enough to hear, but wee must beleve, before wee can bee partaker of the good Spirit of Christ, Gal. 3. 14.* By faith wee receive the spirit of promise: The Gentiles having heard and beleaved, God did give them his Spirit, *Act. 15. 7, 8.* *Hee that beleeveth, rivers of water shall flow from him,* which is spoken of that spirit which they receive, who belevee on Christ, *John 7. 28.* This fore-promised spirit, is first in the fullness of it received by Christ our head, *Act. 2. 33.* and from Christ it cometh to us; for *from his fulnesse we receive grace for grace.* Now look as a member cannot receive those spirits from the head which cause sense and motion in the body, but they must be united with the head: so it is here, wee cannot have this spirit from Christ our head, but wee must by this sinew or nerve of faith bee united to him.

But how can wee receive the Spirit by faith, when wee cannot beleve before wee have the spirit? Some think that wee have first actual grace, that is, that the Spirit as an aide without us, doth make us actually beleve, that so the Spirit afterward by habit of faith and all other sanctifying graces, may come to dwell in us. Now they would answer, that though wee cannot beleve

Use. 1.

Use 2.

Dott. 3.

love without the outward aide of the spirit, yet wee might beleeve without the spirit, by any supernatural habit dwelling in us; but this is the error of the school: for, wee are said to have a spirit of faith before we can bring forth the act of faith, *1 Cor. 4. having the self-same spirit of faith, we speak.* Again, no extern help can make us bring forth good fruit, till it make us first good trees; and a blinde man may be lifted up to see, without a faculty of seeing; as well as an unbelieving man lifted up to an act of faith, without a faculty, a supernatural habit of beleeving: We *ergo*, are said beleeving to receive the spirit, because then wee receive it more fully and manifestly, dwelling in us to our sanctification and assurance, touching our redemption.

Use 1.

Wherefore let us labour by faith to bee one with Christ; let us eat, as it were, and drink him, by beleeve on him, then shall wee feel the quickning spirit coming out of him; yea let us strive for a further measure of faith; for the wider the mouth or neck of a vessel is, the more it receiveth, the faster it filleth; so here, the more our faith dilateth it self, the more abundantly doth this spirit flow into us from Christ.

Use 2.

We see the idol faith which many rest on, for it bringeth them not to be partakers of a holy spirit, nay their faith is accompanied with a spirit of sensuality, fleshly prophaneness, filthiness, coverousness, even such a spirit as is fit to come from a groundless and fruitless presumption.

Thus having considered the benefit in general, wee will sift it more particularly; for he doth not barely say, in whom when ye also had beleeved, ye received the spirit, but *ye were sealed with the holy spirit fore-promised.* Two things are to bee marked, 1 The sealing which doth figuratively signifye a singular confirmation given to faithful ones touching their redemption: The seal, the holy spirit, that is, both the person of the spirit dwelling in us, and the graces of the spirit inherent in us, which is here said *a spirit of promise*, because God had fore-promised to put his spirit into our hearts; that his word and spirit should never leave the faithful seed; that hee would pour out the spirit on all flesh; which solemn promises make me think that this phrase is in this sense rather to be construed, as *Gal. 3. 4.* we are said by faith to receive the promise of the spirit, that is the spirit of promise, or that had been promised, as here it is uttered.

Dott.

First Observe, that the faithful are as it were by seal confirmed, touching their salvation and full redemption, for this is to bee supplied from the 4. chap. 30 verse, *who confirmeth us, who hath anointed us, yea, who hath sealed us,* *1 Cor. 1.* As God did seal his Christ, as the person in whom hee would be glorious by working our Redemption; so hee doth seal us who are beleevers, for persons who shall have Redemption by him. Even as persons contracting do mutually seal and deliver each of them their deeds in feveral: so between God and the Believer; the beleever doth by faith set to his seal, as it were, that God is true in that which hee promisseth, *John 3. 33.* and God hee doth seal unto the beleever, that hee shall bee infallibly brought to the salvation hee hath beleeved; for to seal up beleevers to redemption, or to seal redemption to beleevers, are here equivalent. Look what a seal set on any thing doth it agreeth well to beleevers: For first a seal maketh sometimes things sealed secret; Thus the graces of the spirit make beleevers unknown to the world, who have not received the same spirit with them, yea, such as none can ordinarily know their happiness besides themselves: *My love is like a fountain sealed, for this cause the world knoweth you not, because it knoweth not the father,* *1 John 3. 2.* Secondly, a seal doth distinguish; thus the beleevers are a peculiar to God, are set apart; as the first fruits of the creature, are taken out of the World. Thirdly, A seal doth make things authentical: Thus measures, cloaths, deeds, any thing by the seal coming, is confirmed, and warranted in the kinde of it: Thus beleevers they have that given them which doth fully assure their salvation, always

alwayes, yea, which doth not onely make it sure in it self, but sometime put it out of all doubt with them, that they can say, they know whom they have beleaved, and that hee is able to keep their salvation, they have trusted him with to that day. Look as Kings when they take any to great offices, or to have and hold lands, matter of inheritance here or there, they give their seal, that they may the more secure it unto them; so doth God to us, when now hee taketh us beleaving to that heavenly inheritance. But it may bee objected by many beleaving hearts, wee finde no assurance, but much doubting ever and anon, though wee hope we have and do truly beleave.

It is one thing to have this or that surely by deed and seal confirmed, another to know that wee have a thing so sealed: As men in earthly things may have sure evidence for this or that, and yet not alwayes know the certainty of their hold, and so doubt causlessly, thus it is in beleivers, they have their redemption ever surely sealed, but not knowing the certainty hereof in themselves; they are yer-while subject to doubtings.

The use is, that seeing God hath thus sealed to us our salvation, we should *Ergo*, labour to bee fully perswaded touching this his grace toward us. Though true beleivers are not alwayes sure of their salvation in their sense and judgement, yet they should ever strive to this; For as men would be trusted confidently, in that they promise and seal; so God much more would have us to be secure, touching that which he hath promised, written, sworn outwardly and inwardly sealed.

Let us all strive to get our selves sealed to redemption, seeing God doth seal those whom hee will deliver in that great day, if wee bee not in this number, wee shall not escape damnation. Even as in the ninth of *Ezekiel*, and *Revelat. 7.* those were kept from the judgement spiritual in the one place, corporal in another, whom God had sealed and marked thereto, so it is here, &c.

The last point followeth, viz. *That the holy spirit, and the graces of the spirit, are the seal assuring our redemption, the seal sealing us to redemption.* For assurance of outward things wee have ouely the seal sealed on wax, or otherwise, wee need not the signer sealing; but wee are confirmed touching salvation, both by the spirit of God, who is as it were the seal sealing, and by the graces of the spirit, which is as it were the seal sealed, and printed upon us, yea, these two, both of them are together as a seal, while it standeth upon the matter which it now sealeth. Look as the Kings of *England* grave on their broad seal their own Image, and so print as it were their own picture in this or that which they seal: So our God by his holy spirit, essentially like himself, he doth print upon our souls, his own image, upon us I say, whom he sealeth to redemption.

Now, that both Gods spirit, and this image of God in us, do as it were seal us up to salvation, is plain. For first of the person of the spirit, it is spoken, *Rom. 8.* that it beareth witnesse to our spirits, that wee are Gods children, and heirs with *Christ*. The spirit of God doth by his own testimony in special manner confirm us, and assure us this way. Now for the other, *Wee know by this*, saith Saint *John*, *That we are translated from death to life, because wee love the brethren.* Now seeing it is the holy spirit dwelling in us, and Gods holy image in our souls, which seal up our salvation: How should wee labour for the spirit and for holiness, without which none shall ever see God; had we great matters to bee conveyed to us, though all were concluded, and the instruments ready drawn, yet wee could not rest till wee had got all sure sealed; so it is with us, wee should not rest but seek this holy spirit, that wee might see our heavenly inheritance safe and sure, even sealed within us.

Secondly, We see by this, that the seal is Gods holy spirit, that God doth not intend by sealing, to make our salvation certain in it self, but to us also: For hee who sealeth us with such a seal which wee may know, hee would have

us assured in our selves, touching that to which wee are sealed: But the spirit may bee known of us; for that which is a sign manifesting other things to us, must needs it self bee manifest. Now Saint John saith, *By this we know God dwelleth in us, and wee in him; because hee hath given us of his spirit*: Unreasonable Sheep cannot know the marks wherewith they are marked; but reasonable Sheep may know the seal wherewith they are sealed.

Thirdly, we may gather how fearful the state of such is, who will scoffe at the spirit, at Purity, Holiness: Surely as God hath his seal, so the Devil hath his: when hee filleth men with darknes in midst of teaching, hardens their heart till they know not how to bee ashamed and penitent, filleth them with hatred and scorn of such as are more conscionable than themselves, it is a presumption, God hath given them up to the power of Satan, that he might seal them to eternal damnation.

Who is the earnest of our inheritance, until that redemption, purchased to the praise of his glory.] He commeth to describe the Spirit more particularly from that which hee is unto us. First, for the words: It is to bee marked that hee speaketh not of the spirit as a thing in the Neuter gender, but useth the article Masculine, to point out the person of the spirit; and our English relative (*who*) doth more distinctly answer to the Greek, than (*which*). This word (*earnest*) is in the Original tongues more large than our English, and may signifie pledges, pawns, hostages, as well as earnest, which is in contract of buying and selling onely exercised, and is a giving some small part of a sum, to assure that the whole shall bee tendred accordingly in due season. *Inheritance* is put for that consummate inheritance of glory, kept for us in heaven, 1 Pet. 1.

Until the redemption,] Not for the redemption; it is the same proposition which wee read chap. 4. 30. The redemption is here to bee understood, not of that which we are said to have vers. 7. but of the redemption of the body, or of the full liberty of the sonnes of God, which is kept till that great day.

The sum is: Ye are sealed with the spirit who is in you with his gifts, and is unto you as an earnest in hand, assuring you that you shall have that perfect inheritance bestowed on you, yea, it dwelleth with you, as an earnest confirming you in this behalf, till that redemption of glory befall you, which is purchased to the praise of Gods glorious mercy.

The parts are two: First, that the spirit is said to bee an earnest of our inheritance; Secondly, the duranee of time, in those words, to, or until the redemption: which is described from the property adjoynd, a redemption purchased; secondly from the end, to the praise of his glory.

First, then that hee changeth the gender, and speaketh of the Spirit, as a person who is, it is to bee marked, not onely as confirming the spirit to bee a distinct person from the father and the Son, and also giving us to consider that wee have the person of the spirit dwelling with us, and the gifts and graces wrought in our souls. It is not with the spirit and his gifts, as with the Sun and his light, the body of the Sun being in the heavens, when the light is with us here in earth; but we are to conceive the spirit himself dwelling in this sanctuary of grace, which himself hath erected in our souls. This by the way.

Doff.

The main point to bee marked is, *That the spirit doth not only as a seal, but as an earnest penny given us from God, confirm unto us our heavenly inheritance, assure us that wee shall receive in due time the fulness of grace and glory, 2 Cor. 1. 22, Who hath given us the earnest of his spirit in our hearts*; Even as men do assure others that they will pay them the whole sum due for this or that, by giving an earnest; so God doth make us, as it were, part of payment, doth execute in part his gracious promise, that wee may bee the better ascertained touching his gracious purpose of bringing us to that our heavenly inheritance.

Hee

He knoweth our unbelieving molde, and *Ergo*, omitteth no mean which may help us forward to assured perswasion.

There is twixt an earnest and the spirit with the grace wrought in us, great resemblance. First, an earnest is part of the whole summe, which is, in regard of this or that, to be paid in times appointed; so the spirit we have, and grace, is the beginning of that glorious being we shall receive, the same for substance, differing in degree.

1. An earnest is but little, in comparison of the whole; twenty shillings is earnest sufficient to make sure a summe of an hundred pound: Thus, all wee have is but a small thing, in comparison of the fulnesse wee look for, even as the first fruits were in comparison of the full harvest.

2. An earnest doth assure him that receiveth, of the honest meaning of him, with whom he contracteth; so the spirit and grace which we receive from God, do assure us of his setled purpose of bringing us to eternal glory.

The Use is, first to be fully perswaded without doubting, that God will bring us to that perfect redemption both of soul and body: Wee are not to doubt about that which God by earnest, by pledge and pawn confirms unto us; though we will not beleve a mans word, nor trust his Bill or Bond; yet upon sufficient pledge or earnest, wee will deal, no whit fearing, our man, though hee be never so weak; and shall wee not trust to God, for that for which wee have so good a pawn lying with us? But because this is a point controversal, I will set down my judgement briefly concerning it, *viz.*

Whether wee may in ordinary course bee infallibly perswaded, touching our salvation?

The truth is, Christians may come to it: That which is sufficiently confirmed on Gods part to Christians, and that whose confirmation may be sufficiently received on Christians part, concerning that they may infallibly be assured; but God hath sufficiently confirmed it, as is plain by his word, seals, oath, pledge, &c. and what God offereth or confirmeth so, we by faith may receive it; for faith doth enable us sufficiently to beleve that God revealeth to us: Now his will to save us, by all the former is particularly revealed, as we shall shew further hereafter. That which maketh us unable to have found joy, hearty thankfulness, courage to proceed in a godly course, that is contrary to the truth: But to take away this certain perswasion of our inheritance doth this: How can I joy in a thing which I know not whether I shall have it or no? I mean with sound and full rejoycing? How can I be thankful for that which I know not whether ever I shall get it or no? How can a man have heart to proceed, while hee cannot know whether hee is in a course right or wrong, and cannot tell whether all hee doth will come to any thing, yea or no? To explain the truth more fully, I will open these four points.

1. What this certainty is. 2. On what grounds it riseth. 3. In what state the faithful attain it. 4. That the sense of it may alter even in those who have attained it.

1. This certainty is no other thing than the testimony of a renewed conscience, which doth witness through the spirit, that wee are in state of grace, and that wee shall bee brought by God to life everlasting. I call it a testimony of the conscience, for the conscience doth not only shew us what wee are to do, what state wee should seek to get into, but it doth witness and give judgement about that wee have done, and the state wee stand in, be it good or evil. The conscience accuseth of sin, and witnesseth to a man that hee is in the state of damnation, it doth witness to a man that hee is in state subject to Gods temporary displeasure, and so likewise that a man is in such state as that God will shew him favour for the present, and bring him to see his promised salvation: That it is a testimony of our spirit, that is, our conscience retrieved, it is plain, *Rom. 8. 16.* That our spirit doth witness it, through the spirit

An earnest doth stay with him that receiveth the compleat summe; a pledge is given back when the summe undertaken is fully performed.

Vse. 1.

Spirit witnessing our state unto it, is plain in that place also. *The Spirit of God doth witness with our spirit; and Rom. 9. 2. My conscience beareth me record through the spirit; for the conscience doth but speak it as an echo; that it testifieth to us both our present estate of grace, and our inheritance with Christ, it is evident there also; Nay, when the conscience, through the ministry of the Law, doth testify to a man his state in sin, and under the curse, it is through the spirit of bondage, that it doth so testify, this being the office of Gods Spirit, to teach us to know the things bestowed on us, 1 Cor. 2. 12. to work in us not faith only, but spiritual discerning of those things which are wrought in us, and look toward us beleeving.*

The conscience doth testify this, partly through faith beleeving it, partly through discerning the faith, love, obedience, which are by Gods Spirit brought forth in us, 1 John 4. 16. *Wee have known and believed the love the Father beareth us. I know whom I have trusted, and that hee is able to keep my salvation committed to him unto that day, 2 Tim. 1. 9. Faith may receive what the Word doth testify, but there is a word testifying thus much, that my particular person, beholding the Son, and beleeving on him, shall have eternal life, and bee raised up at the last day; that there is no condemnation to mee being in Christ; that hee who hath begun his good work, is faithful, is constant, and will finish it also; that Christ is made of God, not only an author, but a finisher of my faith, not only a justifier of mee, but a perfect redeemer; that I being justified and called, shall also be glorified: Neither could John with the faithful beleeve Gods love toward them in particular, if some word did not shew it: Neither will the Papists say that all of them were privileged with singular revelation: For though no word expressly say, thou Thomas beleeving shalt be saved, yet that word which saith, every one beleeving shall bee raised up, that word saith, I beleeving shall bee raised up; Otherwise wee might ask, what word saith, thou Thomas shalt not kill, steal, &c. if the general did not sufficiently contain every particular person?*

John 6. 40.

But it will be said, How do you know that you truly beleeve? To which I answer, comming to that second ground, by a gift of distinction of understanding, wee know these things wrought in us by God, and by discerning these things wee are assured, touching that full salvation promised to us. First, that wee may know them, then that these known do further assure us. Paul did know on whom hee had beleeved; how could wee say every one we beleeve, if wee might not know it? Can we speak that truly whereof wee can have no certainty? Thirdly, when I see one, or trust to any, promising mee this or that, I know I see him, and trust to him; rest on him for that hee hath promised: Shall I by faith see Christ the Son, and rest on him, and yet know no such thing? Wee may know we have some kinde of faith, but not that wee have the true lively faith. *Answer. St. Paul bids us, to try and prove our selves, whether wee have not that faith, by which Christ dwelleth in our hearts, which is the faith of such as are accepted with God, 2 Cor. 13. 5, 6. Now to bid mee make search and examination for that which cannot be found out were ridiculous. Our love to God and our Brethren, by which wee know our selves translated from death to life, wee may know also. Saint John maketh it a sign of our being translated; Ergo, it may be known. Signes manifesting other things, must themselves bee more manifest. Secondly, he that may know hee hath true faith, may know a priori, that hee hath love also: for love is in true faith as the fruit in the root, from which it springeth: Wee love God, when now wee have found that hee loveth us first. Now by faith wee perceive God to bear us love, and bee reconciled; for God doth offer his love to mee beleeving. Again, if I love men, I know my love to them, yea, and in what degree I bear them love: Shall I love God to the denying of my earthly profit, yea my life often, and not bee able to know that I love him?*

Were

Were this true, when Christ asked *Peter*, *Lovest thou mee?* hee should have answered, Lord, thou knowest wee cannot tell truly whether wee love thee. Again, Saint *John* saith, *By this wee know that wee love him, if wee keep his commandments.* If any say we know that we have a natural love, but wee are not sure that wee have this Christian love. Again, many Christians think they have true love, yea, *Peter* himself was deceived in his love. *Ans.* The love of a meer natural man to God, is as like Christian love, as an Apple is like an Oyster, and therefore wee passe by it. Christians are either enlightened only, and not sanctified, or sanctified also with their enlightening: The former may think themselves to have love, not having it, but because a man dreaming, or running upon some mistake, may be deceived, shall this prejudice, but that a man walking may judge truly of this or that which is before him? A man that hath no charity, thinketh himself to have it, therefore may not one that hath it, judge infallibly that hee hath it? Now for those that have it, as *Peter*, they may bee deceived, not in judging simply of the thing, but of the measure of that which is circumstantial in their spiritual life, not in that which is substantial. *Peter* was not deceived in thinking that he had faith and love, but in presuming above his measure. Thirdly, wee may know our works, which are fruits growing from the tree of grace in our hearts. Saint *John* maketh them signes which do evidently declare love, *Ergo*, they are manifest. Hee who knoweth when he doth sin, and swerve from obeying God, he may know how far hee obeyeth God; they who do spiritually obey God, either they know it, or their consciences are not privy to that they do, cannot bear witness and judge of that they do, but this is false. *Pauls* conscience did testifie to him, that he did walk in simplicity, according to the grace of God. True it is, that for the out-side, the works of un sanctified men are like to the works of the sanctified, but they are without the life and spirit which is in the work of a true beleever, to which hee is no lesse privy, than to the external work which cometh from him. To conclude they who have the testimony of a good conscience, may know that they obey God sincerely: But Christians may have the testimony of good consciences. Beside that, the spirit doth teach our consciences to bear witness of the grief and joy we have, and so by consequent of all we do according to good. Now the conscience as through faith so discerning these things, doth testifie to us from these our salvation, which hee hath promised, and God will not forget to finish what he beginneth. Should a King promise to erect some Colledge, and give liberal maintenance to Students in it, we are certain by a humane faith, that he will do such a thing, though it be not begun; but when now the foundations were in laying, then wee should not only beleve his purpose, but in part know it, by that wee saw executed, and by that wee saw in execution, wee would assure our selves the thing should bee finished. But here it will be objected that though knowing these things we might come to see ourselves in present state of grace, yet wee cannot be sure of our salvation, unless we could know that our faith, love, and obedience, should persevere to the end. To this I answer, that the Scripture could not say, that hee that beleeveth hath an everlasting life, that there is no condemnation to them that are in Christ, did it not take our faith, and the fruits of it to be such, from which we should never fall, through the power of God; and this the conscience cometh to know by faith in God, conceived through such promises as these; *I will make you walk in my commandments; I will put my fear in you, that you shall not depart; I have begun my work, and I will perfect it in you; I am author and finisher of thy faith; it is my will thou shouldst have eternal life, and bee raised up at the last day.* Now though the conscience doth testifie this our present being in favour, and our future salvation; yet it doth not this in every state of a beleever. For first there is a state in which faith is a smoking week, desiring that

that it could beleve, rather than getting up to feel it self beleve. Again, though faith bee not troubled, but doth quietly stay on Christ, and taste God good in letting them finde peace with him, yet such is the infancy of spiritual understanding in Christians now first converted, that they do not return into themselves, and judge of that they do, and of the great consequence which followeth from that which they do. Hence it is that they will tell you they finde God good to them, and go on cheerfully in duties for the present, but they come not to behold the stability of their salvation for time to come. There is a state in which faith is exercised with temptation; from unbelief or otherwise, by which opposition the soul is kept from attaining this certainty, being encountred with doubtful appearances which it cannot well answer and clear for the present. There is a state wherein faith is now grown up, and either hath out-wrestled, or otherwise is exempted from knowing such temptation; and the faithful in this state do perswade themselves, that Gods mercy and truth, and power shall carry them through unto salvation. Look in 1 Pet. 5. v. 11. *The God of grace, who hath through Christ called you unto eternal glory, when you have a little suffered, he perfect you, stablish you, strengthen you, ground you sure.*

Lastly, When now our consciences are come to testifie through faith and experience, this happy estate, wee are subject by neglecting means, by falling into some more grievous sin, by secret defections ere while to lose for a time this comfortable perswasion, the spirit not speaking in us by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraved, as wee see the like befall the natural reason and senses. Wee see through melancholy what reason commeth to imagine, how the eye thinks it sees things yellow and red, when they are nothing so; the taste things bitter, when they are sweet; so the sight of faith and conscience, when nothing but sin, guilt, wrath, angry defection overlay it, it seemeth to see every thing, for the time, of like colour to those things wherewith it is possessed. These things I thought good to set down, that wee might conceive the nature of this point more fully. One thing is to bee answered which seemeth to mee of greatest moment; namely, that this doctrine doth leave no place for fear, but breedeth presumption; but this is utterly denied, for the grace and mercy of God beleaved, breedeth love of God, and consequently true fear, which is, opposed to senseless stupidity, and carnal presumption, though it casteth out fear, which proceedeth from unbelief.

Secondly, Such who may bee certain of Salvation by faith, they may bee secure, if they did not as well stand in this grace by faith as first enter into it; but this wee teach with the Scripture, and *ergo* our doctrine doth shew that those who see this grace, have still need to look to Christ the author and finisher of it, that they may so stand in it unto the end.

Thirdly, it is false that such as are sure of salvation have no cause to fear, unless no other evils but final damnation need to bee feared; but while the soul is subject to bring upon it Gods temporary wrath, sicknesses, spiritual hellish anguish to the sense of it, there is still left cause enough to fear.

Use 1.

Let us then detest that damnable doctrine which doth condemn this particular perswasion, as presumptuous heresy, which maketh the spirit play all hid in us, so that wee cannot know what wee have, what wee do, what things abide us through Gods mercy. Yea, let it reprove many of our conceits, who have left popery, and yet think that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient.

Use 2

Seeing the spirit we have is but as an earnest, a small thing in comparison of that whole sum; let us not bee dismayed though our knowledge and faith

be our little: The imperfect life in a babe, is life as truly, as that life which a man attaineth at his constant age. Though wee must not take occasion to live in lust with a literal knowledge and common profession, as many do from hence, that all is imperfect and nothing, which wee obtain here; yet having the grace which doth make us in any measure cleanse the heart, though it bee never so little, even hence wee are not to be discouraged, seeing it may bee little, and yet a true earnest of that fulnesse to bee given us.

Lastly, How should wee labour both to get and keep this holy spirit, holy in it self, making us holy in whom as Temples it dwelleth? Men, if they deal in great matters, they love to get earnest and good ones; the fuller earnest, the more security. Again, they keep and esteem an earnest more than other money; which hath no such reference to further matters, as that hath: so it should bee with us. Let us then desire this spirit of Grace at him who giveth it: Let us not despise good means, and so quench it. Let us not by not heeding the suggestions and inspirations of it, grieve it: Let us frequent the company of those who are spiritual, able to quicken us in this kinde.

who are spiritual, are to quicken us in this kind.
[*Until the redemption purchased, &c.*] Whence first observe, *That the spirit abideth with us as a pledge, confirming us till our redemption, our full redemption.* First, that it abideth. Secondly, as an earnest or pledge, *1sa. 59.v. 50.* God promiseth that his word and spirit should never depart from that blessed seed, and all these who should bee born after a sort, of him: and *Romans 8.* the spirit of Christ is said to dwell in us *who are Christs*: Yea, so that it shall at length quicken our mortal bodies: the seed of God is said to abide in those who are born of God, that they cannot sin; but I will not prosecute this here, which I have done else-where. It abideth a pledge, confirming that full redemption: for even souls now perfected have the sanctifying graces for substance, which here they had, though their faith and hope bee changed into sight and quiet expectation, and by that executed in their spirits, they do expect the consummation of glory, both in body and soul. But it may bee said; doth the spirit leave us at the time of our full redemption? No, but though it dwelleth with us, yet it ceaseth to bee a pledge of further matter; even as the money given a man in earnest, bideth with him wherehee hath the whole sum paid, but it is no longer an earnest of further money to be received.

This then is our comfort: who have found this holy spirit dwelling and working in us, Though it may leave such as *Saul*, whom it never sanctified yet it shall never depart quite from them whom it hath in truth sanctified, but they shall like *David* then have it praying in them, that is, teaching them to pray, when they think themselves most devoid of it.

Observe Lastly, That hee faith, wee have a pledge given us, till the redemption come which is purchased for us; *that here the faithful feel not themselves fully deliver'd: wee are the Sons of God, but it appeareth not what wee shall bee*; wee beleve life everlasting, wee do not see it, yet wee by nature lye in darknesse of sin and misery, God will have our light return successively, even as the light of the Sunne; which shineth from one degree to another, till it come to full strength, *Prov. 4.* There is a double redemption, the one which wee have by faith, *vers. 7.* the other which wee shall have in that great day; This Redemption belongeth immediately and directly to man, to the creature mediately; for in that great day the Creature shall bee changed, from the vanity and bondage of corruption to which it is subject. As the first *Adams* treasonable defection deserved to bee punished both in his person, and in all the things which appertained to him; so it was meet that the second *Adams* obedience should not onely restore man, but the creature also which might any way bee a fit appurtenance to him in his state of glory. But one may ask what use there shall bee of these visible heavens, of the earth, when mans mansion is prepared in those third heavens? In these things wee are not to be cu-

that it could beleve, rather than getting up to feel it self beleve. Again, though faith bee not troubled, but doth quietly stay on Christ, and talke God good in letting them finde peace with him, yet such is the infancy of spiritual understanding in Christians now first converted, that they do not return into themselves, and judge of that they do, and of the great consequence which followeth from that which they do. Hence it is that they will tell you they finde God good to them, and go on cheerfully in duties for the present, but they come not to behold the stability of their salvation for time to come. There is a state in which faith is exercised with temptation; from unbelief or otherwise, by which opposition the soul is kept from attaining this certainty, being encountred with doubtful appearances which it cannot well answer and clear for the present. There is a state wherein faith is now grown up, and either hath out-wrestled, or otherwise is exempted from knowing such temptation; and the faithful in this state do perswade themselves, that Gods mercy and truth, and power shall carry them through unto salvation. Look in 1 Pet. 5. v. 11. *The God of grace, who hath through Christ called you unto eternal glory, when you have a little suffered, he perfect you, stablish you, strengthen you, ground you sure.*

Lastly, When now our consciences are come to testifie through faith and experience, this happy estate, wee are subject by neglecting means, by falling into some more grievous sin, by secret desertions ere while to lose for a time this comfortable perswasion, the spirit not speaking in us by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraved, as wee see the like befall the natural reason and senses. Wee see through melancholy what reason commeth to imagine, how the eye thinks it sees things yellow and red, when they are nothing so; the taste things bitter, when they are sweet; so the sight of faith and conscience, when nothing but sin, guilt, wrath, angry desertion overlay it, it seemeth to see every thing, for the time, of like colour to those things wherewith it is possessed. These things I thought good to set down, that wee might conceive the nature of this point more fully. One thing is to bee answered which seemeth to mee of greatest moment, namely, that this doctrine doth leave no place for fear, but breedeth presumption; but this is utterly denyed, for the grace and mercy of God beleaved, breedeth love of God, and consequently true fear, which is, opposed to senseless stupidity, and carnal presumption, though it casteth out fear, which proceedeth from unbelief.

Secondly, Such who may bee certain of Salvation by faith, they may bee secure, if they did not as well stand in this grace by faith as first enter into it; but this wee teach with the Scripture, and *ergo* our doctrine doth shew that those who see this grace, have still need to look to Christ the author and finisher of it, that they may so stand in it unto the end.

Thirdly, it is false that such as are sure of salvation have no cause to fear, unless no other evils but final damnation need to bee feared; but while the soul is subject to bring upon it Gods temporary wrath, sicknesses, spiritual hellish anguish to the sense of it, there is still left cause enough to fear.

Let us then detest that damnable doctrine which doth condemn this particular perswasion, as presumptuous heresy; which maketh the spirit play all-hid in us, so that wee cannot know what wee have, what wee do, what things abide us through Gods mercy. Yea, let it reprove many of our conceits, who have left popery, and yet think that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient.

Seeing the spirit we have is but as an earnest, a small thing in comparison of that whole sum; let us not bee dismayed though our knowledge and faith be

Use 1.

Use 2

be our little: The imperfect life in a babe, is life as truly, as that life which a man attaineth at his constant age. Though wee must not take occasion to live in lust with a literal knowledge and common profession, as many do from hence, that all is imperfect and nothing, which wee obtain here; yet having the grace which doth make us in any measure cleanse the heart, though it bee never so little, even hence wee are not to be discouraged, seeing it may bee little, and yet a true earnest of that fulnesse to bee given us.

Lastly, How should wee labour both to get and keep this holy spirit, holy in it self, making us holy in whom as Temples it dwelleth? Men, if they deal in great matters, they love to get earnest and good ones; the fuller earnest, the more security. Again, they keep and esteem an earnest more than other money; which hath no such reference to further matters, as that hath: so it should bee with us. Let us then desire this spirit of Grace at him who giveth it. Let us not despise good means, and so quench it. Let us not by not heeding the suggestions and inspirations of it, grieve it. Let us frequent the company of those who are spiritual, able to quicken us in this kinde.

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rious: What if God will have them stand as a monument of his former power, wisdom, goodnesse, towards us in our pilgrimage? Again, we see it is a state belonging to earthly Princes, to have houses here or there, which sometime through all their reigns they do not once visit. What respecteth man, ye may find in that I have written on the 13. ver.

Vse 1

The use is, to encourage us, equally to bear the evils which presse us: Had wee nothing to complain of, our redemption might well seem already past. O this is our rejoycing, here wee know misery in many regards, but our jubile, our year of redemption hastneth: God doth so feast his children, that hee will have their best dish last. When Travailers set out in the Fog and dark mist of the morning, it doth comfort them that they know the day is at hand, and they shall have it fairer and fairer: On the contrary, if thou gettest not this pledge of the holy spirit of Christ, thou hast received thy consolation, nothing doth abide thee but weeping, wailing, and gnashing of teeth, an eternal night, a reckoning which will be more bitter, than the pleasures of sin have seemed sweet.

VERS. 15

Having thus laid down the benefit, hee commeth to mention the effect which the consideration of it wrought in him, which reacheth to the end of this Chapter, wherein two things may be observed. 1. The occasion in this 15. vers. 2. The fact; which hath two parts. 1. His Thanksgiving. 2. His Prayer, Concerning the latter; first wee have set down that hee prayed. 2. What he prayed, in the end of the 16. v. and so downward. In setting down the occasion: 1. We are to consider the Apostle his hearing of them. 2. What hee heard of them, which was, first, *their faith*, set down with the object of it, *in the Lord Jesus*: secondly, *their Love*, which is amplified from the object, *to Saints*, from the quantity and extention of it, *to all Saints*. The verse hath nothing difficult to be explained.

Doff. 1

Observe first from this, that *Paul* getteth hear-say how the matter of grace went amongst them; that *Ministers must labour to know how grace goeth forward in those with whom they are to deal*. This was the news that *Paul* asked after: his desire was to be certified of this before all other things. Thus *Ephras* told him of the *Colossians* estate; thus hee learned out the famous faith of the *Romans*; thus hee learned by some of the house of *Cloe*, the state of the *Corinthians*: Natural men will inquire and hearken after the health of their friends, how they are in body and estate: Thus this spiritual man, hee was still learning how the souls of the Churches prospered; it becometh shepherds to know their flock. Natural parents, if they have children at the University, they will inquire how they go on in learning and vertue: Thus this father of souls absent from them, could do no other, but be delighted to learn how they did grow toward God.

Vse 1

Which thing may check many Pastors now-a-daies, whose Epistles if one read, you shall find nothing they listen after but news, like those *Athenians*, *Act. 17.* news fitter for men that follow the Exchange, then for those who are Fathers in Churches. Again, this doth shew how wide they are, who think it curiosity in Ministers, if they look into the manners more neerly of their people: what need they busy themselves, and thrust their Oare into other mens boats? For a private person without any calling to be so inquisitive, and to pry into others, that I may know how to come over them, cast something in their teeth, if they a little displease me, is great wickednesse; but for a Minister, to the end hee might discharge his duty more fruitfully, it is no other thing then God requireth for the good of people. Some who would hear nothing but *omnia bene*, would have Ministers quiet men, stop their ears with wax, and never wear their eyes about them, but when they have a book in their hand; but alas, they consider not that Ministers are shepherds, watch-men, over-seers, &c. and that this is the key which openeth them the way into all the

the parts of their duty; viz. the knowledge of their states to whom they are to speak. *Observe about what the faith of these Ephesians was occupied, even about the Lord Jesus Christ.* We read sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here; they note much the same thing; but that the first may be conceived, as propounding Christ the simple object of faith: The second phrase noteth Christ the object, together with our adhering to him: The third noteth, Christ the object, our inhering in him, together with the word propounded, as the way and mean by which wee come beleevingly to inhere in him: for that distinction which some make, following some of the ancient, is not by scripture warrantable; which doth indifferently appropriate these two phrases to the Saints, to beleve in the Lord Jesus, and to beleve on him. Christ is every where made the thing which Faith embraceth to salvation: *So God loved the World, that hee gave his son*, whom hee hath set forth a propitiatory sacrifice, through faith on his blood: Through faith on him wee hope to bee saved as others, not that Christ is the onely object, about which faith is exercised; but it is the principal of all others, and the sole object about which it is occupied, that it may obtain righteousness and life everlasting; otherwise, as Faith is called justifying faith, not that to justifie is the sole adequate or full act of it; but because to justifie to life, is the most eminent act of all others: so it is said to apprehend Christ, not that Christ is the adequate, the full object of faith, as colour is of sight; but because it is the most eminent of all other: In like sort, Love is called the love of God, not that the same love wherewith we love God, doth not love men also; the contrary whereof, see 1 Joh. 4. 12. but because God is the most excellent object, about which it is conversant. Further to open this point: two things must bee shewed; first, what faith in Christ, or on Christ, is; secondly, why faith as it justifieth and saveth, is carried to Christ onely: Faith on Christ, is not onely to know, and with the eye of the mind to see that God sent his son, that hee was born and suffered for mankind; but to rest or stay on Christ, that wee may finde mercy in him, to the forgiveness of our sins; to stay on him; for faith is not onely a knowledge in the mind, but a godly affection in the will, which doth go to embrace, rest upon Christ; or the grace offered in Christ, *Ergo*, receiving is made an effect of faith, Joh. 1. 12: and going to Christ, *hee that beleeveth, he that cometh to mee*, John. 6. and the nature of faith is described by words, which signify to roll our selves on God, to lean on him, as one would stay himself upon a staff; for the word of promise, not onely containing truth, but offering some good thing unto us, wee cannot fully receive it with understanding, but the will also must move toward it.

Again, let mee bee distressed for a hundred pound, or so, if one promise mee I shall have it of him, I do not onely know and think, and perswade my self hee faith true; but I trust to him, rest on him; and write as wee say, on that hee hath spoken. Besides, if there were no particular confidence in a Christians Faith, the reprobate might have all that is in his beleefe. Now though our faith beleve many other things, yet it justifieth and reconcileth us to God, as it doth see and rest upon Christ: As a malefactor, though his hand will receive innumerable matters, yet as it receiveth the Kings pardon onely, it doth acquit him and restore him to liberty; so it is with us condemned ones, as our faith receiveth Gods pardon in Christ, it doth obtain remission of sin, and set us free from fear of damnation. The matter objected may easily bee answered, if these two things bee remembred. First, that when the words of knowledge do together by connotation imply affection, much more do the words of beleefe, and *Ergo*, where I finde to beleve that Christ is the son of God, I must conceive this beleefe, to contain confidence in the son, Secondly, to remember, that when faith of any temporary promise is said to bee accounted for righte-

ousnesse, it is because it doth in believing the thing temporal, apprehend him in whom all the promises are *yea, and Amen*: who is at least the removed object of a justifying faith in every thing it apprehendeth. Thus *Abraham* believing the promised seed of *Isaac*, did apprehend that blessed seed which had from the beginning been promised, and saw his day, which the Apostle doth testify, *Gal. 3*. Neither did hee look at the power of God, but to sustain his beleefe of a seed before promised, against the temptations wherewith God did exercise him; that we have a particular word, and in effect to beleefe on Christ unto forgiveness of our sins, I have shewed above.

Vse

Wherefore let us rest on Christ alone as our rock, fly to him as our true sanctuary. This Papists come to in death, renouncing any confidence in their fooleries; this themselves give testimony unto, that it is the surest, and hee is not wise, who will not take the safest way for his soules salvation.

Doct. 3

The third Doctrin is, *that faith and love are never dis-joynd, but go each in hand one with the other*: From what time wee beleefe, men will do any great good things for us, wee feel a love arise toward them: so from what time by faith wee apprehend love in God toward us through Christ, wee feel love reflecting from us, toward him, according to that, Wee love him, because wee have known and beleevd his love to us: First, faith must bring the holy fire of Gods love into our frozen hearts, or they will never be warmed with fervent love to God again: The sinful soul doth see Gods love forgiueing it many sins, then it loveth much again. In nature wee see nothing can move in desire to this or that, till first it hath apprehended it lovely: So our affections cannot in love and desire move to, and unite themselves with God, till by faith wee do discern him as reconciled to us, and so becoming an amiable object for us sinners to embrace; till that faith discerneth this, nothing but wrath, like a consuming fire, abideth over us. Hence it is that Saint *Paul*, 1 *Tim.* maketh love to flow from faith unfained; and *Gal. 5*. he saith, that *faith worketh by love*, not as fire maketh hot by heat, which is a formal property inherent in it; but as the soul doth this or that by the hand, which is an extern instrument conjoynd unto it: for love is not any essential cause which doth give being to faith, but it is a grace without the being of faith, though joynd unto, by which, as an instrument, faith worketh.

Vse 1

The Use of this Doctrin is, to shew how unjustly they slander us as teaching a faith alone without other graces, when wee hold according to the scripture, that there can be no true faith without love, nor love without true faith, for the first is but a dead carcasle, this latter is but blind devotion; neither is pleasing to God: Indeed wee teach, that faith justifieth us alone without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our justification. It is one thing to say the eye is in the head without other senses, and another thing to say the eye doth see alone, no other sense seeing with it.

Vse 2

This must make us try the truth of our faith, for if our hearts have not been kindled with love to God, they never truly beleevd his love in Christ. We may easilier carry coals in our bosome without burning, then by faith apprehend truly this love of our God, without finding our hearts burn in love to him answerably.

Vse 3

Wee see that love is an effect following faith; even love to God himself. They make the Tree to bear the root, who will have love give being to faith; but this is but a consequent of *Lombards* error, who did hold love to bee no other thing then the holy Ghost himself.

Doct. 4

Observe lastly, *who are the persons on whom the love of true beleevers is set*; viz. the Saints, yea, all Saints. True Christian love, next to God and our own souls, maketh us affect those who are sanctified, who expresse the virtues in their life of our heavenly father, by whom wee are called from darkness

nesse

ness to light. Hence it is that the Saints, the household of faith, the brethren are commended as persons whom wee must affect and do good to, before all other: Thus our God loveth, Psal. 47. 10, *not the strength of horse, nor legs of man, but those that fear him, are his delight*: Thus Christ loved, *Who is my father and mother, &c. hee that beareth and obeyeth*: Thus Paul and David loved: *Wee love none according to the flesh; all my delight is in the saints, in them who excel in vertue*. Every creature loveth and liketh to bee with those who are united with it in communication of the same nature: So sanctified Christians cannot but love and like to bee most with them who have received the like divine nature, in which themselves are partakers; yea, it loveth all Saints; not such who have other parts pleasing and contentful, but it loveth every one in whom it can see the image of God shining; for it cannot bee but that love which truly loveth one person as he is holy, should love every one so far forth as hee is holy; yea, though wee are to esteem and inwardly affect men, as we see them holy, wee are not bound to shew them the outward effects of our love answerably. The neerer persons are tyed to us in natural and civil bonds, the more must our Providence be for them, and love shewed them in outward things, unless their foolish lewdness dis-priviledge them this way; for then the Proverb taketh place, *A wise servant may bee preferred before a foolish child*.

This then doth reprove many, who indeed hate, and would shew it, were it policy, those who endeavour to live holily, traduce the name of Saints, nickname them as Puritans, such who cannot bee themselves, but when they are in company with Swearers, Gamesters, Good-fellows, such who will seem to relish some odde persons, who are indeed truly holy, but others in whom holiness is apparent, they cannot endure; it is to bee feared they love those whom they do, not because they see holiness, but for some by-respects which within themselves they have conceived. Some who are all for a sound, just dealing, well natured man, though hee bee never such a stranger from matter of religion: Yea, I would many of the Lords Children, through self-love, did not love too well, persons who can humour them, and finde the length of their foot, better then such who shew more conscience of obeying God.

Let us not bee in the number of these; if thou hast any love to God, love his children thou dost see like him: How canst thou take pleasure, and out of thy voluntary will, converse with them who are not sanctified? Were the Wife that lyeth in thy bosome without that bodily life thou livest, couldst thou take pleasure to converse by her? and canst thou having the life of God, delight thy self in such who are dead in their sins and trespasses?

I cease not to give thanks for you, making mention of you in my prayers.

VERS. 16

Now hee comes unto the fact, which standeth of thanksgiving and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16. verse mark three things. 1 That on hear-say of their faith and love, he is thankful to God. 2 That hee doth pray for them. 3 The manner that hee doth it, without ceasing. Observe from the first, *The Graces of God doth, 1 in others, must move Christians, especially Ministers, to bee thankful to God*; Paul doth it every where; look the beginnings of his Epistles, yea, Christians did no lesse for Paul. Gal. 1. ult. *they did glorify God in him*. The nature of envy maketh a man like those who have sore eyes, they are grieved at the spirituall good of others, as the sore eye is to see this corporal light: An example we have of it in Cain to Abel: but love doth congratulate, rejoyceth with thankfulness to see truth of knowledge, of grace, of holy practice, 1 Cor. 13. Besides, the third Commandment doth bind us to give honour to God, by praising him for these his works of grace in others. If a School-Master bring a rude untoward Boy to behaviour and forwardnesse in learning, wee much

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commend him, that hee hath wrought so far on so undisposed a subject: But how much more is hee to bee magnified, who doth work such alterations in sinners, dead in their sins and trespasses.

Secondly, the nature of joy is to enlarge the heart to thankfulnesse: Now true Christians, especially Ministers, can see nothing which doth more glad them then men walking as the truth is, in Christ, *3 John vers. 4. I have no joy like to this, when I see my children walk in the truth.*

Use 1

Wherefore let us all labour to finde this in our selves, that wee are thankful affected to God in the comming on of other, it is an evidencie of true grace in our hearts: Every thing rejoyceth to see the encrease of those who are like to it self, especially Ministers must praise God in the towardnesse of those who belong to them. What natural Parent can see the outward prosperitie of his children, but that hee is delighted in it, and thankful to the Authors of it?

Use 2

Secondly, seeing that this is the effect the grace of others hath in the godly, what may wee think of them who are vexed to see the comming on of others to a godly course, yea, who will not stick to curse them by whom they were seduced to this Puritan strictnesse? surely that seed of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seed of Grace is now sown through Gods mercy.

Use 3

This sheweth Christians what they are to do: Would they have their Ministers made glad, and their hearts enlarged, to thanksgiving? Let them shew forth the power of grace in their conversation: *If you stand stedfast, saith Paul 1 Thes. 3. 8.* whereas if they lye in grievous state, it doth so grieve their Ministers, that nothing can refresh them, but their amendment, by whom they are grieved, *2 Cor. 2.* Natural Parents are so affected, that while their children stand well with them, they think there is no crosse; but if a crosse befall them here, they can find no content for the time in any thing beside.

Dott. 2

Observe secondly, *That Christians are to help each other with prayer, especially Ministers their converted people.* God requireth it of all Christians, and doth Ergo make promises, that our prayers shall bee available, as well for others, as for our selves, *1 Jam. 5.* But Ministers by office are Gods remembrancers, and must offer incense as well as teach, *Deut. 3. 3.* which our Saviour likewise did before his offering up himself, *John 17.* The bounty of God doth encourage us unto it, who hath said, that they who have any thing in truth, shall have more; it is but as a pledge of his further grace to be bestowed.

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Again, the Devil is busy, seeking to bring them back who now are taken from under his power: wee see by woful experience, how many are turned back from good beginnings; wee have need therefore to support them, and when Ministers should have Parent-like affections, how can they but seek their good? How many wishes will natural Parents have about their natural Children.

Wherefore let us all seek to God each for other: What will wee do for him whom wee will not lend a word to for his good? Especially, let us Ministers say as *Namuel, 1 Sam. 10. God forbid I should cease to pray for you, and so sin against God.*

Dott. 3

The last thing is, that hee prayed unceasingly; whence observe, *That we must with perseverance follow God in those things wee pray for:* This our Saviour teacheth by those two Parables, *Luke 11.* of him that went to borrow three loaves, and *Luke 10.* of the widow following the unrighteous Judge. There are many conditions in Prayers, in regard of the persons to whom wee Pray; persons and things for which wee pray; persons who pray; finally, in regard of the prayer it self, as that it should bee humble, fervent, and continual. God doth prevent us with some things, hee doth give us speedily other some, but there are others again, for which hee will have us follow him with continuance,

continuance,

tinuance, before hee bestow them; for should wee still no sooner ask then receive, Prayer were rather a matter of experience, then of faith: he doth, *ergo*, see it fit, thus to exercise our sanctity, faith, patience; thus to try whether our request come from unsetled humour, or from poverty of spirit, and thirsting desire. Thus hee doth prepare us to receive the things we ask in greater measure; for the wider the soul is enlarged in desire, the more abundantly God meaneth to fill it in his time. Again, by this mean hee doth make us possess his blessings with more delight, and carefulnesse, then otherwise wee would: not to mention that we in our first seeking things are unfit often to receive them.

But here two Questions shall be briefly answered. First, whether it be sin, alwayes to cease from asking this or that? Secondly, whether all ceasing to go on in Prayer, doth make our former prayer fruitlesse?

To the First I Answer, Not all ceasing, but ceasing out of unbelief, or impatency, is sinful; First, when we have obtained this or that, we may cease to beg any longer as we did before: Even as the body resteth, when it is now come to the place to which it moveth; so the soul when it hath attained that, to which it went by unfeigned desire.

Secondly, when we find the thing not to be profitable for us, or otherwise not pleasing to God. Thus *Paul* was taught to see the use of that buffeting remaining with him: Thus when *Jeremy* learned that God had not to give, nor would not be entreated for the prosperity of the people, hee did desist, though he did well before in asking of it: for that revealed will, and not the secret, is that to which our actions must be conformed: Though here is something extraordinary in these examples, yet God doth often let his children see, that they did affect things not good for them, by leading them into fuller knowledge of their own hearts, and by letting them find the fruit of some outward disturbances, the removal whereof they sought earnestly, so that they correct themselves, and no more seek to be free from that which they find so necessary, by good experience, this desisting is holy and good. Thirdly, there is a desisting overtaking Gods children, when God doth lock up their hearts that they have no power to seek the good of some persons or Churches as heretofore they have done; which when it is not contracted or caused by some sinful indisposition in the party, but from a secret of God not moving the spirit in this kind, that so way may be made for his judgements, it is such a ceasing as cannot be condemned for sin, though it may alwayes be bewailed, as a secret desertion, which doth foretel heavy things ensuing. Fourthly, We cease to pray as before for things, without sin, when now God hath, as it were, spoken within our spirits, that wee shall have the thing wee have asked, and bid our souls after a sort return to rest: For from whence we find God thus good unto us, we follow not with our accustomed fervency, though execution delayed may cause us sometimes to seek the seasonable performance of it, the soul is more in joyful expectance, less then before in careful petition. The ceasing therefore forbidden, is, when before we receive things, we do through unbelief and impatience, give over either for a time, which befalleth Gods children, or altogether.

The latter question is answered thus. Look as a brunt of unbelief doth not evacuate our faith formerly grounded on Gods promise; for *David* his saying, that *Saul*, would at length catch him; and flying out of unbelief to *Gath*, did not make his former faith in vain, so intermission for a brunt, while the fit of unbelief, dejection of minde, or impatency lasteth, doth not hinder but that we shall receive the things we have unfainedly desired.

The Use is to stir us up that wee faint not in following God: We love not to be troubled, and even molested with instancy, but nothing is more acceptable to God than this violence, which will not let him go till he hath blessed us.

us. I, but I seek and see nothing of my prayers: the Harvest commeth not so soon as the seed is sown; though thou seekest not the things thou askest, nor removal of those evils whereof thou complainest, yet thou doest not know what evil this course of following God doth keep from thee, nor what good in other kinds he doth thee for it. Again, thou shalt reap in time, if thou utterly faint not, for that which is denied us in life, is often by Gods most wise disposition granted in the end of it. But to come to the prayer it self.

VERS. 17

Now followeth his prayer, in which we mark the person to whom hee prayeth, with his description. First from his relation, *to Christ*. Secondly, from the attribute of his glory, *God of Christ, the father of glory*. 2 The benefits for which he prayeth, touching which three things are to bee observed. First, the benefits to be bestowed, which are propounded in this verse, and further declared in the beginning of the verse following. Secondly, the way by which they should be given them, in the end of this verse; *Wisdom and Revelation* through the knowledge, or acknowledging of Christ. Thirdly, the end, that thus they might know both the things kept for them in the heavens, and that which had been bestowed upon them.

To open the words of this verse; *The Father of glory*, doth note our God, as glorious by nature in himself, and the fountain of that glorious life which is communicated with any of his creatures. *The spirit of wisdom*, is put for the gift of wisdom, which is bestowed on us, and it is called the spirit of wisdom, both because the spirit doth beget it in us, as also because the same spirit is with it to sustain it, and perfect it. Thirdly, because the wisdom it self is of a spiritual nature, moving them in whom it is, to work after the direction of it.

The spirit of Revelation.] Revelation is extraordinary, or ordinary, and it is nothing but the gift of illumination, or that light which the spirit causeth to shine about our mindes, by which as a mean, things spiritual are made manifest to the eye of our understanding; as by the light of the Sun things bodily are made manifest to the eye of our body, and the spirit causeth this, and continueth it, even as the Sun doth cause and continue this natural light which we have with us all the day long.

Knowledge of Christ, is put for that affectionate knowing and acknowledging of him. The sum is. Since I heard of your faith in the Lord Jesus, I go to him, who is the God of this Christ, on whom you have beleaved, who is the Father glorious himself by nature, and the Author of all that glory which is communicated with his children, intreating him to give unto you that spiritual gift of wisdom, whereby you may bee able to understand, and that light of his spirit, which doth make manifest the things spiritual, which are to bee understood of you; and this I wish you, through the further knowing and acknowledging of that Christ, in whom you have beleaved: More plainly, I desire for you, that God will give you eyes of your understanding so enlightened, that you may know him.

Dott. 1

Observe then first, *That wee must so consider of God, when wee come unto him in Prayer, as that wee may see in him the things wee desire*. The Apostle going to prayer for these Ephesians, who had beleaved on Christ: and about to seek the glorious gifts of the spirit, which might help them to know the glory reserved for them, he setteth God before him as the God of that Christ, whom these had now received by faith into their Hearts, and the Father of all glory, both of them strengthening his Faith: For he could not think that God, the God of Christ, would bee wanting to those who were Christs; or that the Father of all glory would deny these glorious gifts which hee was about to entreate. When men come to ask at those who have enough of that they seek, and to ask it in such measure onely, as that it is not any thing for those they sue unto to vouchsafe, they easily perswade themselves that they shall speed. This

This maketh *Paul* still set God before him, as having that in him for which hee prayeth; *The God of peace sanctify you throughout, 1 Thel. 5. Subdue those lusts which fight against your souls.* So seeking the consummation, or perfecting of the believing *Hebrews*, hee doth set God before him, as who had from the lowest humiliation, brought the head of them to glory, *Heb. 13.* Thus the Church, *Act. 4.* seeking courage, and that wonders might be wrought, they set God before them, as the God of power, who had made heaven, earth, sea, &c.

Wherefore learn thus to help thy faith; wouldst thou have remission of sin? *Vse* Consider of God, as a God with whom there is plenty of redemption or forgiveness: wouldst thou have ease in any misery and grief? Consider of him as a father of all mercy and consolation, when thou comest to him; this doth strengthen faith, and enflame affection: we seek things more securely, when wee know them to be where wee are in looking them, and we follow them more affectionately, when now wee are gotten after a manner into the sight of them.

Observe secondly, *That even true believers have great want of heavenly wisdom.* *Dost. 5* as Children and Youth, when they have in their measure that wisdom which belongeth to their kind, yet they want in great measure the same wisdom in which they partake: So it is with Gods children, when now they have that wisdom from above in some degree, yet they are many degrees short of that which is to be obtained: Yea, our Saviour himself, the head of us, did so receive wisdom, that there was place for growth and increase in it, *Luke 2. 52.* What doth the want of wisdom in children, which we may not observe in our selves? They see not things, together with the end they work unto; and hence it is, they count such things good, as to their senses seem so for the present: They think those love them, who coddle them, and that those do not love them who reprove them, or hold them in, more than they are willing: Thus we think it happiness to have that that contenteth us, to be free from that which is grievous to flesh or spirit. Wee think God loves, while he smiles on us, and that hee doth not love us, when hee doth frown on us, and make us drink a wormwood draught day by day. Again, children, through want of wisdom, are unwilling to suffer that should do them good, backward to that would do them good another day, for a matter of present pleasure, will part with things of no small profit: Are not the best of us unwilling to come under Gods yoke, though there is no other way to finde rest to our souls? are we not most backward to renew our faith, repentance, to endeavour further the work of mortification? do we not for a little pleasure of sinful lusts, part with our peace, yea, the health of our spirits too often? Thirdly, Children for want of wisdom, forget the beatings past, when now the smart is over, and fall to the same faults which have made them smart heretofore, and is it not so with us? How soon is the grief of sin escaped us, forgotten? how soon do wee stumble at the same stone? returning to sin in the same kind, wherein wee have formerly offended? Finally, as Children and Youth, through want of wisdom, speak and do many things full of folly, so wee let fall in word and deed, alas! how many things, in which the work and direction of true wisdom is wanting.

Let us then labour to find this want in our selves, and see our folly, that we *Vse* may be made wise. The more wee grow in years, the more wee see what lack of civil wisdom wee had in youth; So it should be here, the ancients wee grow in Christianity, the more we should discern the folly in us, and want of wisdom which is from above.

Let us not be dismayed, who are conscious of lack this way; things are not begun and perfected at once: wisdom must get up from one degree to another in us.

Dott. 3

Observe thirdly, that hee prayeth for revelation, as well as wisdom, *that we have need not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of us*: He prayeth both for one, and other, wisdom and revelation: To have inward faculty of feeling, is one thing; to have outward light, by mean whereof to see, is another: Light must come to light before wee can see; the light in the eye, must meet with the outward light of the Sun, or a Candle, or some other lightesome body, or nothing is perceived: So the light of wisdom which is inherent in the soul, must have shining to it this light of revelation, which doth make manifest things spiritual, or, though our sight bee never so quick, wee shall bee environed with darknesse; The spirit is lively, *ergo*, compared with fire, which hath not onely heat resolving numbnesse, and making stark joynts active, but it hath light grateful to the eye of the body: So the spirit hath both love, which warmeth our frozen hearts and affections, and also this light of revelation, which delighteth the eye of the understanding, and manifesteth to the view of it, things that are heavenly.

Vj.

Wherefore let us seek to God for this comfortable effect of his spirit: Even as hee can lay his hand on this bodily light by a cloudy intercepting the shining of it; so hee can withdraw this illumination of his spirit, and cause us to grope as it were in darknesse, though the eye of our minds were neither shut up, nor otherwise troubled. Do wee not sometimes see things comfortable, and on a sudden feel them eclipsed, when no sin hath inwardly altered the state of our souls, this heavenly illumination now spreading it self through the word of promise wee see before us, now presently withdrawn or much obscured? It is a wonder how weak men of understanding, and godly wisdom, should see clearly and joyfully the things of their peace, yea the will of God, in which they are to walk; and men for conscience equal to them, for understanding and godly wisdom farre before, should walk onely inabled with much ado to carry on their course in faith and obedience; I cannot finde any reason for it, but in this outward revelation, which shineth far more brightly to the one than the other. Now by Moon light a weak eye will read, or write better than the sharpest sight can by twi-light, when now day first breaketh.

Dott. 4

Observe fourthly, *Who it is that worketh in us all true wisdom, even God by the spirit of Christ*: I told you it is therefore called the spirit of wisdom, because the spirit from the father and the Son doth work it in us: It is not pregnancy of natural wit, can make us wise to salvation, nor ripenesse of years, nor many wise, and grace wee see is not common to gray hairs, *It is a spirit, and the inspiration of the Almighty, that groweth understanding, Job. 32.8.* Nevertheless, wee do attain ripenesse of wisdom by means, even as wee see in natural men, they come to a more full measure of civil wisdom, not without means making way to it: How doth a foolish youth grow a wise man? First, one day teacheth another, he as his daies increase, getteth knowledge of many things: Secondly, hee tasteth, as wee say many waters: and findeth by experience the good in some things, the evil in other: Thirdly, hee groweth by some means weaned from his youthfull lusts, which like a back-bias did draw after themselves the understanding: thus when his knowledge is encreased, when hee hath gathered experience, and sowed his wild oates, as wee say, hee groweth a wise staid person: In the same manner, when God hath brought us on to know, to prove things by our own experience, and to bee weaned from the lusts of Sinne, which are the true folly bound in our hearts, then hee causeth wisdom in farre greater measure to enter into us. Wee see then to whom wee must give all thanks for what wisdom soever we have received, and to whom wee must flye for the encreasing of it, even to God, who giveth it plentifully; and upbraideth

braideth us not. See what is written vers. 8.

Now followeth the manner or way in which hee would have them bestow- VERS. 18
ed, through the knowledge, or acknowledging of Christ.

Observe, *To grow up in the acknowledging of Christ, is the way to attain the* Dott. 1
more full measure of the spirit in every kind, 2 Pet. 1. Every thing is said to

bee given us, which respecteth life or godlinesse, through the knowledge or acknowledging of Christ. When wee first come to know him as the truth is in him, wee partake according to our measure in his spirit, when wee grow to behold him as in a mirrour or glass, more clearly wee are turned into the same glorious image by the spirit of the Lord more and more, when ~~we shall see him and know him evidently and fully, we shall bee as bee is, 1 Joh. 3.~~ The more wee know him, the more fully hee dwelleth in us, the more wee enjoy the influence of his spirit; even as this bodily Sun, the neerer it approacheth to us, the more wee have the light and heat of it.

Wherefore let us labour to grow up in the knowledge, and affectionate Use
acknowledging of Christ our Saviour; It is read of those Indian Gymnosophists, that they would lye all the day gazing upon the beauty of this bodily Sun, how much more should wee delight, with the eye of the mind to contemplate on this Sun of righteousness, which while wee view, it will transform us into the same glorious image which himself enjoyeth.

Now followeth the end: but before he setteth it down, he doth more clearly and fully lay down the thing which hee entreated for them; for these words are governed of the *verb given*, in the former vers. and are, *Ergo*, put in the same case with the former, *viz.* the spirit of wisdom and revelation, and that without any particle which should couple them, because they are brought in by way of explanation, in which case the copulative is often omitted, as *vers. 7. 1 Pet. 1. vers. 3, 4.* For, to have eyes of understanding enlightened, differeth not from that former, to have given the spirit of wisdom and revelation, but that it doth more roundly and fully note the same benefit, and that without any insinuation of the cause, *viz.* that spirit from which it commeth; this then thus commeth, when I ask for you a spirit of wisdom and revelation, my meaning is, to speak more roundly and nakedly, I ask, that hee would give you eyes of understanding enlightened: The end followeth; First, propounded, then more clearly expounded: Propounded in those words; *That you may know the hope of his calling.* For clearing whereof, you must know, that hope is put for things hoped for, not for the grace of hope, which springeth from faith: Thus wee say; hee is a man of fair hopes, wee mean goodly Lands, which in likelihood will befall him. Now this Hope is described from an antecedent benefit, the ground of it, *viz.* Gods calling them by the Gospel: and whereas there is an outward significative effectual calling, wherewith many are called, who are not separated from others, this is meant of that inward operative and effectual calling, which the Scripture doth describe with additions, *viz.* that it is a calling according to purpose, a high and heavenly calling, a holy calling. The end of the vers. expoundeth this hope, by this, that it is an inheritance, described from the glory, yea, the riches or abundance of glory adjoyned unto it, and from the persons who are the subject of it, *the Saints.*

The sum of the vers. When I ask for you a spirit of wisdom and revelation, my meaning is, I ask at God that hee would give you the eyes of your understanding enlightened, that ye may bee able to know those good things which you have in hope, having been called of God to the obtaining of them, through the ministry of the Gospel, even to know what is the abundant glory of that his inheritance, which hee will of grace distribute amongst the Saints: for the particle wee read (*in*) the Saints, doth signify *in or amongst*, and is so read, *Act. 16. 18.*

Doct. 1

Observe then, first, *That those whose spiritual sight is restored, have need still to depend on God, that their eyes may bee more and more enlightened by him:* These were now light in the Lord, had their eyes opened, yet thus hee prayeth for them: As it is with bodily sicknesses, when wee recover out of them, health commeth not all at once, but by ounces, as wee say, so in spiritual: When God doth now raise us up from our death, wee neither are fully sanctified, nor yet fully inlightned; It is with us as with the blind man, *Mark. 8. 24.* we see, but confusedly and indistinctly. Now this inlightning comprehendeth these four things, which we have still need to seek to God for.

First, The removal of those things which put impediment to our sight: a seeing eye may have mists dazeling it, humors falling, and distilling into it, yea, some film or skin growing over it: So an eye of the soul, which now seeth, may have mists of ignorance, clouds of lusts, veiles of hardnesse of heart, all hindring this faculty of seeing, in the action of it: We must therefore look to God for the eye-salve, and the help of his hand in these regards.

Secondly, Wee have need that the inward light of knowledge bee augmented in us. The inward light of the bodily eyes is not so great in an infant, as it is now in a man grown; so it is, that the inward light of the mind, by an addition of wisdom and knowledge, taketh increase.

The third thing wee have still need of, is that God should shine unto us with a light of revelation in his word: for as the bodily eye cannot be inlightned to see, till it hath outward light afforded; so it is with the soul, and the eye thereof. But of this before is spoken.

The fourth thing, is a direction and application of the eye of our mind, to behold things that are spiritual. If the natural man and all his faculties move in God, much more the spiritual. *Prov. 20. 12.* God is said to make the eye seeing, and the ear hearing, that is, not onely to create them, but govern and apply them to that they do: otherwise wee might bee like to *Hagar*; not seeing that which was before our eyes. Even as it is not the eye so much that seeth, as the soul in and by the eye, whence it is, that if the mind be abstracted in some serious thought, men see not that which is before them; So it is not so much the eye of our understanding, as the spirit of Christ, which is the soul of all the body mystick, which doth cause sight in us. We do every thing but secondarily, and instrumentally; it being God who giveth principally both to will and to do; and all these are here to bee conceived, because the end which the Apostle doth aim at, cannot bee attained without them.

Vse 1

To comfort weak ones, who know but any thing, if it bee in truth, so as it maketh them indeavour more conscionably to obey. Hadst thou long been without sight, shouldst thou but be able to discern thy hand held just before thine eyes, it would glad thee, because it is a token of sight now comming on thee; so this little sight, when the heart is conscionably affected, is a pledge of more returning to us, who are darknesse it self, quite devoid of saving knowledge by nature.

Vse 2

This must make us still follow God, and use all means to bee further inlightned: Were our eyes sore, and the sight of them not perished, but depraved only, or diminished, what would wee not do to get help? yea, we would abide strong smarting waters, but wee would mend this defect in them; how much more should wee seek to amend all defects in the eyes of our understandings?

Doct. 2

Observe secondly from hence, that hee doth pray that they might know their hope, the matter of their inheritance; *That even true believers know not as first, in any measure, those hopes which are kept in heaven for them:* Naturally wee know nothing of the hope to come, when God doth now regenerate to these hopes, we do know them in some measure, but nothing as we ought

ought, and may come to know them, if wee bee not wanting to our selves: Even as earthly heirs in their minority, through want of earthly wisdom, they know in general that they have inheritances, and where they lye, but they do not particularly and exactly know the several Lordships which belong to them, the worth of them, &c. yet the nearer they come to age, the more they winde out such particulars: so it is with us: Wee do at first know things very confusedly, and the nearer wee grow to our salvation, the more wee come into the understanding of these things.

Now the reason why these hopes are not so known, is partly in the excellency of them; and the glorious light which is in them; if the Law hath his wonders in it, *Psal. 119. 18.* what a wonderful thing is this, which is the upshot of all, the Gospel? Again, the weak sight wee see of younglings in Christianity, is not proportioned and fitted as yet, to so high an object as this is. Bring the light of a Candle neer to the natural babe, and it cannot endure to look up against it. Thirdly, even as children are so taken up with their childish Common-wealth, that they cannot bend themselves to the more serious consideration of more important matters: so believers are a great while so carnally affected, that they cannot set themselves to purpose about this contemplation. Fourthly and lastly, as heirs in earth want not crafty companions about them, who will keep them from knowing the worth of things which belong to them, so the Devil doth labour nothing more than to keep us hood-winked this way.

The Use is, first, to rebuke such who will not seek to have further knowledge of their excellent hopes kept for them in the heavens. Men will pry into all their hopes and possibilities in earth; yea, if it bee a thing which in reversion may do good happily to some of their children, they will make account of it; they will know these things too well: till they are proud; count them fools who know them not, and yet never seek to know their free-hold in heaven.

In the second place, this must stir us up to seek after those hopes, to get the knowledge of the things kept for us: These are not like earthly hopes, they make their eyes fall out who wait on them, and sometimes never come neer them, such were *Abshons* and *Adonijahs* hopes: sometime they are gotten, but prove no blessing, it being with them as it was with the Quails which were given *Israel*: But what if they bee gotten and possessed? in death they perish, for death divorceth a man from all these earthly things hee enjoyeth. But these hopes will not let us be ashamed, these are good and blessed hopes, yea, life it self, a living hope; till wee know this hope wee have in heaven, wee cannot bee heavenly minded; for where a man hath hopes thither his soul will look out, and bee more then where hee is bodily present: This is it which maketh us purge our selves. Men that hope to stand before Princes, will refine their behaviours, and furnish themselves with all kind of complement: This knowledge of our hope is the spur of action; men work cheerfully when they know an ample reward abideth them: it is a ground of all patience, sweet in hope, maketh that which is sower, for the present, go down more sweetly.

Observe Thirdly, *Hope of his calling.* That there is no grounded hope, but only of such things as God hath called us to obtain: We could not have hope of salvation; Gods Kingdome, life eternal, had not God called us hereunto, *1 Thes. 1. 12.* Hee hath called us to his Kingdome and glory. *2 Thes. 2. 14.* Hee hath called us to obtain life; ergo, *Col. 1.* it is said that the *Colossians* now had a hope laid up in heaven, when they had heard the word of truth, even the Gospel of salvation. As no man can hope to stand before a mortal Prince in place of dignity and office, till the King do call him thereunto; so none can groundedly look to bee in glorious condition in Gods Kingdome, till he have called

Vse 1

Vse 2

2 Thes. 1.
Tit. 1.
1 Pet. 1.

Doff. 3

called him hereunto. Here briefly it shal not be amisse to consider what this calling is. a How we may know that we are effectually called.

For the first, this calling is such a revealing of his grace within our heart, or minds, as doth make us come to him and follow him for the obtaining of life through Christ: As a man hath both a soul and a body, so this call standeth not onely in the outward word, which soundeth in the ear, but that inward revelation which God maketh within the heart; *I will speak to their hearts.* The heart of *Lydia* was opened. Secondly, I say it maketh us come and follow God for obtaining life and glory, to which hee hath called us: for God speaketh inwardly and outwardly to many, who are not effectually called, because God doth not intend to convert them, and make them follow, but this calling, according to his purpose, is never without effect; It is with us in this call, as it was with those Christ called to follow him, *Mat. 4. 20.* hee did so reveal his will within them, that they presently obeyed.

a We may know our selves called. First, if our hearts answer God; Thus *Paul, Act. 9. Lord what wilt thou I should do? Act. 26. I was not disobedient to the heavenly vision.* When God speaketh within us his grace, or calleth us to this or that, according to his effectual purpose; our hearts echo-wise resound; *Then art our God, Hos. 2. ult. Speak Lord, thy servants heareth.*

Secondly, It is seen by this, that it maketh us separate and stand out from the world. If a governour call out a servant to do this or that, hee is separated from all his fellow servants, and set a part for a busines wherein they intermeddle not; so it is here; From what time God doth call us unto salvation, hee doth set us apart from all others, to bee as it were *the first fruits of his creatures, Jam. 1. 18.* even from prophane persons, civil men, without religion, religious men in shew, without power, Heretickes, Schismaticks, his calling doth make us come out from these, so that wee cannot bee of one heart with them, nor they with us.

Thirdly, by the spirit received; When God called *Saul*, he did put into him an other spirit, agreeing to the condition whereto hee was called: and then called to places of dignity, presently there is a spring of spirits in them, answering that estate; so God also, when he calleth to his Kingdome and glory, hee doth give them a spirit which doth aspire, and make them endeavour to that prise of this their high calling in Christ.

Lastly, by thankfulness to God in regard of this favour, that he hath called us out of our natural estate of misery, to such hope in Christ.

Use 1.

The Use is, to let men see their vanity, who though they obey no part of Gods will revealed to them, though they are so far from separating from prophane worldly-minded persons, that they cannot bee themselves in any other company; they traduce others as proud, singular, humorous, Puritans who have no spirit apparent, but a spirit of pride, wrath, lust, &c. yet they hope for salvation and Gods Kingdome. This is to hope to have this or that from God, before hee hath called mee to obtain it; which is all one, as if I should hope to be Lord Chamberlain, though the King never made mee hear any inckling of such a matter.

Use 2

This must stir us up to get knowledge of this, that wee are called: Hence followeth all grounded hope, Beside, this is all our stay, hee who hath called us, is able to possesse us of that whereunto hee hath called us. If earthly Kings call a subject to this or that honour, their call is effectually, accompanied with that power which will set them in it: So the Lord will certainly set us in possession of that to which hee hath called us in Christ, as Gods call, and anointing *David* to the Kingdome, did sustain him against all encounters: so must it do with us, who are called and anointed in spiritual manner to that heavenly Kingdome, *He who hath called you to his eternal Kingdome, after yet have suffered a while, strengthen you, stablish you, 1 Pet. 5.*

From

From his exposition on the hope to which wee are called, observe first, *That* *the inheritance kept for us is abundantly glorious*: This word (*riches*) set before any thing, doth signify the abundant measure of that to which it is annexed: *On the riches of the wisdom of God*, Rom. 16. The state wee are in, is much different from that which is reserved for us, Isa. 64. *The things are wonderful, which God will work for his, & Co. 4.* Wee are passing through this vale of misery, to an excellent eternal weight of glory. An Heir apparent in his mothers womb, or childhood, hath nothing to the glory which he cometh to have, which now he swayeth the Scepter, and sitteth in the throne of his Majesty; So it is with us, that wee have now, is nothing to the glory of that which shall in the last time be manifested. The inheritance of a Kingdome hath annexed to it great glory; as for Example, *Solomons Kingdome*, when the Queen of Sheba did observe it, her spirit tailed through astonishment; What was his Kingdome, in comparison of this eternal one, to which wee are called? Hee had Royal apparel wherewith hee was clothed; and so see a King in his richest robes, as say in his Parliament robes, is a sight somewhat glorious; nevertheless, the Lilly (as our Saviour speaketh) doth exceed all that art can fit them out with; but the Saints shall shine as the Sun, and bee clothed as it were with light it self, as was shown in Christ his transfiguration. Hee had a sumptuous Palace, but not to be compared with those eternal mansions in the third heavens, prepared for us: Hee was accompanied with the Peers of his Kingdome; but wee shall have the presence of God himself, Christ, the spirit, Angels. Finally, hee had a most magnificent provision for his Table, but not like the Manna, not like that true tree of life, which wee shall feed of in the Paradise of our God.

Wherefore let this draw up your hearts. Riches and glory, what do they not with mortal men? but alas, these worldly riches and glorious dignities, are but pictures, not having the substance of that they shew for: Men will sue upon their knees to recover small inheritances on earth. While time lasteth, seek this inheritance. Let us think what a heart-break it is to a man, when he doth finde that by some default, he hath forfeited some earthly matters, which he might have held, had hee been wary; but what a grief and confusion will this cause, when men shall see that through carelesnesse, they have lost an everlasting inheritance of glory, which they might have attained? There is but one life betwixt us and possession, why should wee bee so negligent as we are?

The poor children of God must hence comfort themselves, that God hath thus exalted him, and not envy worldly men their full estates in this present world: Heirs are glad to borrow trifles with Servants sometime, while they are under government: so God doth hold his children low for a while, in this present life. Again, why should wee envy them, seeing they have but a state of life granted them in this most remote and utmost part of our inheritance? Will a Child think much a Parent should give a pension for life out of this or that, while he hath far greater things left him, yea, the inheritance of that also, out of which an annuity, as it were, for a time is granted to some other? Thus it is our Father dealeth with us, while he doth both reserve for us greater things, and also bequeath the everlasting inheritance of heaven and earth to us, in which wicked ones have but a state of life, till we shall come to our full age in Christ: See more of this vers. 11.

Observe Lastly, *Who they are, to whom belongeth this inheritance, viz. the Saints*: such as are not onely cleansed from the guilt of dead works, but by the spirit of Christ renewed to true holinesse; and brought to walk in all holy conversation, 2 Pet. 3. 11. 1 Thes. 4. 7. For wee are called in Christ, both to outward and inward sanctification. See Act. 26. 18. So likewise Col. 1. To receive inheritance with the Saints.

Doff. 1

Vse 1

Doff. 2

Saints in light. If you ask this question, why wee shall have the inheritance of life? It is answered, the grace of God in Christ is the cause why wee obtain it. If you ask who shall have it, see *Psalm 24. 3, 4.* Hee whose hands are innocent, whose heart is pure, who looketh not to vanity. This inheritance, as the glory of it decayeth not, no, doth not so much as wither; so it is for state an undefiled inheritance. *No unclean thing may enter, Rev. 21.* Again, to whom do men leave inheritances, is it not to Children, or Allies, who have the same flesh and blood as it were with them? So God will not give his inheritance, but to those who have the divine nature, and are made holy in some likenesse as he is holy, though not in like perfection.

The Use is, to let many see how they deceive themselves, who look to be saved, but love not holinesse; they love to live after their ignorance and lusts; they will mock at men, who will not run to the same crosses of riot which themselves do. Know this, that when wise men will not leave their substance to children, of an Adulteress, God will never give thee the inheritance of glory, while thou continuest a child of this world, loving nothing so much as the pleasures, pomp, and profits of it.

Let us in the second place, labour for holinesse; True holinesse is not a good nature, nor moral justice, nor external profession of religion, so farre as standeth with our own wills; No, where we first renounce our will, there we first beginne to bee holy. What then maketh Saints to finde out how our whole nature is polluted, to strike at the root, and seek to get purged of that sin which dwelleth in us, to fight against those sins, customes, complexion, age, company, most incline us unto, to seek to God to make us grow up in holinesse and his fear; he that doth these things is happy; he that doth not these things is but a painted sheath, and whited sepulchre, he hath nothing but a powerles shew, which the Lord abhorreth.

And what is the exceeding greatnesse of his power towards us who beleeve, according to the working of his mighty power.

The second thing to bee known, is the power of God; not that absolute power by which he can do what ever is possible; but that power joynted with his will, which was put forth for finishing the work of faith in them who beleeved: This power is described by the quantity, in those words, *the exceeding greatnesse of his power*; from the persons whom it respecteth, *towards us who now beleeve*; the principal cause of their beleeving being next adjoynded, *viz. the efficacy of his mighty power*, which was put forth in raising Christ from the dead. The sum. That you may not only know the hope of glory laid up for you, but also more fully see the excellent great power which hath wrought, doth work, and will work out for us who beleeve, all that salvation and glory wee hope for in the heavens, for us I say, who are brought to beleeve by the self-same effectual working of Gods Almighty Power, which he wrought or shewed, while he raised Christ from the dead.

Observe then first, *That Gods beleeving children know not at first any thing clearly the great power of God which worketh in them.* God doth work wonderfully, passing by us, and wee see him not, changing his place, and wee observe him not, *Job 9. 23.* It is as nothing which wee know of his wayes, *Job 26. ult.* And as hee revealeth his wisdom in afflicting us once, twice, and wee hear him not; so hee doth again and again manifest his power, but wee are not able to conceive it: This is part of that light to which is no accels, the eye of our minds, especially at first, weak, not able to look against it.

Wee must not then bee discouraged, if wee cannot conceive of God in any measure as we desire. Our children at four or five years old, what do they know of our wisdom, knowledge, strength? There is a common-wealth in the head of a man, no part whereof once entreth into their childish understanding: When our Children can so little trace the ways of us their earthly Parents, how

how much lesse able are wee any thing fully to know the working of the strength, wisdom, mercy, which are in our heavenly father? Some may think it strange that so exceeding great a power should work and not be discerned, when the least bodily force put to us is presently perceived; but it is not with this power as with bodily, their working is violent and manifest, the working of this is sweet and imperceivable; and when the heavens by their influence work on bodies, and yet are not as commonly discerned, how much lesse is it to be wondred at, if this spiritual Almighty power do insinuate it self in such sort, as it is not commonly observed by us? Again, as the brightest light while it shineth in a thick cloud, seemeth rather darkness than light: so this power while it worketh in midst of manifold weaknesses, is not to outward appearance so powerful as it is in it self.

Let us labor more and more to know this power of our God put forth for us. Wee love to know the strength of things, or earthly persons, to whom we trust, for till we know our selves on sure hand, our thoughts are not secure. Thus we should delight to know this power of God, to whom wee trust, as the tower of our strength, and rock of our salvation. The power of God is an article of beleeft, not that it is (if wee speak of it absolutely) a thing promised, but it is a property of him who promiset, without which revealed and beleeved, our faith in the promises would waver, and be of none effect. If one not worth two pence, would promise mee to help mee with twenty pound, I could not rest in his promise, because I am not perswaded hee is of ability to perform; So, longer then wee can perswade our selves of Gods power to perform, wee cannot beleeve this or that promised. Hence Abraham beleeved Gods power, as a supporter of him against such temptation, as said that the thing formerly promised in Isaac, could not take effect; and so Paul, 2 Tim. 1. I know whom I have beleeved, who is able to keep that I have trusted him with, to that day. How could wee ever beleeve that hope touching the Resurrection and Glorification of our bodies, did wee not beleeve this; as a revealed property in God promising, viz. that hee is of such power, as can subdue all things to it self? Again, the want of the knowledge of this power of God, maketh many who otherwise use all good means, think, O such a thing will never be holpen with them.

But it may be asked, by what means wee may come to know this power better?

First, by seeking to God, who hath promised we shall know him to the least of us, praying him to open our eyes, that wee may somewhat more see this his glory. Secondly, by looking into that double mirror of his word, and of his works, through which the light of this his glorious power reflecteth to our sight. Thirdly, by observing the experience we have our selves of this power, both working in us, and for us.

Observe secondly, who they are in whom this power worketh, and for what when it is ready to work, even true beleevers. Wee come to have the divine power giving us, or working for us all things, to life and godlinesse, through the acknowledging of Christ. The more wee are united with any thing, the more wee feel the vertue of it working upon us, and assimilating and making us like it self, as wee see in things cast into the fire, which the fire doth so work on, that it turneth them into fire, or maketh them red hot, and fiery like it self. Thus the more wee by belief are united with God in Christ, the more doth his vertue or power work upon us, both in conforming us to himself, and in doing otherwise what ever is becomfull. There are sundry things, in regard whereof, this so excellent power hath wrought, and doth work in beleevers; and some things, in regard whereof, it is ready to work further. What a power is that which doth so change them, and make them Lambes of Lyons, chaste, and sober, of filthy and intemperate, humble of proud,

proud, a thing more hard then for a Cammel to passe through the eye of a needle. Secondly, to continue and promote the work of sanctification in us, who are carnal sold under sin; a thing no lesse strange, then to keep in fire, and make it burn higher and higher on the water.

Thirdly, the quickning of us with heavenly desires; and holy affections, is no small power; neither is it lesse wonderful, than to see Iron and lead flying upward, were it no lesse frequently wrought than the other. Again, what a power is it, that inwardly confirmeth and strengtheneth us, that wee are not overcome, yea, that doth chain up these spirits of darknesse, that they are not able dishonestly to assault us; these things are daily done in us. Now this power is ready to work in times to come, our deliverance from all evils, the further supply of graces, which wee yet find our selves to want, the further healing of our sinful natures, the full redemption of our souls and bodies.

The Use is, first to stir us up to thankfulness, who have found the power of God working thus for us, yea, that it is with us, to work further for us, what ever belongeth to our salvation. They who did find Christs miracles, power, casting out Devils in them, healing Leprosies, they were bound to praise him; but wee are epitomes of all his miraculous cures, in healing us, hee doth shew them all, dumb spirits, deaf spirits, crooked spirits, who do so hold the joynts of our hearts downwards, that they cannot look up, Leprosies, Lunacies, &c. That is done in us, which answereth them all; but that his power should bee still towards us, to work further things in our behalf; this is matter of much rejoycing. Fear not thou whose heart believeth, in fire and water hee is with thee, to deliver thee: if thou dost see no footstep or prints of some grates in thy self, which thou much desirest, that power is with thee which calleth and maketh the things which are not, stand forth: as if they were. If thou hadst sinful inclinations of never such strength and continuance, that power is with thee that can dry up these issues, and heal infirmities of longest continuance.

Secondly, Let us labour as wee will have this power work more and more in us, so as grow up in belief. Christ could not shew his apparent miraculous power, where unto hee had hindered; so hee will not display this power in those, who labour not by faith to give him glory. It is one thing to know this power, another thing to have this power working in us. The means of the former were above briefly touched, it shall not bee amisse to mention some also concerning this latter. The first is, I say, growing up in faith. The second is, a conscience of our own inability.

Saint Paul was full of this; wee are not able to think a thought, when wee were of no strength. As one must have effacement of his folly, before hee can bee made wise; so before we can have the power of God work in us, and strengthen us, wee must bee conscious of our own utter inability to every good word and work. Thirdly, we must submit our selves to all kind of weak estates and conditions, into which God shall lead us, for God doth commonly manifest his power in infirmities, as Paul speaketh, 2 Cor. 12. Justly, We must glorify this power, in that it doth or hath wrought for us, that it Paul practise every where. I can do nothing, Christ strengtheneth me, I shall through his power, that which is impossible to me, I shall.

Observe lastly, that in the effect of the working of Gods almighty power, which becometh men, heauenly. The Gospel is called the power of God, that is, an instrument of Gods almighty power which worketh faith in us to salvation. 2 Cor. 12. Faith is said to be of Gods effectual working, and 1 Cor. 4. 6. God who brought light out of darknesse, is said to have shined into our hearts, and to have enlightened us with the knowledge of Gods glory, in the face of Christ. For the creating of us anew in Christ, is a greater work, then giving us our natural being in Adam, and wee may not bee ascribed to any power which is not almighty. Which will yet bee more apparent, if wee consider

what

what state wee are in of our selves, when hee bringeth us to beleeve, *We are dead, Ephesians 2.* Now to raise from natural death, is an effect proper to that power Almighty. Secondly, if wee consider what powers do hold us captive, even those strong ones: whom none but the strongest can over-master. Thirdly, if wee consider to what estate God doth lift us up by beleeving, even to such an estate, as is without comparison, more excellent than that we have received: Now to bring us from death, under which so mighty ones hold us captive, to such a life so unutterably glorious, must needs bee the working of a power almighty. But here three things are for further understanding: of this point, to be considered. First, in what standeth that effectual help, by which we come unto God. Secondly, in what order it doth make us come to God, whether immediately, or by some preparation going before. Thirdly, whether it leave the will at liberty, actually to resist it, yea, or no.

See for the finishing of this D. Strin, that which follows hereafter, at the mark in the Murgent.

To the first, it is plain, that the effectual help which maketh us come to God by beleeve, is the efficacy of Gods almighty power, put forth to such purpose: For so far as God doth intend to work, so farre hee putteth forth his omnipotent power to accomplish: But God doth intend to make some before other some come unto him, and *ergo*, hee doth stretch out the arm of his power, to effect this in them. Nevertheless, to speak more fully, though this bee the principal, it is not the sole cause in conversion: We may then consider three causes. First, the principal, *viz.* this power. Secondly, the instrumental, both of the word sounding in our ears, and the inward illumination and inspiration wrought within us, by which as an internal word, God speaketh in the mind. Thirdly, a formal cause, a free gracious disposition or habit of faith, by which the will is inclined agreeably to the disposition of it, to come unto God: so that the more full answer to this question, *viz.* what is all that effectual help whereby I come to God, is this: It is a mixt thing, standing partly of that almighty power of his, put forth for my good, partly of that word outward and inward, by and with which his power is put forth: partly in that spirit of faith, and supernatural life, which his almighty power through his word bringeth forth in my soul. What was that help whereby Christ made *Lazarus* able to come to him, out of the grave of natural death? The principal was Christs power almighty, the instrumental his voice; the former cause immediately helping to it, or working it, was the spirit of natural life, which the power of Christ by his words, restored to this dead corps, which now was fallen. And thus you have the effectual help or grace, by which wee come actually to convert; for that Gods power put forth to work good for us, is a help given from his free grace, or his free favour toward us; cannot bee doubted, when the Scripture every where maketh him our helper, from his meer grace. If we lend our arm or hand to help one, being no way tyed to it, it is a help given from our free favour. That his call, inward or outward, and habit of grace, wrought in us, may bee truly called grace effectually helpful to the acts brought forth by them, none denieth, though all will not have habit needful to our first conversion. And this first thing is well to bee noted; for from hence wee may gather in what standeth the efficacy of grace, effectual to conversion, *viz.* In Gods effectual power, put forth to execute his intention which hee hath of converting some actually before other some; it doth not stand in any congruity or temperature of grace correspondent to our nature; for this doth argue that there is inwardly an incorrupted, a connatural disposition to receive grace. This maketh the effect of conversion to depend as much on the active capacity of the will, as on the Grace of God: nay more, for it maketh the grace of God work it morally and externally, and the will of man from a power within it self, which doth more inwardly enter the effect of conversion than the other; as hee who pers-

swadeth mee to give an almes, is the cause of it so essentially as I am, who out of my pleasure give it upon his first motion.

To the second I answer, that God doth use so to work our coming to him by belief, that hee doth first for the most part prepare us thereunto: As before wee engraft a Science, wee cut it, and set it for incision; and if a timber logge lye sunk into mud, men set to their tacklings first to draw it out of the mire, before they lay it in on cart to carry it away: Thus God doth by his power often work some preparative change in a sinner, before hee doth by his power and word work the spirit of faith in them, and make them come to him. Thus God by afflictions is said to boar the ear, and to prepare to conversion. When *Manasses* was humbled in great misery, hee sought the Lord; Thus by conviction of sin they were pricked in heart, and said, *What shall wee do to bee saved?* and then speedily received the Gospel beleeving: Sometimes by extraordinary terrors, rising from external accidents, yea, hidden natural causes: thus the Jailor was prepared, and *Paul* himself by an extraordinary vision was brought to great astonishment: sometime by restraining, giving common gifts which make men for degree nearer, that is, in their kinde and state not so much removed, as others in the same state and kinde with them: Thus Christ said to the young man, who was rich and unconverted, *that hee was near the Kingdome?* Nay, God may by giving a man up to the height of some sin, or sins, prepare one to conversion, as *Paul* and *Manasses*, the one left to persecuting, the other to those horrible outrages; that look as Physicians by ripping diseases make way to heal them, for sick matter is never more easily brought away, than when it in ripeness and quantity exceedeth. Concerning this matter, for our better understanding, let these conclusions be remembered.

First, that these preparations are not absolutely necessary, for wee see that God doth give to infants sanctifying grace, in whom none of these preparative operations can take place.

Secondly, wee do not find that they have been alwayes used, and therefore this matter is to bee understood, as a thing most commonly falling forth, not otherwise: How was *Matthew* called? even at his custome, hee followed presently, not as *Judas*, but as a true convert to Christ; so in *Lidia*: for life and death being such contraries, as have no third thing between them, which doth partake in them both, the one may be changed into the other, without any thing preparatory.

All things which God doth prepare to the receiving of Grace, and coming to him, they make not of themselves any thing to the introducing of grace further than God intendeth this effect by them: fear of hell, conscience of sin, never such afflictions, moral parts, and all gifts which may be without sanctifying grace & true beleeve, many have all these, who yet never turn unfeignedly to God. When the sicknelle is now grown greater in quantity, this absolutely taken, maketh the patient further off health. But the Physician may intend this, because hee doth see his medicine will the better work on it, and educe it, when it is grown to such ripeness. If a man fall out of a dead Palsy, into a light Phrensy, Phrensy of it self is no preparation to health, but to the Physician who can work on him more fully in this taking, than in the other, it may bee a preparative to health: Thus to bee like an aguish man on his good dayes, or like to some mad man in the time of their intermissions, is in it self as far from state of health, as otherwise; but yet the Physician may use such a state, as a way to health, choosing rather to deal with him in this taking, than in the fitt. Thus it is not the height of sin, it is not fear of hell, though contrary to the Apoplexy of deep security; it is not a moral course, which cometh not from true sanctification, that of themselves can make nearer the state of grace, but only in regard of God, who doth intend to turn them

them herunto. Thus it God stir up a man to live according to the light of nature virtuously, it may bee in regard of Gods intention, a preparing him to receive further grace of effectual vocation; but all a man can do from natural strength, or it self profiteth nothing.

Fourthly, that where effectual raising up the heart to faith beginneth, there Gods preparative works take an end: for as that which prepares the ground for seed, now ceaseth when the seed is to bee sown; so all these things which as they are preparations, do nothing but fit the soil of the heart for Gods effectual calling to bee given, they have their end, when this immortal seed commeth to bee sown in us: beside that, a man is no sooner called, then hee receiveth a spirit of faith, by which hee is, as by a new heavenly form, in some manner quickned.

Fifthly, The Papists doctrine is here very defective, and false in part. Defective, for they speak nothing of preparatory courses, by which God doth bring us to come unto him by faith, but of such like operations by which God prepareth us, and wee prepare our selves to bee justified: Now wee prepare our selves to justification, when the spirit doth without any habit of grace, lift us up to supernatural acts of beleeve, hope in God, love, sorrow for sin, and fear of hell; in which many things are erroneous; as first, that they make us lifted up to acts of this nature without habits; which is to make a blind man see, without giving his eyes new sight; to make us bring good fruits while yet wee are not made good trees; to make us be justified by our faith, come into grace by our faith; stand in grace by another. The School not understanding the doctrine of preparation, consider of it Philosophically, as a thing between nature and grace. Now between the things wee work out of natural strength, and those we do meritoriously from grace now infused into us, and inherent in us, they devise a third kinde of works, which neither come from any power of ours merely, nor yet from any supernatural grace inherent in us, and these are works done by eternal aide of the spirit; whereas all the Scripture make that faith which is required to justification, to bee the same with that which worketh by love, to bee a faith fully formed, comming from a spirit of faith, that is, an habitual gift wrought by the spirit; to bee a faith beleeving on God, which the best Pillars of Popish learning confesse to bee an act of formed faith. Beside, they erre when they make fear of hell, a thing immediately disposing to justification, when the work of this is to move us to seek out of our selves after some word of faith, and this is cast forth proportionably as faith, and love enters: It may prepare to our conversion, not to our justification immediately. Again, when they make love actual to go before justification, whereas love doth follow: For wee love, because wee have found love first, now no love is felt from God, till remission of sin and acceptance to life in some measure, are felt and perceived: should God lift us up to love him before his justification, hee should by making us love him, prepare us to bee loved of him? *She loveth much, because much is forgiven her.* In a word, setting aside the act of a true faith, comming from an inward gift of the spirit, inclining the heart to beleeve, there is no other thing preparing to justification immediately, where this is, there together in time, justification is received, there the spirit of love and hope are not wanting: *Hee who beleeveth is passed from death to life:* Nevertheless, wee do long after, nor feel our selves justified, nor perceive grace to dwell in us so fully and manifestly as we desire. Hence it is that sometimes wee are in fear, sometime beleeve, hope, sometime wee are in repentant sorrow, and by these wee are led both to the manifest perceiving of that which is wrought in us, and to the more full measure of Peace and grace, which we much desire.

The second Question then, In what order Gods power doth bring us to beleeve, is thus answered; That most commonly hee doth in some kinde change

change us, and make us more fit, that so his word may bee revealed in us, which accompanied with his mighty power, doth bring forth that supernatural habit of faith, by which hee doth incline us to move unto him.

Now for the third thing; Whether this help doth leave the will at liberty actually to resist it, yea or no: the answer is, it doth not: That which the omnipotency of God puts forth to work in the creature, that the creature cannot resist: But God putteth forth his omnipotency, and by the effectual working of it, hee may bring us to believe. The first part is not denied: The second is here plainly set down, *viz.* That God doth bring us to believe by the effectual working of no lesse power, then that which raised Christ from the dead.

That which maketh Gods aid and Grace put under the power of man, and not mans will to bee under it, that is a Pelagian heresy: But to say, that notwithstanding Gods helping grace, man may resist, is to put grace in mans power, not to put mans will under the power of Grace.

*Aug. de heres.
lib. 1. c. 18.*

For the first part of the reason wee may see it, for *Pelagius* taken up, because hee yielded nothing to grace as hee ought, granted that hee did not prefer it before the will, but put it under the power of it. That which maketh man able to frustrate Gods counsell touching his conversion, is not to be granted: But power to resist all God can work, maketh him have power to frustrate Gods counsell: Indeed, it would bee thus in power of the creature to make God perjured in the things he hath sworn. To the second part of this reason, some may happily answer, that this power maketh not man able to resist God, because hee doth in his counsell decree nothing, but so that hee doth see this power is ready infallibly to perform it. But this is nothing that God doth so will and decree that hee knoweth the creature will not resist him, for this doth infer no more, but that God shall not misse of any thing hee willeth, it doth not prove he may not, but it abhorreth from Christian ears to say, there is any power which may possibly make God a lyer, as well as to say, God shall not bee found true in that hee hath spoken.

That which is wrought in the Will, not from any natural power of suffering, but from the obedience in which it is to Gods almighty power, that the will hath no power to decline.

But the work of conversion to God is wrought in it, from the obedience in which it standeth to Gods almighty power.

To understand it, things have a power of suffering, from their natures inclining them to suffer this or that, as wax is naturally inclined to melt with heat; or a power which cannot but obey some agent working on them from without: thus a peece of wood may bee made into an image. Now in regard of God, all things are in such a state of obedience, that they will come to any thing hee will bring them: A stone by this power may bee made into a man, even a Son of *Abraham*. Now that which things suffer from this power, whereby they obey agents working on them from without, that they cannot avoid: for every thing so far as it is come in obedience to another, so far it cannot resist: Now, that conversion is wrought in the will, as it standeth only in obedience to Gods power, is plain, for it hath no natural inclination to suffer any thing, both for the being and manner of it, above nature: For there is no natural power in an eye now blind, to receive sight, which is not in it self, but onely in regard of the manner in which it is to bee restored, a thing supernatural: How much lesse in the eye of the mind, now become darknesse, to receive the light of saving knowledge, which is every way a thing both for matter and manner supernatural unto it? Beside, if there were a power natural to receive conversion, then there must bee some agent in nature able to work conversion; for there is not found a power natural of suffering in any thing, but that wee see also in nature a correspondent power working

ling upon it: Wherefore the will, not from any natural inclination it hath, suffering this work of conversion, must needs suffer it as it is in obedience to Gods Almighty Power. Now to say it may resist, as it is in obedience, is to speak things contradictory: The Scripture doubteth not to say in effect, that Gods will of predestinating, calling, and shewing mercy to salvation, is irresistible, *Who hath resisted his will?* Rom. 9. and if it were needful, it might bee shewed, especially out of *Terentian* and *Austin*, that Gods grace hath the free will under the power of it. Out of *Austin*. That God by his omnipotent power, inclineth wills whether hee willet, having them more in his power than wee our selves; that his grace doth help us *indeclinabiliter & inseparabiliter*, which is all one, as if hee should say, it doth help our infirmity, not only infallibly, but irresistibly: That it is not rejected of any hard heart, because it is given to take away that hardnesse of heart which might resist; That the will of the creator is the necessity of things, on Gods decree necessity followeth. But this labour is superfluous to my intent. But it may be objected, that this doth take away the liberty of the will in converting, if the will bee not able to do otherwise: for that which the will doth, not having power to do otherwise, in that it is not free. I answer with limitation, that which doth having power to do otherwise, from change in second causes compelling it so to do, in that it is not free: Otherwise, when this necessity commeth from Gods almighty will by himself determining of it; for this doth so directly determine the creature, that the power of it is no way changed or diminished: as the omnipotent will of God doth so in the falling out of a contingent thing as the not breaking Christs bones, as that the nature of contingency in regard of all secondary causes, is no whit impaired. I answer secondly, that this opinion doth ground the freedom of will falsely, for the freedom of will, as it is a faculty voluntary or elective, doth not require this indifference of exercising the act of it divers wayes, for the constituting of it. To clear this the more consider that liberty may seem to spring from three roots.

First, From this indetermined indifference whereby the will is free, nothing determining it otherwise, as well to move it self to a diverse thing, as to that whereto it moveth. Secondly, in regard of the flexibility which is in the habitual inclination, which might bend as easily to another diverse thing, or to suspend, as to move whereto it moveth.

Secondly, in regard of flexibility, which is in the habitual inclination, which might bend as easily to another diverse thing, as to that whereto it goeth. Thirdly in regard of the judgement, which doth go before the act of it, judging freely of it as a thing which it is able to do, or not to do, or if it come into comparison with other, judging of it as a thing to be done before other, and so moving to it. Now this I take to be the true root of liberty, whence actions are said free, because wee out of a free judgement move about them for to do a thing, or speak a thing, thus be thus, out of judgement thinking it free, or determining one, when it considereth a diverse thing which it might do also, this maketh the action free; yea, so free, that it is done with election: For though the thing I work bee necessary in regard of Gods will which hath determined it, yea I work it freely, while I do it out of such a practical judgement going before. As a man, though hee speak things for the matter of actions never so true, yet while he speaketh out of a judgement that the thing is false, he speaketh falsely, though the thing spoken be otherwise true: neither doth God maintain a false judgement in man, because his judgement of other things free to him, is with this limitation in him for ought hee knoweth, and so do any thing from my will with judgement, that it is possible for me in some sort if I would to do otherwise, is enough to free working. To place the freedom of the judgement in judging, the mean we use indifferent, such as may be used and not used, and yet the end attained, which I like not: because

cause Christians cannot esteem and account of faith, repentance, as means indifferent when nevertheless they beleve and repent freely.

Now though the will was in creation, and is in Christians inclinable to contraries, yet I do not think liberty to stand in this native flexibility, which is inclinable hither or thither, much lesse in liberty of exercising power to or fro, as being herein by no power predetermined. For first, the will seemeth to bee said free in regard of something no way bound; but the indifference of the inclination in exercise is bound by Gods decree, so that nothing can be done, but what hee hath determined.

Secondly, In men distracted in reason, the inherent flexibility of will is not altered, the exercise is no more physically predetermined than before, and yet they work not with liberty. Thirdly, were liberty in the flexibility, then the more our wills were flexible to things opposite, the more perfect were our liberty. Whereas wee see Christians, the more they grow in grace, the more their inclinableness to sin is diminished; and when they have attained perfection, this flexibleness to evil shall be totally removed.

The first opening must bee more neerly scanned. Many will have liberty nothing but such a freedome, whereby God hath made his creature every way undetermined, so that when hee doth any thing, hee hath full power to do the contrary, or to suspend. Now though this freedome might be defended against whatsoever is in any second cause, viz. in this sense, that hee is free to exercise his power as well another way as this hee moveth, for any thing that any creature can do in heaven, or earth, nay, for ought hee can see in himself also. But to hold this absolute in regard of God himself, is a most prodigious conceit. Liberty in this sense, accidentally, contingency, necessity, these are modalities agreeing to effects, as effects are in order to their second causes, not to God who most certainly, necessarily, and wisely hath willed them. Fire burneth not necessarily to Gods power, who can at pleasure change it, or restrain the second act of it; nothing falleth out accidentally, as referred to him whose wise intencion reacheth to every thing: So for contingency also, and liberty in the sense before named. But it shall not bee amiss to shew some reasons why this is to be rejected.

1. That which exempteth a creature from being as an instrument under the power of God, is absurd; but this doth so. It is proved thus. That which giveth the creature a power to do as hee will, when God hath done all he may unto him, that doth make him no instrument subject to Gods power: but this opinion doth say, that when God hath done all hee may, the creature is free to do as hee will. Some are not ashamed to say, that God doth not work out of his omnipotency in the free will of the creature; othersome are not ashamed to say, that even in works of grace, the will is not properly tearmed an instrumental cause under God: some deny the assumption and proof of it, because this power came from God, and is sustained by him, and he can do what hee will in man. But to this I say, a thing communicated and maintained to mee by another, is that it is: so this power though given and maintained by God, yet is a power exempt so far, that hee may not by any power over rule it; and though God can do what hee will, yet it is one thing to bee able to do a thing by perswasion, which I may refuse; another thing to do it by power which I cannot refuse: This latter by this opinion is denied. That which taketh away Gods infallible pre-Science is not to bee granted; but to say, the will of man is free no way determined doth so: for knowledge is measured by the thing to bee known; and therefore when the thing to bee known is every way uncertain, every where undetermined, knowledge cannot bee certain. The second part of the reason is denied, for they say, that God by a kinde of knowledge doth see what a free creature now made will do, if hee bee set in such and such circumstances. I Answer, hee doth indeed

because

because hee doth see how his power would determine him in such and such occasions; but to make him see determination, when neither himself hath any way determined him, when the circumstances do it not, when nothing in the free Creature doth determine him, is to make him see that which neither is in the creature, nor in himself to be seen. But let us ask this question: How doth God see his Creature would work thus or thus, set in such and such circumstances, because it is the nature of it to do so? whence doth he see it is the nature of it so to be carried? Here nothing can be answered, but because his wisdom and power the one hath advised, the other hath effectually wrought that he should do so, or that to which he concurrerth.

3 In a word, God cannot know this or that mans conversion certainly from eternity, but hee must see it certain in himself, willing it, or in the causes of it, or he must see it from all eternity, as being present to himself out of the causes. the former waies, this opinion denyeth, the latter is true, for God cannot see these things are existing forth of the causes from eternity to eternity, but they must have co-eternal existence with him: hee hath in eternity all things thus present, because Gods indivisible eternity is before, in, and after all measure of time; but that he hath them present from eternity to eternity, is an unconceivable absurdity.

3 If God do not determine and apply the creature to will and work that which hee worketh in the creature, then the creature is the cause why God worketh, and by consequent why hee willeth this or that: but the creature is not the cause why God worketh and willeth. The first part is plain, for Gods concurrence working this or that, must either go before the Will, and so cause it to will, else it must follow, accomplishing that which mans Will willeth. Now the second part some openly grant, but it is most absurd, both because it maketh God follow and cause a kinde of tendance on mans Will, as also by reason it maketh the Will of man have a causal force on God himself. James saith, *We may not say, I will go to such a place, unlesse God will.* This Doctrin maketh God say, *I will work Conversion, Faith, Repentance, in such a person, if he will.*

4 If the liberty of Will stand in such a power free for exercise, then Christ had not liberty or freedome of will: for God the Son owing it as a conjoynd instrument to it self-guidance in every thing, should it have failed in any circumstance of due obedience, God himself should have been guilty: Now Christ had liberty, and such as is the ground not onely of working that which is good and praise-worthy, but that which was in some sort meritorious. But wee will not prosecute these points, which wee shall have occasion in other places to unfold; The truth is, that whether wee look at the preparation God maketh in some, or at the faith it self, both are wonderfull. What a power is that which shaketh the hearts of the most secure sinners? It is a strong winde which shaketh an Oake, but to bring a heart like the Jailors to tremble, is a matter arguing a mighty power. Again, to give a hand, or eye, to one blinde and maymed were much; but the hand and eye of Faith, great is the power by which they are restored.

Wherefore let us look to him who hath thus mightily brought us to beleve, *vs. 8* that hee would finish our faith by the same power; the same power which maketh these things, conserveth them also: happy is hee who doth see this power ready to confirm him in beleiving, to the end.

Wee see how they are deceived, who make God by his grace to convert *vs. 9* us, so that hee leaveth it in our power, whether wee will come to him by faith or no: As if God did set his grace forth, as Chapmen do wares, which the Customer may choose whether hee will buy or no: But who can resist in that which Gods almighty power is put forth to work? Could his power be resisted, it were not almighty.

VER. 20

Lastly, wee may see hence how many persons deceive themselves, who think Faith but a matter of opinion, or imagination of things absent; who though they never felt the power of God working in them, yet persuade themselves they have Faith as well as another; as if it were so slight a thing, which no less power must work in us, then that which raised Christ from the dead: But having thus dispatched the point for common edification, I will for the benefit of such who are more ripe in understanding set down my judgement in these three points following. (*See Page 139.*) at this mark

Now followeth the Description of that power which brought them to beleeve, from that which is wrought in Christ our head, *viz.* 1. His resurrection, which is set down from the state in which hee was raised; *raising him from the dead.* 2. The exaltation of Christ: which his power wrought; in which wee are to mark, First, The Kingly power hee hath received, *and so him at his right hand;* secondly, The place where hee hath it, *in the heavens above;* these visible Heavens, for so the word signifieth: Thirdly, The persons; which are of two sorts, first, those who are subject to this power, as it is more generally taken, *verse 22.* and part of the 23. Secondly, Those who are subject to his power, as it is in special manner tempered with grace, in the words following; *A head to his Church,* the more particular consideration whereof shall not here be unfolded. First, to clear this 20, 21. *verses;* and part of the 22. *verse.* First, wee must mark, that this which is a word, having reference to the efficacy or effectual working of mighty power, which was wrought in Christ when hee was now raised from the dead: As if it were not his minde to expresse a power like it for kinde, so much as the self-same singular working which was wrought in our head. Secondly, to understand the raising him from the dead, wee must know what death here is meant, and in what it standeth: Secondly, what this resurrection includeth. Christ suffered a supernatural death, so far as might stand with the unity of his maihood, to the person of God the Son, and with the holiness of his nature, he here is only meant that natural death, which did a time hold his humane nature in the state of it. This death stood, first, in separation of natural soul and body. Secondly, in the loss of all that sensitive life which the soul possessed, and continued in the body. Thirdly, in the ceasing of all actions, wrought by the body as an instrument. Fourthly, In a desire to be again conjoynd unto the body. Now then the resurrection is such a work of Gods power, which brought again the soul of Christ to that body, from which it had been a little divorced, which caused it bring forth life in that body, work by it as an instrument joyned with it, finally, joy in the conjunction of it.

For better clearing Christs exaltation; we must first know what it is to be seated at Gods right hand. Secondly, what heavens are here to be understood. Thirdly, what persons are meant by *Principalities, Powers.* Fourthly, what is meant by *putting all things under his feet.*

For the first, Saint Paul and Peter, do construe it by reigning immediately over every Creature, till the mystery of our redemption shall be finished, 1 Cor. 15. 29. compared with Psal. 110. 1. So to the Hebrews, he doth construe it, the setting Christ in the throne of majesty, Heb. 1. 3. 8. 1. Heb. 12. 2. At the right hand of the throne of God. Saint Peter maketh it all one, with making him Christ and Lord; See Act. 2. 33, 36. Chap. 1. 31. But for the further opening, wee must know: 1. What it is that is given. 2. To whom, and in what respect. 3. How long it is to continue. To the first, I answer, that it is not the might of divine sovereignty over the creature; for this doth so follow the nature of God, that it is necessary with every person that hath this nature. This the Son could not relinquish, this hee cannot be taken unto, as which doth necessarily agree to him, as God blessed for ever. What is it then? A right of executing immediately, and in a manner appropriate to this person, the

the sovereign dominion of God, over every creature: So that though the Father and Spirit have a right and sovereignty over the creature, yet they do not immediately execute this in such sort as the Sonne doth; which maketh Christ say, *John 5. 22. The Father judgeth none, but hath given all judgement unto the Sonne.* The Sonne by voluntary dispensation sent by the Father, did empty himself, and lay aside not only the right of having dominion over every Creature, but of exercising and shewing it forth in that nature hee had assumed: The Father by voluntary dispensation doth resign to the Sonne the immediate execution of all power over every creature, till the time that all things be subdued under him: This right, the one relinquished in the time of his humiliation, the other doth answerably leave a time for the exaltation of his Son.

To the second I Answer, this Sovereignty is given to the person of the Son, both as God and man now ascended, as God, for it is a power which none that is a pure creature can take or execute; and the Scripture saith, *The Lord said to my Lord, that is, to Davids seed, as hee was Davids Lord, according as Christ expoundeth it by his question, now Davids seed, was not Davids Lord as man, but as God.* That it is given him as man, is plain, because it is given him now ascended into heaven with his humane nature. Again, that power is given to Christ as man, which is so bee executed by him as man, but this Kingdome is executed by Christ, so that his manhood doth concur as an instrument working with his God-head in the administration of it, *John 5. 27. Hee hath given him power to execute judgement, in as much as he is son of man.*

The third is plain, out of that *Psalme 110.* and *Paul* construing it, *1 Cor. 15. 24, 25.* namely, that Christ shall give up this Kingdom, and cease to sit at the right hand of God in this manner, in which now hee doth; for then hee shall no longer by his man-hood execute government, neither shall he in manner appropriate his person, but together with the Father and Spirit, like as they, so shall he jointly with them rule, and be all in all for ever.

The second point for clearing the Text is, what heavens are here understood, those which *Paul* calleth the third heaven, above the air, clouds, and starry firmament. Faith doth beleve a place above these, though Philosophy know it not.

To the third I Answer, the persons over whom Christ is advanced, are first described more particularly, but yet obscurely. Secondly, more generally and plainly. The particular enumeration in these words, *Principalities, powers, mights, Dominations*: The more full and plain opening of them in the words following, *Every name*, that is, ever creature howsoever named, whether in this world or whether belonging to the world to come.

But it is a question, who are meant by the former words. *Ans.* They are commonly understood of Angels; but I take the first two to be names of excellency, found in this present world. First, *Principalities and powers*, when they are put for Angelical natures, they are not termed so simply, but with an addition of the place, as *Eph. 3. 10. Eph. 6. 12.* but these words put for humane excellencies, wee read them simply, without any thing added, *Tit. 3. 1. Be subject to principalities and powers*. Again, I think this distribution of power named in this world, and in that to come, respecteth something in this enumeration fornamed: the former, these two first named; the latter, the couple following: Thus I think also, *Col. 1. 16.* that enumeration of *Thrones, Dominions, Principalities, Powers*; the first two respect things invisible, or things in heaven; the latter two, things on earth; for hee seemeth to illustrate each part of the distribution, by the particulars there inserted: wherefore wee may thus conceive of them.

Principalities, signify those in principal authority;

Powers, all secondary powers sent from them, as *Peter* speaketh.

By *Might*, I understand *Angels*, putting forth might in some miraculous effects of mercy, or judgement, such as the Angel, who did smite so many hundred thousands in a night; the Angel which did the miraculous cure of the pool, *John* 5.

By *Dominations*, I understand such Angels, whose Ministry God useth in the Government of Kingdomes and Provinces, for that God doth use their Ministry, this may be gathered both out of *Deuter* and *Ecclesiastes*.

The putting all things under his foot, meaneth nothing but that subjection in which every thing is to Christ; God only excepted; read, *Heb.* 2. 8. These things for opening the difficulties incident. The sum is. I wish your eyes opened, that you may know the power of God toward you who beleeves through the working of the Power, which was wrought in Christ; when God did raise him from the lowest degree of his humiliation, even the state of the dead, & did crown him with dignity, and finally glory in the heavens, not only giving him prerogative before both *Principalities* and *powers*, such as we see in earth, yea, before *Mights* and *Dominations*, such as belong to the world to come; but giving him power over these and all creatures, so as hee hath them under his foot.

Doct. 1

Observe then first from the *20. vers.* Which hee wrought in Christ. That the self-same power put forth, in raising Christ our head, is that singular power which raiseth us: For look as the almighty power put forth to make *Adam* a living spirit, was a which doth quicken us in our order, and bring us to have life, and being from him: Thus the self-same power which raised Christ to bee a second *Adam*, and quickning spirit to all who belong to him, that is the power which doth cause us in our time to receive this supernatural life and being from him: For Christ his resurrection is both the resurrection of our souls and bodies, inasmuch as hee is raised up, that hee may bee a fountain and root of all supernatural life, his humane nature concurring with the living, as an instrument with that which is more principal in the producing of it.

V. 1

By this wee see further the vanity of such, who make God to do nothing in our conversion, but that which we may resist: Could we resist his power, which made the first *Adam* a fountain of generation unto us all? And shall we be able to resist the almighty power of God, raising Christ as a fountain and root of spiritual regeneration to all who are his?

V. 2

This should make us thankful to God, that hee hath put forth such power towards us, in the resurrection of his Son. Wee deem it as his favour, who did appoint wee should descend carnally from the first parent of us, according to the flesh; but this is far more worthy of praise, that even in raising, hee should think on us, and appoint us to receive a resurrection of soul and body from him, in due time and order.

Doct. 2

Observe secondly, That Christ is raised from a state of the dead, That God did leave his dearest children to the touch of miseries, before hee found relief: His own Son left to conflict with a spiritual kind of death, with desertion in regard of love eclipsed, which impression of wrath, as due to our sins, with all the powers of darknesse, assailing him with natural death in regards before opened; his own Son left to this gulf of evils, before salvation was shewed: This he doth to glorify his power, which doth not so brightly appear all things are desperate. Secondly, that we might the better in extremities learn to trust in him, to bring us to this, he is glad to make our cases past all help wee can perceive. And thirdly, to the end hee may the more endear his benefits, he doth let us conflict long in the want of them.

V. 3

Let us not then bee dismayed what ever wee suffer: I hope wee are not yet come to death, let us look at Christ, and not wish to bee free from such condition, which our Lord and Master hath endured before us: The rather let us have patience

patience, how ever wee be tryed, because God can never come with help too late, as men may, who bring things sometimes to no purpose, when the matter is past help.

In that Christ is raised. Observe, *That God never so late left him, but hee sent him salvation in due time.* Hee left his people in Egypt, in Babylon till their civil state was dead and desperate, yet hee delivered them. If hee let them be swallowed like Jonas, yet he will bring them forth again, and shew them his salvation, for God is a helper at time of need: such is his faithfulness, in the mountain hee will provide, as *Abraham* said, *Thus though hee let his own Son dye, yet hee saved him in due season, and delivereth him.* There is a double salvation, one protecting and keeping evil that it shall not come neer us, nor once seize on us, the other is a keeping of us so as it shall not hold us, much lesse prevail over us. Thus God saved his Christ, accordingly as he asked, *when he prayed with strong cries to him that was able to save him from death, Heb. 5. 7.*

Wherefore let this our Saviours case comfort us in greatest evils. If the example of *Job* is to be looked at, how much more this standard of examples, what though thou seemest never so forsaken, what though many evils have setled on thee, fear not, stand still, salvation will shine forth in due season. God is not like the devil and wicked ones, when they have brought one into the briers, there they leave him, on plain field: *I have sinned in betraying innocent blood, what is that to us, say they? but God will be with us in the evils, Job, in seven, to save and deliver us.*

Observe again, that God doth not onely raise him up, but set him at his right hand; Glory correspondent to his humiliation. Observe *That God doth make the abasements of his children to be the fore-runners of their greatest glory;* as the pride of wicked ones doth lackey as it were, and mine by their ensuing ruine: so on the contrary, the sufferings and humiliations of Gods children have ensuing answerable glory: Hee was made lesse then a worm, and here is taken to the right hand above Angells. It pleaseth God not onely to exalt his humble children, but in the degree also, in which hee had abased them, according to that prayer of *Moses*, *Psal. 90. Comfort us according to the years wherein we have suffered affliction:* as on the contrary, we see him bringing judgement on the wicked, in the same measure in which they have taken in the delights of sinne, *Rev. 18. 7.* True it is, that this doth not hold universally in this present life, but when the definitive sentence is now to be given them according to works, shall every soul receive proportioned recompence.

Let us then by this take comfort in afflictions: was this Christs case onely? Nay, see *James 1. 10. Rejoyce in afflictions, for when you are tryed, you shall receive the crown of victory;* The wickeds woe is fown in their rejoycing, but in our darknesse light is fown for the righteous. Let us think God doth but prove us, that hee may in his due time do us good: Blood and sweat go before victory, and before the earthly harvest is gotten in: We must not then think it strange, if God cause us to know sufferings, before he shew us those glorious mercies which he hath prepared for us.

But to consider this matter of Christs exaltation more particularly: First, When it is said, he is set at Gods right hand, above principalities; Observe, *That our Saviour Christ as man, is taken to have prerogative before every other creature:* For first, this phrase noteth the pre-eminence of him, as next to God himself; that look as one made a King, hath a dignity above all persons named in his Kingdome, Dukes, Earls, Lords: So our Saviour, taken up as man to this Kingly dignity, must needs be in pre-eminence before them. It is no wonder, for this name essentially appertaineth to that person which made all these things, see *Rev. 4. ult. The Lamb is worthy to receive Glory, for by him all things were made, for him they were created.*

Secondly, Every person, the nearer he is in conjunction of blood to an earth-

Doff. 2

Vse

Doff. 3

Vse

VERS. 22

Doff. 1

ly King, the more hee hath prerogative before others, more dis-joynd: To this created Nature, seeing it is made one personally with God, by how much it is more neerly united, by so much it is fit that it should have prerogative before others. Not so (speak that being true of all things, it is meet that he should be before all, who are but parts of his inheritance, and having more excellent endowments, I mean created gifts than any other, it is meet hee should have the first place before all other.

Wherefore what reverence are wee to shew him in all our services about him, whose excellency is so high above every creature: Earthly dignities do so dazzle our eyes, that wee know not with what submission sufficient to fall down before them.

Again, having so eminent a person for our Saviour and mediator, let us cleave contented to him, caring to know nothing but him, accounting all dross and dung, that wee may be found in Christ. Let none deceive you with traditions of men, and vain Philosophy, you are compleat in him who is the head of principalities and powers. The Papists, did they consider the excellency of Christ our Saviour, could not, as they do, flye so many waies for help out of him.

Observe Secondly, *That Christ not only as God but as man also, hath power above every creature*, for to be set at Gods right hand, is to receive a power imperial, over every Creature, which is further apparent, while he saith, Christ is so placed above all, that all are subject under his feet: *To us is given all power in heaven and earth*, that is, power whereunto every creature is subject: hee speaketh of it as done, because it was immediately to be performed, in which manner hee spake before of his body and blood: This person as God, receiving by voluntary dispensation this honour from the Father, that he should in an immediate and appropriate manner, execute government over all the creatures in heaven and earth, the same person as man, participating in this Kingly divine authority, so far that hee should instrumentally concur in executing all that judgement which Christ according to his divine nature did principally effect. This the Scripture doth lay down, as in regard of earthly powers they are subject. *For hee is ruler of the Kings of the earth*, Rev. 1. 5. *Hee hath this royal stile written on his thigh*; as it were, *King of Kings, Lord of Lords*, Rev. 19. 16. That hee hath power over Angels, is plain, both by the reverence they do him, and their obedience towards him, *Heb. 1*. When hee brought his Son into the world, hee bad all the Angels should adore him, every knee boweth to him, the evil Angels yeilding sign of subjection, either deceitfully to wrong end, or by force compelled, though their state is such, that they cannot do it religiously as the other. That all the Angels are in obedience to him is plain, the good are sent forth by him to bee ministering spirits for our good: Now he that hath power to dispose of, and imploy them, hath power to take account how that he sendeth them about is discharged; the evil Angels are likewise at his disposition, for they could not enter into the Swine without his leave, they are subject to his judgement, when the *Saints* shall judge the *Angels*, what power hath Christ himself this way.

First, From this of Christs prerogative and powerful authority, insinuated in this phrase of *sitting at Gods right hand*, wee see that the meaning of this phrase is not to bee admitted to equality with the divine nature, for this Christ ever had as God; neither to bee admitted into the divine blessednesse letledly to enjoy it, for Christ as God ever had, and could not but have, that essential beaitude, and that blessednesse which hee receiveth as man, is not to have end, which this sitting at Gods right hand is to have; neither is that filling Christs humane nature with supernatural gifts of knowledge, power, &c. the proper thing this Article layeth down; for these gifts shall dwell with him for ever: hee shall sit in this manner on the throne of majesty but for a time. Much lesse

is the *Lutherans* sense to be approved; who make Christs placing at Gods right hand to import thus much; that the humane nature of Christ is elevated to this honour; that it may freely use the divine attributes, omniscience, omnipresence, omnipotency; so as to become by them omniscient, omnipresent, omnipotent no less properly than the divine, though after a manner far otherwise; the divine nature being thus of itself by natural necessity; the humane being thus by union with the divine, by gracious communication of these unto it, with liberty to use them for the perfecting of it self: That look as wee conceive a sinner justified or made righteous with Christs righteousness; not as inherent subjectively in him, but in Christ, yet really communicated with him, so as hee is made righteous with it; thus do they say the humane nature of Christ is made omnipresent with the omnipresence of the divine nature; not as a thing subjectively inhering in it, but so really communicated with it that it is made truly omnipresent by it, though the divine attribute never go forth of the nature of God, in which as the proper subject they grant it immoveably inherent: it shall not be amiss for the instruction of some, a little to open what I think to be their opinion.

They hold with us, that the union of the divine and humane nature standeth in this; that they both are united in the singularity of one and the self-same person; that the properties of the divine nature abide immoveably in it, never going out of it; and that the humane nature when now it hath the free liberty of perfecting it self by use of the divine properties, that the humane nature then hath and holdeth its finite and proper qualities abiding in it; such like things as these they religiously affirm with us.

In what then will you say do they differ from us? So far as I can conceive then, in these three things. 1. Upon the union of these natures, they think such a communication to follow of the divine properties, for example sake, Omnipotency, as that the humane nature is made truly omnipotent, not by any confusion of properties, nor yet by any bare communion and concurrence of it to the same effect; each nature working that which belongeth to it with communion of the other, for this wee grant; but by a real donation, by which the divine omnipotency, doth so become the omnipotency of the humane nature, that it may work omnipotently with it, no lesse than the divine nature doth it self.

2. They say that Christs humiliation stood in this, that his humane nature did suspend to use fully these Divine properties communicated with it.

3. That the exaltation or setting Christ at the right hand, is the elevating his humane nature to the full and freecuses of the divine properties, so that his humane nature by actual use hereof, is become omniscient, omnipresent. But as this last is a mis-interpreting of this article; so the ground of their error is, that they suppose a false effect of personal union; namely, such a real communication, for the union cannot cause the humane nature partake more in the properties of the divine, then it causeth the Divine partake in the properties of the Humane. Again, if a true real communication did follow of Divine attributes, it must needs bee of all, seeing these are the divine essence, which can no way bee divided. Beside, in the union of body and soul, which is personal, the life of the soul is not communicated with the body, but an effect of it onely. Beside, to what end should created gifts serve, when now more noble properties do enter? Not to mention the infinite perfections cannot perfect finite natures, no more than reasonable perfections can make perfect unreasonable creatures.

Finally, This opinion maketh the divine properties become instrumentary faculties, as it were to a finite nature. This by the way.

A second use is, to let us see what reason wee have to subject our selves to him, seeing hee hath all power, wee had need to salute him with the kisse of
obe-

obedience, lest wee be consumed: Those who have earthly power, wee swear allegiance and obey them in all things; how much more should wee do it here? Such as disobey him are carelesse to get knowledge, to beleve, to repent, they will finde it hard to kick against the prick; they shall one day hear this Lamb, like a Lyon, speaking these terrible words, *Bring them hither, who will not I should reign over them, that I may slay them.*

Pse. 3

This must strengthen our confidence, that our Saviour hath all things subject, that no Devil can stir him further than hee giveth leave: We have men, evil Angels, sin, troubles, every thing resisting, let us not be dismayed, but look to him who hath all things put under his feet. But if all things bee put under him, how come wee who are his, to bee thus incountred in regard of the power received to subdue them? They are all put under him, but in regard of the execution, they are not yet put under, as *Hebr. 2. 8.* the Apostle himself acknowledgeth.

Dolt. 3

Thirdly, Observe, *The place where Christ is crowned with this glory, and dignity: Hee is at the right hand in the heavens, before and above all things:* This is plain, that this his sovereignty is a consequent following on his ascension into heaven: It is plain likewise that hee is so ascended into heaven, that the Heavens must contain him till hee come to judgement, *Act. 3.* Look as Kings are crowned in the chief Cities of their Kingdomes, and keep their residence in their Palaces neer unto them; So it was decent that our Saviour should bee crowned in this heavenly *Jerusalem*, and keep his residence as it were in his heavenly mansion.

Pse. 1

This should draw up our hearts to heaven, whither our Saviour is entred; where hee now sitteth in Majesty. Should we have some friends highly advanced, though in parts very remote from us, wee would long to see them, and make a journey to them.

2 This doth assure us, that all we who are Christs, shall in due time be brought to heaven, where he is; the head and members must not still bee divorced: beside that, he prayed that where he is, there we should be also, *Joh. 17.*

3 We see Ubiquity, and all real presence (as real is opposed to spiritual, not to be an imaginary presence) wee see it overthrown. For if he sit in heaven at Gods right hand, then to sit at Gods right hand is not to bee made every where present; for hee could not bee said to bee made every where in the heavens, without a contradiction, no more than to bee made infinite within limited bounds of being. I take it for granted, that the Heavens can signifye nothing but a place limited for the extent of it; And it is against the Papists a sufficient reason, *He is ascended and sitteth in heaven, Ergo, hee is not here,* according to the Angels reasoning, *Mat. 28. 6. He is not here, for hee is risen:* they did not know this new Philosophy, that Christ might bee risen from that place, and yet bee corporally present in it too.

Dolt. 4

Lastly, mark this distinction of *Worlds*. Observe, *There is a world to come in which Christ and those who are Christs shall reign for ever:* This world waxeth old, the fashion of it passeth, it is called the present evil world; but there is a world to come in which all things shall bee restored, which God hath made subject to his Christ, as the heirs of it, *Heb. 1. 8. in which we shall bee joynt heirs with him.* Abraham had a promise, not onely of seed, but that he should bee heir of this world, a type whereof the Land of *Canaan* was; even as the first *Adam*, and all that came from him had a world, this in which we are prepared for them: so the second *Adam*, and all that are his, have a world also belonging unto them.

Pse. 1

Let us then comfort our selves in this, though in this present evil world wee suffer many things, there is a World which shall last for aye, in which wee shall reign with Christ blessed for ever: In this world to come shall all tears bee wiped from our eyes, and all our finnes bee so forgiven, that there shall be no

step nor print appearing of them: forgiven, not in regard of sentence only interloquatory, but in regard of full declaration and execution, to which that place in *Matthew* seemeth to have respect: *Hee that blasphemeth against the spirit, shall not be forgiven, neither in this World, nor in the world to come.*

Now followeth the special sovereignty: *And hath given him a head over all.* VERS. 22
to his Church, which is his body, the fulnesse of him who filleth all in all.

For understanding these words wee must note, that the word *head* is used sometime for one who in any kinde is before and above other: and in this large sense, Christ is the head of Angels and all men; Man is the head of the woman, Christ of man, God of Christ, *1 Cor. 11. Hee is the head of all principalities and powers;* But here it signifieth that Christ is so over his Church, that he is in a more neer and communicative sort conjoynd with it, as the head is with the body and members, which are annexed and subjected to it.

A head over all.] This may bee referred to the Church, as making a comparison twixt Christs superiority over his Church, and Angels, in this sense; God gave Christ that hee should bee a head principally and above all other things, beside to his Church: Thus *Chap. 6. Above all, put on the shield of faith;* or it may bee referred to him who is given our head in this sense; God gave him to bee a head to us, who is over all things, because the special sovereignty is noted in his being a head: This word being taken in the strictest acceptation, and because it affordeth matter of consideration, wee will take the latter sense; *to his Church.* This word Church, sometime noteth one Congregation of men called forth of the world, as the Church at *Corinth; Cenebra;* sometime it is taken to signifye the multitude of them, who are foreknown of God & appointed to salvation, for all who are gathered by Gods effectuall calling in heaven and earth, and who are in their time to be made partakers of his holy and effectuall calling: Thus *Heb. 12. 28.* we finde it taken thus here; for all the body which doth make full and perfect Christ mystically considered, is here to be understood.

Which is his body.] Not his natural, but mystical body.

The fulnesse.] That is, which maketh him full and compleat as hee is a head; for a head without a body is maimed; though otherwise such is his perfection and fulnesse, that hee filleth all in all. The sum is: Though God hath set Christ over every creature, yet hee hath given him that hee should bee over his Church as a head, in a more neer and communicative power; him I say hee hath given to bee a head to the whole multitude of beleevers, who is in dignity and power above every creature. Now as hee is a head to the Universality of true Beleevers, so the united multitude of them are as a body mystical to him, making him full and compleat so far forth as he is a head; him I say, in whom dwelleth all fulnesse; so that hee filleth all in all. In the end of the 22. verse, wee are to mark first, that Christ is given to be a head to his Church: secondly, the quality of him given to be our head, or of our head that is over all. The Church is described from the mutual respect which it standeth in to Christ, as a head which is his body. Secondly, from the effect of it, to bee gathered from those last words, which is *the fulnesse*, that is, which maketh full him who filleth all in all.

The first thing to be observed is, *That Christ is made as a head, having a more neer and communicative sovereignty over beleevers, than over any other.* Doct.
 Look as the King hath a more intimate and amiable superiority and regiment over his Queen than over any other subject; so it is here in Christ our King, whose dominion toward his Church, which is his Queen and Spouse, is more amiably tempered and neerly affected, then is his government over any other: This will appear by considering how much neerer and communicative hee is to us, than to Angels, creatures otherwise most excellent. First, look as the natural head and members are of the self-same special kind for nature

nure, the head standeth of skin, flesh, bones, and so do the members also: that it is that Christ is one with us, in regard hee hath taken the self-same nature with us standing as well of that which is outward and sensitive, as of that which is inward and intellectual: In this hee commeth nearer us than Angels, he took not the nature of Angels, but the seed of *Abraham. Heb. 2.*

Secondly, Christ doth by his sufferings procure for us all blessings spirituall and temporal, maketh a purchase of them with his blood: Now he in his death respected not Angels in like kinde; that look as Kings provide many things for their Queens, which they do not for other subjects, so doth Christ for us.

Thirdly, Hee doth unite us to himself more nearly than Angels; they are united to him by knowledge and love, such as do come from the power of that understanding and love which they have of their own from the first creation: but we are united here by knowledge of faith and love; hereafter by glorious light and love, such as Christ himself by his spirit begetteth in us; as the members of the body are united with nerves and sinews, such bands as take their beginning from the head.

Fourthly, Hee doth communicate with us that whole life of grace and glory which wee have, and shall receive, as the natural members have no sense or motion which floweth not into them from the head: But the Angels have a blessed life; for the substance not comming to them by Christ, considered as a mediatur, even that blessed life in which first they were created, that which commeth to them is only an augmentation of happinesse: their elumination and their joy being in many regards much increased; they who learn, by that they observe in the Church falling out, what do they hear think wee by enjoying the presence of God-man, now ascended and glorified? and they who joy in heaven at the conversion of one sinner, how many waies by Christ is their joy enlarged?

Fifthly, Hee doth not direct them as hee doth us; he doth govern and direct them as a King doth voluntary ready subjects, by an external signification of his will onely; but hee doth direct and move us, outwardly by signifying his will, inwardly by sending his spirit; which might move us with efficacy to that he sheweth, as a natural head doth the members of it.

Sixthly and Lastly, Hee doth not confirm that as hee confirmeth us; for he hath neither gotten by his death for them this grace of perseverance to the end, neither doth hee shadow them and follow them with ayds outward and inward, as hee doth us, lest our faith should bee prevailed against; they have been no doubt confirmed from the beginning both by force of their election, and preventing them with actual grace, which made them with effect execute what ever thing it was in which it pleased God to prove their obedience; if they have any confirmation from Christ their King, it is such a one as doth make them strong to subdue evil Angels, or any opposing them in business, in which their ministry by Christ is employed, such an one may bee gathered, *Dan. 10. 13.*

First then, seeing Christ is given us as a head so nearly and communicatively joyned unto us, let us abhorre that sacrilegious usurpation which the Pope commeth, while he challengeth to bee head of the Church: That which the scripture doth attribute as proper to Christ, is not to bee given to any other: But they distinguish, that the scripture maketh Christ the principal and invisible head, but this hinders not why there should not bee a visible secondary ministerial head. *Ans.* There needeth not a ministerial head to supply Christs bodily absence; For as Kings are in body present at Court onely, and yet well enough govern their bodies politick; So Christ in regard of his bodily presence in heaven, can well enough rule that part of his body on earth, without the supply of a visible head. Were the Pope a ministerial head, hee might

might do that which the principall, whose room hee supplyeth, as Vice-royes do, that in the Kingdomes over which they are set, which the Kings might do in their own persons, whose rooms they supply; But the Pope cannot do any inward thing which the head of the Church is to perform: 3 Were there a ministerial head, there should bee a Lord-like power over part of the Church out of Christs person in some other creature, then should there be more Lords than one, contrary to that, 1 Cor. 12. 5. *There are divisions of ministeries, but one Lord.* Look as great Lords on earth have in their houses Ministeries of more and lesse honour, from the Steward to the Scullery, but no Lord-like or Master-like power in any beside themselves; so it is in Christ and his Church, which is the house of God, wherein hee is the Lord, Apostles, others, having more or lesse honourable services, but no Master-like power over the meanest of their fellow-servants.

Wee see hence the great grace of Christ, who doth so neerly unite himself with us. Kings in earth, the neerer they come to any subject, the more they shew their love, but this is the greatest grace they can shew, when they make themselves to become one with any of their subjects: Thus Christ could not shew us greater grace then to make us one with himself as a conjugal head, ruling over us.

Wee see hence, that wee may assure our selves wee shall lack nothing, who have Christ become a head to us, in so neer and communicative sort, as this is: There are some official parts in the body, which have that they have, not for themselves onely, but for the whole body; Thus the stomach hath meats, the Liver blood: such is the Head: Now it were an unnatural part for these, to keep that they have to themselves, as for the Liver to keep in all the blood and not impart it by veines to the rest of the body; so Christ (who can do nothing which doth not becom him) hee having for all of us the fulnesse of grace and glory, according to that, *Psalm 136. 2. My good is for the Saints,* he cannot but bee most ready to communicate with us every thing that is good: onely let us renew our faith and repentance, that so wee stop not the passage of this spirit from this our head: If the natural head of the natural body bee never so full of spirits, if the vessels that convey it, be once obstructed, as in the palsey, the body then is without sense and motion: wee may apply it to ourselves, &c.

Observe secondly, that hee saith, *this our head is over all*: Whence note, *Doct. 3* That God of his grace, hath not onely given us a head, but such a head, to whom all things are subject: hee who must bee a saving head to us, there is great need hee should bee over all: Could hee not binde that strong one, and cause him re-deliver his possession, how should wee bee ever set at liberty? Could hee not dissolve the work of Satan, swallow up death, create life, and quicken in us, our case were lamentable. This is to bee marked; for it is a spur to thanksgiving: It is grace shewed a Common-wealth when wanting a head, it hath a tollerable one bestowed: But when God doth, as he did by us, give us a King, great before his entertainment amongst us, whose power might the better procure our weal, and secure our peace, this is a double mercy: so it is to give us a head, yea, a head over all, so mighty that wee may sleep on each eare, without fear of any enemy.

Secondly, This doth shew us a ground of confidence: What need wee fear any creature who have him that is over every creature, if he be ours, who can bee against us? Look as Queens on earth, they fear not subjects displeasure because they are so neerly united to him who commandeth every subject: so it may bee with every true member of the Church, if our unbelieving hearts say not nay.

Which is the body] Observe, That as Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof hee is the head: *VERS. 23* *Doct. 1*

head. Believers are so said the body, as the body standeth in opposition to the head, not as it includeth the head within the compass of it, accordingly as wee use it when wee say here lies such a mans body; for here wee put body for an essential part of such a mans person, not as opposed to the head; but including the head with the rest of the members, under the conception of it. But the Church is said to bee a body, as the body is distinguished from the head, whose body it is, and *ergo*, it is so said the body, that Christ who is the head of this body is distinguished from it. Now the multitude of believers are fitly so called; for as in a body are divers members, having their severall faculties for the good use of the whole, so in the Church there are divers kinds of members, some taught, some teaching, some governing, some governed, some distributing, yea, every member hath as it were his distinct grace, whereby hee may serve to the good of the whole. But for further clearing of this, I will shew who are of already, and belonging to this body. Secondly, In what regard every believer may be said a member of the body of Christ: To the first I answer, that those onely are his body, who are so joyned to him, as are by Gods effectual calling so to be joyned to him, that they shall find salvation in him: or those who have, or shall proceed by spiritual regeneration from him, and grow up to a perfect man in him, Eph. 5. Hee is called the head of the Church, and the Saviour of his body: As the Church and his body, so his headship and salvation being of equal extent, to which purpose hee saith, *John 6. That it is the will of the Father, that hee should not lose any of those who are given him*, but that he should both beginne and perfect their salvation, even raise them up to life eternal at the last day: Or, this body is the multitude of such as have or shall, in spiritual manner proceed from Christ, and grow up in him: for as all who have descended, and shall descend from the first *Adam*, are a compleat body natural, under *Adam* the head and root of them (I take naturall, as it may be opposed to *Adams* personal body) so the multitude of those children who are given to this second *Adam* (see, I and the children whom thou hast given me) they make up the whole body, whereof Christ the second *Adam*, is the head. For though there be vertue in Christ, able to have procured the salvation of others, and though there be a passive capacity in all mankind to be converted by him, upon supposition God would so have determined, yet can hee not be said a head of any, but those onely whom God hath destinated to convert and bring to salvation by him; as it is in the first *Adam*, who cannot be said a head of any, but who are and shall in time actually, according to Gods determination, be propagated from him, though there wanteth not in *Adam* and his, both a generative force, and matter passive, of which many others might be ingendred, if God had been so pleased to ordain. To the second; the faithful are fitly said a body in as much as they have connexion with Christ, the spirit which cometh from Christ, uniting it self with them, and so making them one with Christ, that though between us and his body, there is a bodily distance, which is not in the head and members of a body natural, yet the spirit which cometh from him, doth so joyn us with him, that nothing cometh twixt him and us; that look as the body of the Sunne being far distant; nevertheless the light that cometh from it, doth immediately unite it self with our sight; so it is that Christ bodily in heaven, yet the spirit coming from him, doth immediately so joyn it self with the faithful soul, that it maketh the faithful soul one also with Christ, whose spirit it is.

The same life of grace for kinde which is in Christ, is in every faithful soul; as the same sense and motion which is in the head, is for kinde in the body also; for look as that fire kindled, is of the same nature with the fire kindling; so this fulness of grace in Christ, is of the same nature with that which it doth in some manner bring forth in us.

Lastly,

Lastly, Every faithful soul is governed by Christ outwardly and inwardly; as a member of the body by the head; the head doth not onely shew the foot whither to go, but imparts spirits which stir up the faculty of moving, and so cause it to go. Thus wee are outwardly by Christs words directed, inwardly by his spirit, *so many as are Christs, are led by the spirit of Christ.*

The Use is, first for further Confirmation: for if the faithful have none for a head, but they are a body to that person, then surely they have not the Pope for their head, in any property of speech, or they must as properly be said the body of the Pope, yet Papists, who make no doubt to use the other phrase, strain curiously here; and will not say the Church is the body of the Pope; but they might as well confidently say, this man is father to this Child, and yet bee afraid to say, this child is son to such a man.

Seeing wee are his body, let us not doubt but he hath fellow-feeling with us, and doth so far as may stand with a glorified condition, commiserate our distresses: *Saul, Saul, why persecutest thou mee? Here thou touchest me; touchest the apple of my eye; Canst thou say to the blind, see? Canst thou say to the deaf, hear?*

This doth shew us our duty, that wee must endeavour to subiect our selves wholly to Christ. If the head would direct one way, and the members take another, what a confusion were this in the natural body. Let us labour to deny our own wills, and lay them down before Christ. As byer wee will with comfort call upon him to be a head to us; let us behave our selves as obedient members to him. Some bend the will of Christ like a leaden roley, to their own will; and so far they will go in religion, as shall humour them, and stand with their pleasure: But let us know that this Religion never begunneth, till in preparation of minde wee address our selves to deny and subiect our wills to that whatsoever Christ shall signify as his will out of his word.

Observe again, that he saith, *This body is his fulnesse; this Christ doth not count himself full and compleat, without all his faithful members.* Hence it is, that while all Christs members are gathered, wee are said not to be grown up to that age wherein Christ is full, or to the age of the fulnesse of Christ, Eph. 4. 13. For as it hath pleased Christ to make himself a head to us, wee may say of him, as Saint Paul saith of the head, 1 Cor. 12. *Can the head say to the foot, I have no need of thee?* For as the head is not in full perfection, till it have every member; and that in the growth which appertaineth to it. So Christ our head is not compleat, till he have all his members, and that in their several perfections belonging to them; even as it is between Kings, who are heads politick, and their people, though for their persons they are never so compleat, yet the multitude of their subjects addeth no small glory to them; So it is twixt Christ our King, and us his people.

Which consideration doth first shew us, that none of those who either live knit to Christ onely by external profession: yea, none of those, who receive some effects of the spirit, which for a time onely abide in them, none of all those who in the end shall hear that sentence, *Depart from me; were ever true parts of Christs body.* for Christ is made the fuller and compleat by all his true members, and should be maimed if he lacked one of them: These, Ergo, belonged to his body, as a wooden legge or glasse, doth to the body of a man; or at the most, as a bunching wen, which is more inwardly continued; and hath a kind of life, but it is not quickned as a member of it, and therefore it remaineth the more compleat when such are cut off from it.

Is every beleeving soul a member, making Christ their head more full? This then doth assure us, that Christ will keep us, who are true members of him, and not suffer any thing to separate us from him. Is it not a blemish in the body wherein one member onely is wanting? So Christ should bee maimed, if we were any of us lost, who exist in him, as living members of him. Beside, what

what natural head would part with a member; were it in the power of it still to enjoy it? Wherefore when Christ wanteth no power, wee may assure ourselves he wanteth no will to preserve us in that union and communion which as members we have attained with him.

Vse. 3

This doth let us see a ground of patience against the contempt to which true Christians are subject in this present world. Men often deem them the refuse and offall of all others; but this may incourage, Christ doth think so honourably of us, that hee counteth himself maimed and imperfect without us. If great ones favour and respect us, wee passe not what inferior persons think of us: So should it be here, we should digest disgrace from men more easily, to think that our great God and Saviour hath us in such estimation.

Dile. 3

Observe lastly from this description of Christ, *who filleth all in all; that whatsoever thing is in us as Christians, all of it is from Christ, Col. 2. 10. In him we are compleat, filled with all heavenly gifts, which serve to remove evill, or set us in state of blessednesse, So Col. 3. 11. Put on the new man, in which Christ is all in all:* For look as what ever things are in natural men, are all from the old Adam, as for example: That they are of this complexion, this stature, feature, sex, in regard of their body: that they are of sharp minds, reaching wits, or otherwise, that they are in this Country, in this civil condition, whatever they have according to the fashion of this world which passeth: all is from the first Adam: so look about thee, what ever thing is to be seen in a Christian as a Christian, all is from Christ this second Adam, *who filleth all in all.* Should wee have any thing which wee received not from him, we might so far boast in our selves, *Ergo.* Wee have not any thing which is not given us by Christ, that all our rejoycing might be in God through him. He doth furnish us with the whole suite of grace and glory, that his magnificence might not in the least degree be obscured. For the clearer opening of this point, two things are here to be considered,

First, what the things are wherewith he filleth us.

Secondly, How we come to be filled.

The things are, all that fulnesse of God, which beginneth in grace, is then perfected in glory when God shall be all in all. More particularly, he doth fill us with righteousness and life; for every thing filleth other with such as it self hath: Now as the first Adam filleth his with sin and death, so the second Adam hath treasured in him righteousness and life for all that are his; therefore hee is said, *Dan. 9. 24.* to have taken away sin, and brought to us eternal righteousness; and hee is said, *1 Tim. 1. 10.* to have took away death, and brought to light life and immortality; the life, is either the life of grace, or of glory; the life of grace, is inward, or outward: The inward grace of Christ, being that which doth dwell in the soul, principally changing it, in the understanding, will and affections of it: which doth also secondarily shew it self in the body, both making the outward man more amiable and awfull; *Wisdom maketh the face to shine;* and also subjecting the members of it to it self, *so as they become weapons of righteousness,* Rom. 6. Even as that cloud of Gods presence, first filled the Sanctuary, and thence spread it self into the whole house; so the soul, being first filled with all knowledge and goodness, Rom. 15. 14. they break out thence, and shew themselves in the body, as the outward Temple: *Know ye not, your bodies are the Temples of the Holy Ghost?* Now the external grace which we receive from Christ, is that whereby wee are in this or that state and condition; some teachers, some governors, some taught and governed. Even as the natural force of Adam doth frame the matter of the natural body, one part into an eye, another into a hand, &c. so this is from Christ that the multitude of Gods chosen, who are the matter of his body mystical, some are made members of one kinde, some of another. The life of glory is that which wee look for from Christ in the heavens

vens, both for substance and circumstance of it. For look as wee have, not onely from our parents, a natural life for the substance, both of soul and body; but also all the circumstantial joy, which from times, places, creatures are incident to us: So wee shall have in Christ, and from him, not onely that glorious light of understanding and love, wherewith wee shall love God, now seeing him as hee is: not onely those glorious indowments of the body; whereby it shall become strong, immortal, glorious, spiritual, but all the circumstantial joy which shall in heaven bee incident to our estates now glorified, we shall be filled with it all through him.

For the second point, how wee come to bee filled: These three things must be observed. First, *That all fulnesse is in Christ, who hath received it without measure; Wee have it from him according to the measure of his gift, Joh. 1. Eph. 4.* As the sun hath fulnesse of light, in that perfection which doth agree to light; the Moon hath light from the Sun in that measure wherein it is capable; so Christ, the Sun of righteousness, hee hath fulnesse without measure; but the Church, with all her members are filled from him, according to the capacity of them, as members under him.

Wee must know by what means wee receive our fulnesse from Christ: To which the answer is, by being partakers of Christ himself, wee come to bee filled with the fulnesse of grace and glory in him; as by eating and taking the substance of earthly nourishments, wee come to have the vertue in them; even to bee filled with spirits and bloud ingendred from them; so in Christ is life, by getting him wee come to partake in this life which floweth from him. More particularly, the means by which we come to be made partakers of Christ and so bee filled; they bee such means as conveigh Christ to us, or make us receive him. The first are the Word and Sacraments, for as persons by their words, and by a ring, do contract and give themselves fully the one to the other: So doth Christ by his Word offering us himself, and by his Sacraments as pledges and tokens conveigh himself and bestow himself on us. Now wee receive him partly by humility, which doth empty us of our selves; and make room for him, for poverty and hunger are every where made the fore-runners of being filled: partly by beleeve which doth feed on him and apply him: partly by walking in Christ, and exercising our selves spiritually; *See filled with the spirit, speaking to your selves in Psalms, &c.* Our walking in Christ maketh him settle and root more and more in us: Now the further hee dwelleth in us, the more hee filleth us; Beside that, the nature of fire is to burn out further when it is blowed and moved.

The last thing to bee marked is the order and degrees wherein wee come to be filled; now Christ doth fill us; first in regard of parts at our first conversion, in as much as he doth give us such grace as doth oppose all sin, and incline us to all obedience, that though wee can accomplish nothing as wee desire; yet in the inner Man as wee are new creatures, wee delight in the Law of God: As the frame of an infant is full for the members, though it is small for quantity, so is the frame of our Grace. Secondly, We are filled with fulnesse after a sort for the present age of child-hood, in which wee now live: Thus the Romans are said to bee full of goodnesse and all knowledge, full after a sort for this state of Child-hood in which we here live, full in comparison of more imperfect beginnings. Thirdly, and Lastly, wee are absolutely filled with all that fulnesse which doth belong to us as members of Christ, and that is to be done in heaven hereafter: Look as the first Adam communicateth and filleth his children with this natural life, so as they are first infants then ripe for children, then men: So Christ doth gradually impart unto us his members this fulnesse, which dwelleth in him.

Wee see then that all fulnesse is from Christ: How do they then forget themselves, who seek righteousness out of him? That befalleth them; they leave the

the well-head of all grace and glory, and digge Cisterns which will not hold water.

This doth teach us to come to Christ. Bountiful Lords want none to retain to them, happy is hee who may throwd himself under their wings: Shall wee not presse with reverence to this Lord of Lords, who doth fill all in all with his spiritual blessings, who keepeth an open house, inviteth, *Ha, whosoever thirsteth, let him come and drink, yea, drink freely the waters of life, and John 7. 37. Whosoever cometh to mee, I will not cast him forth*: Christ may complain as he did sometime with that people of the Jewes, *How oft would I have gathered you, but you would not*? So hee may say to us, *How oft would I have had you, blind, naked, miserable by nature, come to mee, that yee might bee filled with righteousness and life, but yee have refused*? Well, did wee know what wee are called to, and what we might find in him, then would we come and be suitors to him, *John 4. 10. But alas this is hid from our eyes.*

THE

The Chief matters handled in this Second CHAPTER.

Vers. 1.

Doct. 1. All men by nature are dead to God.

1 The life that is led in sinful pleasures and fashions of the world, is the death of the soul.

2 The life of a natural man is a death in trespass, a whole life of sin.

3 A course of life led in actual sin, doth sink us deeper and deeper in death.

Vers. 2.

Doct. 1. The life of the unregenerate is a walk in transgression.

2 The corrupt customs of such amongst whom we live is an occasion to sin.

3 Satan is it who worketh us to his pleasures.

Vers. 3.

Doct. 1. The chosen of God have nothing in them before conversion differing from other sinners.

2 Where there is no true fear of God, no outward privileges above others will commend us to God.

3 We must not be ashamed to confesse our selves sinners with the worst.

4 The state of all by nature is such upon whom the wrath of God abideth.

5 By nature all of us are sinful.

6 The conversation of many outward professors is fleshly and carnal.

7 Even the children of the godly are by nature children of wrath.

Vers. 4.

Doct. 1. God is a God of rich mercies.

2 The love of God is the principal procuring cause of pity to us in our miseries.

Vers. 5.

Doct. 1. The wretchedness and misery wherein God finds us, is it which doth set out Gods kindness to us.

2 Man hath no power nor disposition to save himself.

3 The believer is brought to partake of the life of God.

Vers. 6.

Doct. 1. God in Christ hath given us the resurrection of our bodies.

2 We are all by nature shut out of the paradise of God.

Vers. 7.

Doct. 1. The dayes since Christ, and of the Gospel, are the most glorious, blessed, and happy daies.

2 The end of all Gods grace and mercy towards believers in Christ, is for the manifestation of his glory, and praise of his Name.

3 All the saving graces of God are most worthy consideration of all Christians in all ages.

4 The special favour of God standeth in the giving of Christ.

5 All Gods kindnesses, and the fruits thereof must come through Christ.

6 All our blessings are treasured up in Christ.

7 In all things Christ hath pre-eminence.

8 All the blessings of the faithful are stable and constant.

Vers. 8.

Doct. 1. The ground of all our salvation is the free favour of God.

2 To the full glorifying of him in heaven all is from the free meer grace of God.

3 The grace of God and faith may stand together; grace and belief must not be severed in matter of salvation.

4 No power in man doth quicken him, nor no vertue, quality, or dignity, when new he is quickened, doth merit his salvation.

Vers. 9.

Doct. 1. Nothing which we do doth merit our salvation.

2 There is not left any thing in man wherein hee may rejoyce, as deserving salvation.

3 Whatsoever we receive in Christ cannot stand in desert of salvation.

Vers. 10.

Doct. 1. All the faithful are new crea-

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- tures in Christ.
- 2 In what regeneration he doth neither confer any thing, nor is able to resist the same.
 - 3 God is the author of our new creation.
 - 4 Though all our salvation is ascribed to God, yet the person in and by whom we come to have it, is Christ Jesus.
 - 5 The new creature and new works go together.
 - 6 We come to have good works, when we are made new in Christ.
 - 7 Good works are the very end of our creation.
 - 8 We must walk in the ways that are prepared of God.
- Vers. 11.
- Doct. 1. There must be a remembrance of our miserable condition by nature.
- 2 Ministers must open unto the people what they are by nature.
 - 3 The Sacraments of the Church are the principal bonds of the union of it.
 - 4 There is an outward action in the Sacraments upon the outward man, which must be distinguished from the inward action which God worketh in the soul.
 - 5 The high things of the world, if not taken into the mercy of God, and so communicating with him, are in the eyes of the godly vile and foolish.

Vers. 12.

- Doct. 1. The head of all spiritual misery is to be without Christ.
- 2 A second degree of misery is to be barred from communion and fellowship with the Church of God.
 - 3 The natural man hateth conjunction with them where only salvation is to be found.
 - 4 It is a great misery to be without the doctrine of the Covenant of God.
 - 5 The Lord left the Gentiles without the means of calling them to salvation.
 - 6 It is a great misery to be without hope.

Vers. 13.

- Doct. 1. We must so look on our misery that we remember our estate by mercy.
- 2 The Lord doth bring such as be further estranged from him to be near unto him.
 - 3 There is a wonderful change made in those that are in Christ.

4 It is the blood of Christ by which we are reconciled to God.

Vers. 14.

- Doct. 1. Christ Jesus is the author of all our peace.
- 2 There was a separation betwixt Jew & Gentile before they came to be in Christ.
 - 3 The way to peace is to take away that which bars it.

Vers. 15.

- Doct. 1. Those that are without the Church are enemies to the discipling and worship of God.
- 2 The Laws of Rites and Ceremonies utterly abolished.
 - 3 Christ crucified put an end to the shadows of the Law.
 - 4 The peace of the Church is highly to be rated.
 - 5 The way to become one with the Church is to get fellowship with Christ.
 - 6 There is a most near and strait union among the faithful.
 - 7 Such as are in Christ come to be renewed.
 - 8 The fountain of all true peace floweth from our conjunction with Christ.

Vers. 16.

- Doct. 1. There is a difference and enmity by nature betwixt God and us.
- 2 There is a reconciliation wrought betwixt us and God.
 - 3 We must be incorporated with Christ and thus believers, before we can be reconciled to God.
 - 4 Christ by his offering himself upon the cross, hath made peace betwixt God and us.

Vers. 17.

- Doct. 1. Christ is so absent from us that he hath not quite forsaken us.
- 2 That which Christ hath purchased for us on the cross, that he doth apply to us by the ministry of the word.
 - 3 Christ is present, and hath a part in preaching even when men preach.
 - 4 Christ preacheth to all, to Jew and Gentile, dispersed to the end of the world.
 - 5 After the death of Christ all are preached.

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preached unto.

- 6 The Gospel of Christ which he himself and which his Ministers do preach, is a Gospel of peace.

Vers. 18.

- Doct. 1. The word hath taken place only in such as have access to God.
2 By Christ only we have access with boldnesse to God.
3 It is the spirit which doth enable us to come to God in prayer.

Vers. 19.

- Doct. 1. They that beleeve are come to be of one City with all the Saints.
2 All the beleeving are conjoynd among themselves as members of one family.

Vers. 20.

- Doct. 1. Faith maketh us to lean on Christ as a building on a foundation.
2 The Church is built on Christ.
3 The Gospel buildeth us on no other foundation than that which was laid by the Prophets from the beginning.
4 whatsoever is to be beleeved, it must have Prophetical and Apostolical authority.

- 5 We must rely on Christ as a sure foundation to uphold us.

Vers. 21.

- Doct. 1. There is a special wisdom required in those that are to dispense the doctrine of Faith.
2 The faithful have a most strait and even conjunction with Christ and one with another.
3 Those that are beleevers, they grow up from day to day.
4 Beleevers cannot finally fall, or be utterly extinct.
5 Beleevers are a Temple for Gods habitation.
6 Beleevers must be sanctified throughout.
7 It is the vertue of God our Lord which doth build up and increase the number of beleevers.

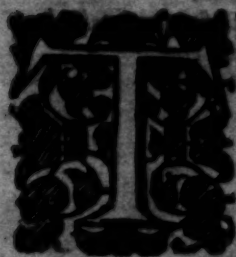
Vers. 22.

- Doct. 1. The beleeving have the Lord dwelling with them.
2 By being built on Christ, we come to be a dwelling for God.
3 The spirit of Sanctification maketh us a fit habitation for God.

A
COMMENTARY
UPON
The second Chapter of the Epistle of St. Paul
TO THE
EPHESIANS.

CHAP. 2. VER. 1.

And you hath be quickened that were dead in trespasses and sins.



The Epistle (as I shewed) is divided into three parts; 1 The Preface. 2 The matter. 3 The Conclusion. The matter is propounded generally, *vers. 3.* Prosecuted from the beginning of the fourth *vers.* to the 21 *vers.* of the sixth Chap. It is either Doctrinal, or Exhortatory. The Doctrinal is comprehended in the four first Chapters, in which the benefits the Elect enjoy by Christ, are laid down simply, Chap. 1. Comparatively in this Chapter; with all the scandal of the crosse removed, that these things might the better be received.

Order of this Chapter.

Matter.

Now this Chapter doth contain these two propositions, 1 That we, when dead in sin, were raised up in Christ, to *vers. 10.* 2 A deduction hence, which inferreth the happy estate of the Ephesians. These words hang as a proof of that power which is put forth towards us that beleeve, Chap. 1. *vers. 19.* in this manner.

Argument. 1

In such, who being sometime dead, are raised up, (*vers. 6. Ye are set in heaven with Christ*) here worketh no lesse power than that which raised Christ from the dead: But you also (not onely Christ, but you) hath God quickned, &c. Therefore there is an exceeding power manifested in you.

2 Such whom God (being dead) hath raised up in Christ; such, whatsoever they have been, are now to God in Christ, having entrance unto God in Christ. *But you have been quickned and raised up, and set in heavenly places in him:* Therefore remember, that whatsoever you have been, you are now thus and thus in Christ.

Amplification.

Now touching the discourse, each part is amplified from the causes. 1 Their death is set down from the kinde. 2 From the causes, which are outward and inward. 3 From comparison, which is added by way of prevention.

General things observable.

First, In general observe how that the Apostle doth open to them their condition

dition by nature, before he bringeth forth the grace manifested in Christ:

Secondly, That he telleth us what is our condition by nature, dead.

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Dolt;

Luk. 15. 32

Mar. 8.

A man is by nature every day dead, his body is mortal, in dying from his birth; eternal death of soul and body hangeth over him; His soul is quite dead; for God (in regard of his presence of sanctifying grace going from a man) hee dyeth in soul, as the soul going from the body, natural life is extinct; what this death is, compare Gal. 2. 19, 20. & sap. 6. 12, 14, 15, 16. Col. 3. 2, 3. 1 John 2. 15, 16.

But it may be said; *Why, man hath some reliques of knowledge: And some of the Heathen have excelled in virtuous acts, without grace.*

Object;

Ans. 1. Every knowledge is not the life of God, strictly so called; but that knowledge which affecteth the heart to follow God, to trust in him, love him, &c. otherwise the Devils do know God in their kinde.

Knowledge in Heathens insufficient.

2. The knowledge of man is able to make him unexcusable only, not able to make him live according to God. For these Heathens vertues, they were but pictures, without the soul and life of vertue in them; good trees they were not, and therefore their fruit could not bee good; all is not gold that glisters.

Rom. 1. 20. c.

The Symptomes of this death are apparent in every man: The want of the Degrees of motion in the soul, they are four. 1 To understand. 2 To think. 3 To will. 4 To do. Now all these, the knowledge, the willing, the doing, nay, the very thinking of a good thought, are not in nature, there is a losse of all the senses: Look as a dead body seeth not, heareth not, hath no common sense; so is man by nature, he seeth not God passing by him again and again in mercy and judgement. He hath no care of the heart, to fear God, hee is not touched with the feeling of Gods judgements, works, words, the tokens of death are every where upon him.

This then confuteth all Doctrins of free-will, or of some power in man, which holpen a little can help it self: Dead men have nothing in them to help themselves towards this world; so it is with us towards the other. Yea, wee see hence, that it is not suggestions to the mind, nor exhortations that will do it; wee do but tell a dead man a tale, and all in vain, untill God create a new light in the minde, and take away the heart of stone, and give us tender new hearts; Let us confesse our utter impotency, *ἀσύνετα*, and give glory to God.

Vse 1

Against the Patrons of nature. Suasions morales.

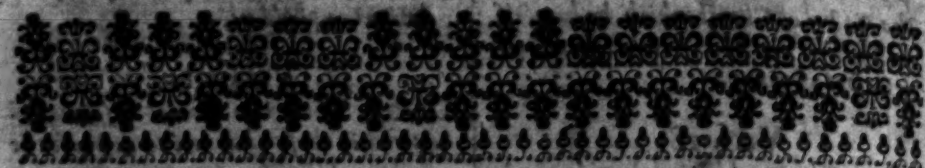
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Vse 2

Take notice of this bad estate.

Col. 4. 3

Jude ver. 12



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Use 2

Take notice of this bad estate.

Col. 4. 3

Jude ver. 12

of thy body, would it not grieve thee? Wee are all of us quickned but in part; this death is still with us, we bear it in company, in trading, in performance of any Christian duty; whither can wee turn our selves, but it is present,

Vse 3

Be not entangled with the wicked.

Mark a further Use from this point, That we who are alive through grace must not associate our selves with those who are meer natural men. For we see that no living thing will abide that which is dead; the brut beasts will start at dead carrion: Our dearest friends wee put from us, when dead: But alas, the Lords Children now go hand in hand with such who have not a spark of grace in them: Oh this Death is not terrible, we are all so much in it, that wee see not the filthynesse of it. As a black hue among Blackamores is not reproachful: So dead ones with us, whose graces are ready to dye, agree well enough.

Vse 4

After grace received, remember this death in sin.

Labour every one to become sensible of our spiritual death, which in great part possesseth every one of us. This must not bee shaken hands with. It begetteth meeknesse: It maketh us haste after our full redemption: It maketh us taste the sweetnesse of grace. Wee must have ears therefore all to hear on this side, both we that are called and uncalled.

Doct. 3

1 Tim. 5. 6.

Prov. 9. 17.

Secondly Observe, *What is the life that is led in sinful pleasure, in vain fashions of the world; it is the very death of the soul.* As St. Paul speaks of the voluptuous woman, that shee was dead above ground, while shee was alive: So our Saviour saith of the Church of Sardis, Rev. 3. 1. *It had a name to live, but it was dead:* And in the Proverbs, those that came to follies feast, it is said *they are dead.* What is death? is it not the absence of life? the soul being gone with the entrance of corruption: And what is sin? is it not the absence of saving knowledge, righteousness and holinesse, with the corruption of the minde, will, affections? so that the spiritual stinch of it streameth out, at the eye-lust, at the ear-itching after vanity, at the mouth rottennesse is the best, I mean unfruitful speech. Look as holinesse is the beginning of life everlasting, which goeth on till it end in glory; so is sin the death of the soul, which doth, if the grace of Christ heal it not; never stay till it come to everlasting damnation. As for sinful actions, they are nothing but the stinch which commeth from the dead corpe, I mean the body of sin dwelling within us. For even as noysome savours come from a putrified body: so do these motions from a corrupted soul.

Vse 1

Error of our Epicures.

What then may wee think of the gallant course of many that live reveling, carding, dicing, dancing, feasting, that walk with swollen hearts, contemning others? So many men are dead while they live in anger, intemperancy, covetousnesse, self-love, uncleannesse, vanity, &c. O they think it is the only life, and that there is no other, because God gave them never to see others: Man without mirth is like a body without a soul: Put them from their gamings from their cups, their smoak, their whorish looks, and courtings, &c. and you kill them.

Vse 2

Love life, and do good.

This should teach us to consider of sin, and our estate through it, that wee who have not thought of it, may yet set our hearts to the way of life, that we may bee thankful who have escaped from it, that wee may take heed of it, and labour to bee healed more and more of it. Should some learned Physicians tell you, such or such a deadly disease were growing on your body, how would you thank him, and make use of it! Oh! it is well with thee, if God make thee wise, that thou hearest this day, how thou art dead in spirit. Wee are glad when wee escape some great bodily sicknesse; and if there dwell reliques of sick matter with us, wee keep rules *de sanitate tuenda*: How much more should we be wise for our souls?

Doct.

Ten infidelities via peccatorum.

Further, that hee saith, *they were dead in trespasses*, it doth teach us, *what is the life of a natural man, even a death in trespasses, a whole life of sin*: Like tree, like fruit; *The very consciences of them are polluted*, Tit. 1. 15. For, *without faith it is impos-*

Sometimes the scolding and injurious spitefulness of wicked once, making us afraid to shew our love, as wee would and should with liberty befeaming. Even as damps put out a light, so this fog of sin suffocates and smothereth the light some blaze of saving graces in the godly, though it cannot thoroughly quench them in us. The times will bee ready to tell us, that drunkennesse, whoredome, officious lies, merry meetings and vanities of good-fellowship, are no such great sins, or matters of offence, as some would make them. But the time will come, that the Patrons and practisers of these shall feel the sting and guilt of them to lye as heavy upon their hearts, as a mountain of Lead, and to affright the conscience with the unsupportable horrors and damnation of Hell. Lewd companions will call and cry unto you (as the lewd woman unto the young man, *Prov. 7. 13.*) with all persuasive and plausible uncleanments they can devise, and as free flourish over beastly and abominable whoredome, with the names of *Love and dalliance*: So with these, pouring in of strong drink, Alehouse-hunting, petty oaths, prophane filthy, and girding jests, &c. are nothing but good-fellowship, sociableness, necessary recreations, exercise of wit, or at worst unavoidable, and so naturally pardonable infirmities. But if you listen unto them, and bee led by them, *these fasts*, that are now so sweet in your mouths, shall turn unto gravel in your bellies, to verminesse in your bowels, to the gall of alpes in your consciences, and to a fire of vengeance in your bowels which will burn to destruction.

Job 30. 23, 24,

Do 3.

And after the Prince that ruleth in the ayre]. Here observe, who it is that doth effectually work us to his pleasure, even Satan: As wee are dead, so wee are under the power of the Devil, wee are even ridden on by him, and hee sitting in our corrupt hearts, doth ride us and rule us at his pleasure. Wee are all by nature taken of the Devil in his snare to do his will, *1 Tim. 2. 26.* Not in this regard onely, because wee cannot by our own power escape from the tyranny of Satan, but because hee doth work effectually in our hearts: Thus look as Tempests do whirl things about in them, so doth hee at his pleasure our blinded understandings, and crooked wills, which are turned from the way of Gods Commandements. Wee are said (before God doth deliver us by the ministry of the Spirit, which is his mighty arm and finger) to bee under the power of Satan. And our Saviour teacheth how that the strong man holdeth fast all till by a stronger hee bee cast out, *Luk. 11. 22.* All men are in one of these two Kingdomes and Governments, either in the Kingdom of the beloved Son of God, or else they are under the Kingdom of darknesse, yea of Satan: thralls and vassals held by him: And for those possessions so frequent in the time of Christ, they were not onely that the works of God might be manifest, but that wee might learn, that they are thralls to Satan, the strong tyrant and cruel dragon, till they were set at liberty by him that leadeth such captivity captive. *Eph. 4. 8.*

Act. 26. 18

Vse 1

Ps. 137. 7

Thus then doth let us see, how woful our estate is, who are held fast under the power of Satan, till by Christ wee are delivered. Men think the Devil not half so feareful as he is, and so smart by him, before they discern their danger. Bee wise in time, and prevent so great mischief of a subtile, malicious, and implacable enemy.

Vse 2

Again, it doth let us see, that no power but the power of God, can let us free, and that wee are not without great resistance delivered. Bee the more thankful for grace, and make the better use of thy liberty, for his glory that gave it.

Vse 3

The Devil possideth many spiritually.

Let us take notice here, who it is, that thus doth stir when wee are drawn into any sin, it is Satan; every man is possessed of this evil spirit more or lesse. It is manifest, for our most spiritual temptations, as thoughts against God, and such like, having no outward object or insinuation to sollicit us by, cannot but proceed from the devil within us. His privynesse to our thoughts so soon as they beginne to stir and to bewray themselves (see.

sensibly in the working of our spirits, if good, hindered by him; if evil, second-
ed by him; if indifferent, perverted by him to his own advantage; yeilds: un-
daily this woful experience of his in being within us, and working all sin in us.

Prince) Hee casteth out Devils by the Prince of Devils; therefore it is said,
the Devil and his Angels; The Angel of Satan; Rev. 12. 9. one worse than another.

Of the power of the ayre] Noting the fears of the spirits; *ruer aquas*, which
hath a double construction. The distribution by many places doth not make but
that both some are, and all shall bee locally in hell. Neither when wee hear,
that some are in the ayre, some in the earth, must wee conceive that hell is ev-
erywhere; where God will have it; no more then from the presence of An-
gels here or there by dispensation; wee should conclude that heaven is every-
where, where God would have it.

Who worketh] Observe hence, the great efficacy that Satan hath in evils
committed in persons. For this word *εργαζεται*, noteth a power, and effectually
working; when the Lord doth permit, hee can effectually work either in the
body, or in the soul, inclining it to his will. Hee is continually working;
moving, and operating in it; therefore said to bee *the spirit that now worketh*,
for so the participle *εργαζεται* noteth a continued act, with the participle of the present
tense *εργαζεται*, a powerful efficacy as the soul worketh in the body the mo-
tion and sway of all the members. The body is acted and moved by him; the
minde also is ruled; because hee doth so apply himself to the phansy and affec-
tion; and so worketh in the one and other, that hee thus worketh the soul to his
obedience. And this efficacy hath three branches, the one outward, which is to
prefer objects to the senses; the other two inward, in the phansy and affections.

Watch him therefore the more carefully, resist him the more valiantly;
pray the more earnestly; put on the armour of God the more diligently; keep
it on the more watchfully; use it the more constantly; grow in grace, be rever-
ent and conscionable in holy Ordinances; get help of others, and afford thy
help to others, that they may be delivered from so active an adversary.

The sons of disobedience] An Hebraisme, more eminent ones, as Scribes and
Pharisees; I will bee a lying spirit, teaching Doctrines of Devils; and hearers
not obeying; such as are blinded; have the seed picked up as it is sowed, Popish
affected: such as resist the truth; such as perish, 2 Cor. 4. 3. 4. that is, of unbe-
lievers; 2 Thess. 2. 9, 10. taken in the snare of the devil, 2 Tim. 2. 26. (It being
just with God to deliver them up. And this being the nature of resisters
of the light, that they grow worse, deceiving and being deceived, 2 Tim. 3. 13.
Such were the Pharisees and the Jews; and such among these Ephesians, as obey-
ed not the truth, but became dangerous wolves, not sparing the flock. Wee may
range them into orders, of governours, teachers, hearers. In the Primitive Church
the Devil did work in these formes of disobedience three waies. 1 Caused them
to sow tares. 2 To live flagitiously. 3 To persecute. In the Papists all three
have place; and they do as lively resemble the Father of these, the Devil; as if
they had been spit out of his mouth.

By reason of our unbelief and rebellion the Devil hath advantage in us; his
power is by mean of sin; Hee can but perswade, allure, suggest and excite.
Temping Christ, and finding nothing in him; hee could prevail nothing.

Against such as will excuse the matter, and lay all on the Devil, like Eve;
the Serpent deceived mee, the Devil owed mee a shame; and now hath paid mee
home, had I been left to my self, it had been long enough ere I would have
doue so wickedly. Nay but, O man, thou art a child of disobedience; and
grievest, quenchest, resistest the good spirit of God; who worketh some-
time in thine heart, and would frame thee to holy obedience thence God per-
mitteth, and the Devil obtaineth this advantage against thee, to fill thee with
all unrighteousnesse. And certainly the enemy had never gotten the strong
Castle of thine heart, if thy self had not first betrayed and laid it open unto him.
Among whom we had our conversation] Z

Mat 12. 24
Luk. 11. 17.
The place of
Devils

Doth, worketh X
Satan works
effectually and
continually.

Three waies

Vse.

Wicked men's
character.

1 King. 22. 22
1 Tim. 4. 2
Luk. 8. 12
2 Tim. 3. 8

Act. 20. 19
Three orders
of them.

These waies of
their working,
All in the
Papists.

Observe.

John 14. 30

Vse

Blame thy self
for sin, not
Satan alone.

VERS. 4

Now

Now hee doth come and amplify it by comparison drawn from the like, and hee maketh the state even of himself and the beleeving Jews like in two things.

In sin actual,

In the guilt or punishment;

1. Among whom 1. That is, amongst which sort of disobedience, in whom Satan worketh at his pleasure; *Wee also in time past conversed* in the concupiscence of the flesh. *Concupiscence*, being here put, 1. for habitual vitiolity, 2. for the undeliberate stirring and itching of it; the latter being the imperfect agitation of the former, called the passions of the flesh actively construed. It is taken in the second sense; for these two are every where distinguished; the corruption, the motions of corruption. *Rom. 6. 2. 12. James 1. 14. 15.* Now after hee sheweth what this (*walking*) in them was, a doing whatsoever this corruption willed: For to have concupiscence is one thing; to walk in them, or bee in them, another thing. Hee that saith hee hath them not lyeth, and the truth is not in him; but hee that is in Christ, walketh not after them: Making the fear of this corruption not onely the sensual part, but the mind of man.

2. The equality in sin or punishment; Wee were by nature the sons of wrath as well as the rest: Simply by nature, Comparatively as the rest. The sum is this: When I remember your estate, I forget not our own; for though wee have many outward priviledges, yet such as do not commend us before God; but in time past we were like you, walking in the suggestions and motions of our corruptions, doing whatsoever our corrupt wills and minds desired; neither so only in our lives, but in our natiuities, such who by nature were sinfull and threatened; yea, subject to judgment even as any other, there being by nature no excellency of the Jew above the Gentile.

First then wee have to consider, how *That the chosen of God before their conversion, have nothing in them differing from other sinners:* The election of God standeth sure; but before hee call effectually, it doth put nothing in the party elected; *Know ye not that drunkards, theevs, covetous, &c.* Such were some of you, but now you are washed, &c. Even those whom God taketh to mercy, they were sinfull as others, before by his grace they are changed. *Paul, & Mary Magdalen,* these Ephesians now converted; what they had been, look v. 1. And why? 1. That the mercy of God may bee magnified and made manifest in the free grace of justification. 2. That love may be ingendred in us, justified; *Mary, who had many sins forgiven, loved much.*

So that this serveth for our comfort against that wee have been; God cuts all scores betwixt him and his children, thou maiest now sleep quietly on both sides, the coast is clear; well may sins humble thee, and bring thee on thy knees to Christ; they shall not condemn thee.

2. For a ground of hope touching some who as yet are without, and seem hopeless. By the grace of God we are that wee are. Despair of none; where God is purposed to shew mercy, hee can release the prey, not onely out of the Devils jaws, but even out of his maw also, as *Jonah out of the belly of the whale.*

Mark here again that *Paul* and those of the circumcision when they walked in the flesh, were alike before God to the uncircumcised; whence observe, *That where there is no true fear of God, no outward circumstances, or priviledges alone, about others, will commend us before him.* Gods people a people of *Sodom and Gomorrah*. Gods people when they obey not, their circumcision is made uncircumcision; But how can it truly be said, seeing that the one professes the true God, the other doth not? *Answer.* 1. In deeds they deny him. 2. In deeds they set up false Gods, their lusts, pleasures, riches, &c. and they are more abominable before him when they prophane his outward worship. Thus with us, look whatsoever wee may think of our selves, yet while wee live in the flesh, wee are no better than Turks or Pagans for the present. *St. Paul* might have pleaded more then we, he was brought up at the feet of *Gemaliet*, his life was unblameable

Doct.

1 Tim 2. 9

1 Cor. 6. 9

The end of it.

V. 1

1 Cor. 13. 11

Doct.

Eph. 1. 10

Rom. 12. 1

Ob. 11.

Tit. 1. 16

in the Law: Our hopes are better that are under the net, but our condition before God is no other wise.

Fear to continue as nature made thee, even when it is most decked and adorned.

Hence wee are further taught: *That wee must not bee ashamed to confesse our selves sinners with the first.* So Paul, *Christ came to save sinners whereof I am chief.* David, *I will confesse against my self; Esay, woe is mee, I am a man of polluted lips: Job, I abhor my self; I am vile.* The most upright are most forward in confession, It is the proper fruit of grace truly tasted; it will freely confesse and give glory to God.

It doth rebuke the shamefacednesse of many, they think, O should they say what sometimes they were, it would bee a discredit and blemish to their good name: This being indeed the way to get glory with God and with the godly, by taking shame to our selves.

Observe again *what is the state of men by nature, they are such on whom the wrath of God abideth.* Wee are from the very conception and birth, such on whom Gods indignation is poured out, yea, such on whom the full vials of Gods wrath are poured out; together with our being, Gods anger is toward us, as in our selves considered. Let us take notice of the evils which do accompany us from the birth, that wee may understand the better that we are indeed, children of wrath.

1 Wee are born such from whom God is separated; *your sins have separated twixt you and your God; we are strangers to God from the womb.*

2 Wee are given up to Satan; children of the Devil, of darknesse, under the power of the Devil the Prince of darknesse, and are in all kinde of darknesse, of ignorance, *none understandeth, none seeketh after God: Darknesse of lusts and ungodlinesse; darknesse of condition; Gods anger abideth on all that do not beleeve, O most dismal cloud!*

3 Wee are subject to every curse in this life, whether spiritual or corporal;

4 To death temporal.

5 To death eternal.

How comes all this to passe? Because wee all by nature are sinfull; together with our beings; wee are defiled, wee are sinners, and so come short of the glory of God.

The Papists hold these four points tending to this Text.

1 That wee are sinfull, for God could not subject us to wrath but for sin; *the wrath of God is revealed against all iniquity.*

2 That this sin is by nature together with our being conjoynd, because by nature with our first being wee are subject to wrath.

3 That all of us by nature, are sinfull, for sin imputed.

4 The best of them grant, that likewise wee are sinfull, and for sin deserving death.

Wee further affirm that all of us are sinners deserving wrath for the lust and propensse that is in us to evil: This also they grant to go with original sin, and to bee a consequent of it; but they will not have it sin properly, to which wrath belongeth.

It rebuketh such as shift off and sleight over their sins; wee hope wee are not the worst, wee live homely, neighbourly, and quietly, doing as wee would be done by; for the Devil, wee defie him; for the curse and Hell, wee hope God will bee merciful. These men would make them be perswaded their case is worse than it is: But these persons shall know one day experimentally, our reports come far short of the matter. Who knows the power of thy wrath? none but the damned. Beleeve it, and so void the mischief.

Again, it must teach us to come out of our selves; if a favourite should lose the favour of a Prince, not to see the face of him, as *Abraham*; if a Tenant were cast

Vse.

Doff.

1 Tim. 1.15

Psal. 32.4

Esay 6.5

1cb 39.37

42.16

Iohn 7.19

Vse

Reproof to

many.

Doff.

And wherein it consisteth.

Esa. 59.2

Psal. 58.3

Psal. 14.3

Rom. 3.12

Papists Tenet

in this point.

Rom. 1.18

Cone. Trid.

sess. 5. decret.

Vse 1

Against them

that flatter

themselves

in

Vse 2

Go out of thy

self and sin

sinney;

cast forth of his hold; if a man for some offence, should bee in the hands of some hard *Cerberus*-like Keeper, should have his house on fire, would wee not hold these conditions fearful and full of confusion? What then shall the state of such bee, as are discountenanced with God, whose loving kindness is better than life, whose wrath and anger is more bitter than death? well may they take their leave of all created comforts, that stand under Gods displeasure, who at an instant can turn them out of all; whose wrath is a consuming fire.

Thirdly, It must teach us often to view our selves: Why are these left as pricks in our sides, blindness of minde, crookednesse of will, laws of evil in our members rebelling, sickness, poverty, reproach? but to humble us, whose blessing himself, the Lords jealousy shall smite against that soul. Our age is so full of Sadducees, that John Baptist, or the spirit of Elias had need to bee sent amongst us; for though like trumpets wee daily sound these things, none, when hearing this, bethinketh how hee may escape this fire which burneth to destruction; but they hope they are in as good state as these that make more shew.

By nature Whence it is plain, that by nature all of us are sinful; sinful, not only in regard of Adams sin imputed, but of corruption or concupiscence with which wee are conceived, *Psal.* 51.5. & 58.3. *Gen.* 8.21. *Ezek.* 16.4, 5, 6. *Esa.* 53.6. & 1.4.

The Papists go thus far, 1. Say they, wee could not bee the children of wrath in justice, if there were not matter of wrath with us. 2. There is first the rebellion of our Parents, ours, because wee were in his loyns. 3. There is the habitual aversion of our minds from God, which they grant an habitual iniquity, for which little ones are guilty of wrath. Wee hold further that for concupiscence, that is, the rebellion of the Law of the members against the Law of the Spirit of God, that for this, as sin properly, they are the children of wrath. This the Papists deny to be sin, and will have it sin only because it was caused by sin, and is the matter of sin, but not sin properly. Concupiscence is sin as caused from sin, guilty with that guilt which it may cause. Concupiscence is not sin properly, not a foundation of guilt in it self, but both the habit and indeliberate motions are sins forbidden in the Law: for there nor deliberate consent, but the root, even the flesh and the passions of it unconsented to; for the other are forbidden. In the former, such a thing is here forbidden which Paul could not attain to but by the Law; now hee was no Cyclops. Again, Paul calleth it sin, and giveth to it the formal cause of sin. Whatsoever letteth the whole strength and might from obeying the Law, is against the Law and accursed. God would not have created man with it; why? because it is not in a reasonable creature a pure ataxy, but an iniquity: and the goodnesse of the reasonable creature is the conformity of the powers of it to the Law of God. That power which is bound to bee conformable, and is not, that power is a breach: but such is this; for the Law requires that all our powers should love God with all the heart, minde, strength; neither doth binde the action voluntary; but the whole frame of the soul. The Papists say it is often called sin not improperly, but as having resistance to the Law of the minde and the Law of God. Others grant, that though in regard of the guilt it is not sin to the regenerate in Christ, yet if it bee considered in it self, it may fitly bee called sin. *Ans.* It is mediately in regard wee all in Adam willing, did that which hath brought it upon us. Habitual aversion is sufficient. 2. It is potentially approved, willed, affected, &c.

To let us see it is not custome, or example, or imitation only, whereby wee are sinners, as Pelagius taught. No, it is from inbred corruption, our fountain is inveniomed, and so are all the streams that issue from us.

To help us in repentance, therefore the remainders of it continue though the guilt bee removed, and the dominion captivated, yet they remain, to teach us still to bewail our condition in this regard, and to humble us; *www.christianity.org*

ed men that I am, who shall deliver mee?

Rom. 7. 24

3 Hence wee are exercised to renew our repentance and a broken spirit.

4 Hence we are given to see in what need we stand of our Lord Jesus Christ, and of him alone.

5 This must bee confessed of the Saints in the practise of repentance, and which all of us must eye and bewail with *Paul* and *Moses*; it being an excellent assurance of our true conversion; where this is bewailed: The world and unregenerate men in their profession of repentance never rise to see this or to bewail it, which is the fountain and spawn of all unrighteousnesse, we cannot think we are innocent.

6 To reprove the Pharisaical conceits of many, who were never altered, though at a day old they were sinful to death, yet after many fruits of this secret sin they think themselves righteous, though wee charge them with this as sinners from the womb, such whose lives are dead in lusts; why, they are not the worst. Nay some so sottish that they will not beleeve that children have any sin: why (say they) what is more innocent than a little infant? And doth not Christ say, *Verily I say unto you, whosoever shall receive one of these little children in my name, he shall receive me.* One of these, not simply, but taken of one blessed by mee, having on them no actual guilt, and by my grace, having their native corruption pardoned. This teacheth that grace maketh children free from sin, and in stead of inheriting wrath, heirs of heaven. How may wee fear when our first infancy was thus sinfull? None complaineth, none feel themselves laden, none hungering and thirsting, every man carried away by Satan, that none might return to Christ and bee saved. They hope they have good hearts to God: when indeed a very progeny of Vipers. Do I walk after the flesh, the lust of my eye, fleshly minded, that is, not making my calling a race of conscientious obedience; continually walking before God, and ever and anon lifting up my heart for the Kingdome, *Labouring for the bread that perisheth not, possessing as if I possessed not*; but go on, my heart and head full of worldly cares, living in idleness and lusts of the flesh; these are the bitter fruits of a sinfull and cursed nature. If wee see not our natures, the stink and unfavoury vapours which ascend out of them, of strife, of unbelief, of pride, of voluptuousnesse, of revenge, wee want the principal ground of all humiliation and repentance, the only spur which maketh us seek righteousness out of ourselves, in Christ alone.

Matt. 18. 3

John 6. 27

1 Cor. 7. 34

Doct.

A fourth Consolation is this; *what is the conversation of many outward worshippers of God? It is fleshly and carnal; Paul was an outward worshipper of God a great while; was one that had the seal of righteousness in his flesh, was baptized, was a diligent Sabbath-keeper, was brought up at the feet of Gamaliel, as a son of the Prophet, a blamelesse walker for criminal matters; yet all this his service changed not his conversation; before the grace of God changed him, hee walked still sensually and fleshly. Esay tells us of some, who were worshippers, commers to the Temple; but what was found in their lives? Covetousnesse, oppression, presumption; as if God were beholding to them for their outward worship: so in Ezekiel, the Prophet complains of the hypocrisy of his hearers, that would come and sit before him, and hear what God saith, yet will not leave their covetousnesse, prophaning the most holy word of God. Always there were such who did give God their bodies, but with outward service made no surrender of their hearts. Will you steal, murder, and commit adultery, &c. and come and stand before me in this house? Such were in Christs time, this people draw near with their lips, but their hearts are far from mee; In the Apostles time, many of their followers and hearers, notwithstanding that outward obedience, were unreformed; God not dispensing the grace of Election so largely as of outward calling. The condition of the visible Church alwaies was and is to be such as shall have *Virgins with lamps of oylelesse*. A glass for these*

Ezek. 1. 17

Ezek. 33. 34

Jer. 7. 9, 10

Mat. 23. 8

25. 3

these times, especially: of which Paul and Peter have foretold, *that men shall not join the power of godlinesse with the shew of it; that men shall walk after their lusts*: How many, who notwithstanding they are not to be blamed for their homage to God, yet remain as Paul, a great while unaltered in their conversation, like Paul's widows, *wee hear and hear, but laden with many lusts*, and therefore hear much, and profit little. How many of us yet hearing, live in covetousnesse, in incontinency, in intemperancy, in stomackfullnesse, in self-love and vain-glory; many in idlenesse, here and there rattling, and solacing our hearts with idle discourse, herein another tasting a spiced cup, herein a third walking, as Paul or other, who before God visited, in the outward observance of his worship, but yet yeilding obedience to their own wills, and lusts of their own hearts; *Woe to them who come near mee with their lips*: these are they that cause the Gospel to be removed by unworthy walking: for God when it is unfruitful, will translate it where it shall be fruitful; hee can bear the Turk, and Papists, and the prophane Atheist better than you, *for he will be sanctified in them that come near him*.

Lev. 10. 3

Vs 1
Look most to
the inside.

Vs 2
Examination
of what we do
in 5 rules.

To do a duty
after any sort.

Do 3.

Act. 14. 14

Gal. 5. 24. 25

Wherefore let us sift our selves; pray to God to open your hearts: that is true and right which cometh from the inward form; this only worketh and distinguisheth; power of grace must be measured, not so much by the work external, as the state of the person working. Hee hath power, who worketh from a living heart, whose labour is within, as well as without, who strikes at the inward roots of evil, whose obedience is universal; An Hypocrite is worse affected in good, than a good man in evil, hee hath no minde to that good hee doth, but liketh better of the contrary; a good man doth grieve at the evil hee doth, and loveth the contrary. God regardeth not so much action as vigour in the action: some do strive all for formality; some do count it Religion enough to rail on idlenesse and formality, and to be able to discourse of a question.

We are hereby taught not to rest in any outward right, nor content our selves with the work done but examine how we do things.

1 That we do every thing for God, practising the first Commandement in every one, doing all for love of God, not putting him off with every sleight and sorry service, as if any thing were good enough for him.

2 To do every thing as before God, so as is becoming the purity of his nature spirituall and holy, with reverence of his glorious presence.

3 To make sure we grow by our duties we undertake, all true grace groweth by the exercise of it.

4 To labour against Hypocrisy, heaviness, deadnesse; and our particular corruptions; and to shake up our selves when wee go about businesse of this nature.

5 To think how far civil men may go, to do that and more; for, *Qualitercumque desunt illi*, is the intent and utmost mark of formalists. We must put to our best affections and our delight in the full bent and strength; otherwise, if were easily being a Christian, might wee under this profession let our graces loose as we would.

Here wee may further Observe, *what it is that beareth sway in the unregenerate, it is his corrupt will and minde*, for so the Apostle here saith, in fulfilling the will of the flesh, and of the minde; so Paul speaketh, *Rom. 7. 5*. When wee were in the flesh, *Tu. 3. 5*. Carried about with divers lusts; and Peter saith, those that are not called effectually, they are in their conversation conformed to lusts of ignorance: Thus the square gallants life is squared, following the sight of their own eyes, *walking in their own wayes*, as *Act. 14. 16*. till God give Repentance, they stay like sheep, in the paths of their own concupiscences; as on the contrary, *They that are in the spirit, walk after the spirit*, so they that are in the flesh, *after the lusts of the flesh*.

It convinceth to us whether wee are in our natural estate or no; have an eye *Vse 1* to the course and strain of our will and minde, what is it wee specially affect, desire and seek after; This detecteth the vain presumption of many, who think if they can say the Creed, have Christendom, be orderly Churchmen, say the Lords Prayer, receive at Easter, think this is Christianity enough; as for putting off their corrupt nature and infull lusts, to which naturally their hearts incline, and whereunto they live in perpetual slavery and bondage, they think it needlesse, and that God who hath made and knoweth our natures, doth not expect that wee should be free from that which is a nature in us.

This is a ground of detestation to fight against and renounce our own wills; and fleshly desires, resist our sinful lusts, as ever wee will assure our selves our nature to be regenerate. What a shame it is for Christians not to have power over their inordinate lusting in meats and drinks, when a dog will be trained to stand upon a Table and touch nothing which is not given him? The lust of a mans mind and will, will never be satisfied, if it be served; what was *Ammon* the better when hee had gotten the will of his sister by violence? Nay the very lusting for a thing maketh a good man hee dare not touch it, when now it is present: When *David* had a months mind to the waters of *Bethlem*, he would not touch it when now it was brought to him.

Vse 2
Renounce thy own will and lusts.

1 Sam. 13:8

This letteth us see a different property of one in Christ, from him that is not: Her that is in Christ is not a harbinger and purveyor, making provision to fulfill the will of the flesh: sin hath not willing obeysance performed to it, it reigneth not; in the other it hath his full swing, they are thralls and vassals to the flesh: *Hee sets himself in an evil way, hee imagineth mischief, hee hardeneth his face, and will not bee abashed in his course*: sin is sweet to him as a Lining under his tongue; it is meat and drink to have their wills: the godly overborn by rebellion of their wills, their hearts smite them, they go forth and weep: for as meat unwholsome, taken into a stomack which hath strength of nature, causeth after vomit and sicknesse, so where there is this life of grace, this poyson of sin once taken down, cannot but make a sick soul.

Vse 3
Difference of the regenerate and others, in respect of sin.
Psal. 36:4
Prov. 29:4

Lastly here observe, That even the children of the godly, are by nature children of wrath; and not onely those born out of the Covenant, but even those to whom the promises, as the Apostle witnesseth, that to them, and their children, belong the promises, even those are by nature no better than others: the Apostle at large doth prove this conclusion, The Jew by nature hath no pre-eminence above the Gentile, but is under sin; and under death, hath his mouth stopped, from all plea for himself, as well as the Gentile: and *David* confesseth this, that though he came of righteous *Jesse*, yet *He was born in sin, and conceived in iniquity*; for even righteous Parents do propagate posterity not by force of regeneration, but carnal generation, they beget not as new creatures in Christ, but as old, even in *Adam*.

Dott;

Act. 13:3

Rom. 3

Psal. 51:8

Object

But here it may be objected that the Scripture telleth us, that God is the God of the seed of the godly: now there is no benefit, if pardon of sin and life everlasting belong not to Infants upon this, that God is their God.

And it is said, that the children of one believing Parent are holy; which cannot be meant of legitimate, for so they might be if neither were a beleever; nor only a member of the visible Church, for so they might be if neither were.

1 Cor. 7:14

Object

This is true, and so is the other, they fight not because the respects are diverse: Parents therefore have a double person, the one of *Adam*, the other of members of the second *Adam*: now in the first respect, they bring forth Children of wrath; in the second, children of the Covenant; children of grace, as I may say.

Answer

But

But here many doubts may be moved.

Quest. 1

First, How the Parent whose faith is but for himself to live by, can by his faith intimate his children into the covenant.

2 Again, when many a *Noah* have *Cham*, how faith can beleeve such a thing; for the thing beleeved must be infallible.

Ans.

To the first, the faith of the Parent doth bring the child into the Covenant, yet so as the child liveth by his own faith; which is not to be denied in such as surviving come to fellowship of like precious faith.

Obj.

But many Infants dye before they come to hear and to have faith, for ought we can know; what may be said to this case.

Ans.

1 They live by their faith, because in this case, the faith of the Father is the child's faith also; For look as it was just with God, to reckon the deed of *Adam*, all our deeds: so it is not ill becoming his mercy and justice, to let in this case, the faith of the Parent stand for the child.

2 For the second, Faith is not wavering, though the event answer not, because it doth not absolutely apprehend this salvation for every one, but leaveth place to Gods secret judgements.

Obj.

But how can it thus conditionally beleeve without wavering?

Ans.

It is one thing to waver, another thing to beleeve with condition; wee beleeve we shall have outward things, yet with condition.

Quest. 3

A third question is, how this distinction can escape a contradiction; that which is true, must be true in some time; now if an Infant may be born having the Covenant (which in some case wee teach) there is no time in which this Infant can be said a child of wrath.

Ans.

It followeth not, for there is nothing wherein it may not be said a child, though it be born with Application of the Covenant: for as the Parent hath a double person, so hath the Infant; in the one, it is a child of the Covenant, in the other, of wrath. Mark for conclusion these three things.

Propositions of
being Gods
children, and
of wrath too.

1 Every one is a son of wrath in *Adam*, even in that instant, and in Gods eye, with whom there is neither past nor to come; Wee, wee are all of us dead.

2 This wrath abideth, till application is made of the blood of Christ.

3 If this be even with our first being, whensoever it is, it taketh not away the respect of our natural condition: O miserable man that I am! See. This was true of *John Baptist*, yet from the womb he was sanctified.

Use 1

Confutation of
Papists and Lu-
therans.

To confute the slanderous Papists and Lutherans, who would make us Anabaptists, as denying sin Original, denying the guilt of it; where we teach it in Infants, we teach it worthy of wrath, teach the persons as comming of *Adam*, children of wrath, yet as in the Covenant of grace to have pardon, and the seal is a seal set to this, not as a foundation or beginning of it.

Be humble
and lay hold
on the cove-
nant.
Gen. 17:7

Secondly, we may see what is it that is born of the flesh, and therefore take occasion by it, to humble our selves even in the compassing Posterity, and to lay hold of that most precious promise, which assureth us that God will be our God, and the God of our seed, though we may leave place for his secret will, which tendeth to his glory.

Rom. 3. 12, 19

Thirdly, that he saith, *Wee all*, it doeth give us to see the falshood of that dream of our Ladies birth without Original sin: The Apostle doth say, that all the Jews were by nature children of wrath, *every mouth stopped, none that doth good, no not one*. Yet the Papists will have a Canvass touching our Lady, whether by some extraordinary dispensation shee might not be excepted. Thus while (most foolishly) they will advance her above all Christian people, they do thrust her out from having fellowship in the common salvation, *Christ coming to save his people from sin*.

Mat. 1. 21

VERS. 4. But God who is rich in mercy, through his great love wherewith he loved us.

Thus

Thus far the Apostle hath laid down this sentence, concerning our quality, and condition: *Now he continueth to fill up the sentence, for the sense being hitherto suspended, you, and we all of us, dead in sin, hath he quickened: Now this latter part hath three branches to be considered;*

Method.

1. The Causes working this.

2. The Order of working it.

3. The End.

The first in the 4. verse. The second by a gradation, vers. 5, 6. The third ver. 7. Whence to the 10. ver. is referred our free salvation, which in the 6. ver. was by the way interferred.

Now the first Cause is *God the father*, here described from his *rich mercy*: and left wee should marvel how God should come to be merciful unto us, he telleth the fountain of his mercy, his *great Love*: So that this verse doth give us to consider of two properties of God,

The cause of
Saints happi-
ness.

Mercy.

His *Love*, Favour, Grace, Kindnesse; the one the fountain of the other.

First here wee see, *that God is a God of rich mercies*: and the consideration hereof is not lightly to be passed, because no man is so blind that hath not this in his mouth. Thus then is our rejoycing, to know God, not so much what he is, or his essence, as of what property he is unto us. Both the works, and Word of God do witness it: *All his waies have the Saints approved, as merciful and faithful* and *Paul calleth God, a God of all compassions, father of mercies*: and though there is not greater or lesser in God, whatsoever is in him, being himself, hee being infinite, yet in regard of works there is a common inferiour mercy, and a singular rich mercy: that is over all his works, this such as hee taketh to be over his, even those *vessels of mercy*. Look by how much the nearer the creature is in affinity to God, the nearer is the blessedness of it to God. I need not to prosecute the Doctrine which so many have amply laid down. But let us consider the Use.

Doff.

That great Commandement of the Law (the having God for our God) doth command to know, and to acknowledge this truth alwaies, that hee is most merciful to us. Have all creatures eyes to look up to the mercy of God in their necessities, and to trust to his faithfulness for help and succour in their miseries, and shall his children be blinde? *Jehoshaphat said, Lord we know what to do, but our eyes are unto thee*.

Psal. 115
2 Cor. 1. 3

Rom. 9. 23

Pse 1
This truth to
be acknow-
ledged.

2 Chro. 16. 10

Use 1
It maketh
gainst our un-
belief.

This doth reprove our weaknesse: wee say hee is a merciful God, but when hee doth delay, or renew his witnesses against us, wee think hee hath shut up his mercy and loving compassions. Again, when wee think that God will not forgive our sins, then this mercy of God is forgotten. Again, when men think Gods hand is hard towards them, and conceive of his dealing as cruel, where then is this sentence, that he is *rich in mercy*.

Objec.

But you will say, What though hee hath shewed us mercy, may wee not complain in this kind when his hand turneth? I answer, Hee never turneth from these mercies: *If my Children (saith the Lord) offend, I will correct them with rods, but my mercy will I not take from them*. We must therefore return in a holy blush, and learn to say, *Yet God is good to Israel, It is his mercy that we are not consumed*.

Psal. 136. 1

Psal. 136. 1

Lam. 3. 21

Use 2
And the fight
of unworthines

It doth serve to bear off a temptation of unworthinesse: Satan will tell the humbled soul, Thou art a grievous sinner, privy in thine own heart to many foul and abominable corruptions, thou hast grieved the Spirit, trespasses against thy enlightening, &c. How canst thou look to be saved, or once come before God with any comfort? Hereunto the faithfull soul must be ready to reply, *Yet the mercies of God and the merits of Christ Jesus do infinitely exceed them*, neither are the mercies of God abridged by sins of infirmity, but rather

A a

ther

ther thereby the more specified and declared: Thus resting upon the rock of eternity, and the impregnable truth of Gods gracious promises, hee casts himself into the bottomlesse Sea of Gods mercies; with this resolution, that if hee must needs perish, they shall hale and pull him from the most tender bowels and everlasting compassions of his blessed God, to whom his soul is fled.

This is a vertue of our heavenly Father to be imitated, *Be merciful as your heavenly father is merciful, Luk. 6. 36.*

Use 4.
Imitate God herein.
Object.

But it may be said, How should God be merciful to mee, for I am his enemy, and a son of his wrath; and mercy is so far from such, that it rejoyceth against the judgement of those whom he hateth.

Answer.
Mich. 7. 18

If this fear proceed out of an unfeigned longing after Gods mercy, and to be delivered from that misery whereof thou complainest, then bee of good comfort; for if ever thou hast tasted of the sweetnesse of this grace, thou shalt be sure to have it again, *Hee retaineth not his anger for ever, because mercy pleaseth him.*

Isa. 54. 8

He is the Son, his mercy (as all other his properties) is in God infinitely, eternally, and unchangeably: for a moment, *in my anger I hid my face, but with everlasting mercy, have I had compassion on thee.*

Ioh. 3. 16

Now the fountain of this mercy, is Gods love to us from eternity, which inclined towards us when we were hutchull: when he had determin'd to manifest this Love, then according to mercy hee saved us: Grace, and Mercy, and his giving Christ, all is from hence. *Hee so loved the world, John 3. 16.* For had the Lord hated us, hee would have glorified himself in our deserved misery.

Object.

Mercy shall triumph against judgement, of those whom he loveth. And experience sheweth, that the straitest conjunction in greatest love, breedeth the most tender compassions in miseries.

Answer.
Love and wrath may stand together.

But here is a difficulty to be cleared. In the verse before, hee saith, we are the children of Gods wrath, here hee saith, we are such whom God did so greatly love, that hee took pity on our misery and healed us in Christ. But the answer is easy.

Object.

By considering, that love and wrath might stand together; For the Parent may be thoroughly angry with the child whom hee tenderly loveth; and so it was with God, who knew how to love, with that eternal love, and yet how to be angry with us: Hatred and love expel each other, but anger and love may stand together.

Answer.
Gods love is eternal.

But this doth not seem clear to mee (may some say) because the Scripture doth make Gods good will to be towards us through Christ, *He hath made us beloved in him, we are reconciled to him in Christ,* so every where.

Ioh. 4. 9
Tim. 1. 2
Tit. 2. 11

For Answer, There is a double love: the one internal with God: the other external manifested in the creature.

Now this internal love is everlasting, it was the foundation of mercy, of the giving of Christ in mercy. But that external, manifested in the creature, is nothing but a stream swimming out of this before held down by Justice, and this cometh through Christ. So saith St. John, *Herein was the love of God manifested, that he sent his son, &c.* And all our Salvation is by mercy, as Paul to Titus calleth it, it is the Epiphany of the Lords kindnesse, and eternal love to mankind.

Heb. 9. 15
1 Cor. 5. 19
Rom. 3. 24

God then (wee see) doth love his, before Christ be given to them as a Mediator for them: Though in God this love is but one most simply, as himself is most simply one; yet for the change that it maketh in the creature, and to help our weak understanding, a former, and a latter love may be considered; for there ariseth a grace of God unto us from the blood of Christ, of justification unto life; thus Christ is called the Mediator of the New Testament, and in this respect the Scripture putteth our Reconciliation to God, in the death of Christ: These and the like places must not be so understood, as if the Lord

Lord himself before entirely hated us; but because that in Christ that former love of God springeth forth, which while justice was unsatisfied lay hid. For there was a love to us before Christ; and the giving of Christ was the effect of it, as *John* 3. 16. It is good for a child sometime, not to know how well his Father loves him: And a kind-hearted Father doth often bear a secret inward affection toward an ungracious son whom hee hath cast out from him, though hee will not suffer it to appear, till by mediation and humble request of some friend hee make it appear to his Son: And this to say, that the Lord altogether hated us in himself, until Christ made intercession, is such an assertion as is not found.

For Christ made Intercession, called, or uncalled: If called, there was great Love in the father calling him to undertake that office for us: If we say uncalled, it is contrary to scripture, in which nothing is more evident than the calling, anointing, and sending of the Son by the father.

Well then, from the order wee see *what it is*, which is the principal procuring cause of pity towards us in our miseries; it is the love of God. So that if we would see evidences of love to our neighbour, wee may gather them hence; by seeing what mercies are with us, and bowels yearning in their miseries; no Compassion, no Love. Again, that there is a great love in God, even when he is angry with us, such a Love as makes him give his Son to death.

This then may serve to confirm us in assurance of Gods favour towards us. *If when we were enemies, we were reconciled to God by the death of his Son, much more shall we be saved by his life.* If a man out of love have sought the friendship of his enemy, and used means to bee reconciled to him, is it not likely that hee will bee constant in his love to him to the end? But howsoever it fall out with man, most sure it is that God will not change: for whom he once loveth, hee loveth to the end. *I the Lord change not, therefore ye sons of Jacob are not consumed.*

It teacheth us our duty to God and Man; *He hath loved us first, therefore must we love him again, his love must constrain us;* and our love is a reflexion of his to us: *And if God so loved us, we ought also to love one another.*

VERS. 5. *Even when we were dead by sins, hath quickned us together in Christ, by whose grace ye are saved.*

I have spoken of this death before, of the kind of it, of the Symptomes or tokens of it, and uses of the Doctrin upon the first verse. Now I will adde some things which this Context doth admonish; and I then omitted.

First, How we can be said to be [dead] when there is some sparks of divine knowledge in us. Secondly, what this word [trespass] meaneth, and how it differeth from the word [sin] being joyned with it.

To the first, the light of knowledge in us is such as doth not give life, but is imperfect, tending to leave us without excuse.

Again, it may bee doubted whether wee are born with this light; as the seeds of it, or whether afterward by the book of the creature and scripture it comes to bee manifested to us. It is not knowledge that life standeth in; for the Devils then could not bee without a spiritual life; But it is the kinde of knowledge, even that which is spirituall and heavenly, and this is not in any by nature in any measure.

For the word [trespass] it signifieth properly an error of ignorance.

The other word [sin] signifieth an aberration from the Law, without this respect.

Quickned. There is a threefold death, so a threefold life;

Of Nature.
Of Grace.
Of Glory.

And

Here

Doct;

Use 1

Rom. 9. 10

John 13. 1

Mal. 3. 7

Use 2

1 John 4. 19

2 Cor. 5. 14

1 John 4. 11

iniquitatem
auctoris

Threefold life.

Here he speaketh of the life of *Grace*, wherein these believing *Ephesians*, who had been dead, were now alive; interlacing our free salvation, hee commeth to the second degree, our Resurrection in Christ: There is a double Resurrection; the one is the Resurrection of the just and unjust, of the body as in the Creed we profess to believe a Resurrection at the last day, as *Joh. 6. 39.*

The other Resurrection is from the death of sin, in some measure to be quickened by the voice of Christ, so that wee live a new life, even the life of God: being before all of us *by nature dead in sin, and trespassers, and the uncircumcision of the heart, blind in our minds, and so estranged from the life of God, hard in our hearts, unholy in our affections:* now this first Resurrection stands in this, that we live a new life, even the life of God, which standeth in the light of the mind, in fleshy tenderness of hearts, in the holy motion of the affections, that in the verue of Christs resurrection we rise to newnesse of life, *that in him we be a new creature.*

2 Cor. 5. 17

The third thing is that which followeth [glorifying in the heavens] and this is that hee speaketh of; when hee saith [in Christ] *Wee are set in heavenly places.* So that the words joyntly considered tend to this sense: *Even when we were dead in our sins, sinking in our lusts and corrupt natures, then did God of his rich mercy bring us to life, raising us up together in Christ.*

And when he saith [in Christ] it is plain that wee are saved of his meer grace: yea, though wee dwell in these mortal bodies, yet wee have in Christ the Resurrection of these bodies; yea, though wee are now absent from the Lord, *Pilgrims here, yet in Christ wee are after a sort set gloriously in the heavens;* wee are already seiled of those everlasting mansions. The dignity of the person giving, extendeth the mercy: and the grievousnesse of our misery, doth exceedingly amplify the mercy.

Duch.

Man's misery

God's mercy.

Eph. 2. 1-10

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Eph.

love and mercy. What was it but the due pondering of these things, that did carry David to such an admiration of Gods bounty toward himself and all men, crying out: *Lord, what is man that thou regardest him?* And forceth the Prophet to this confession; *It is the Lords mercy that wee are not consumed, because his compassions fail not.*

This also is a ground of hope, that God will never leave us; for that mercy of God; which when wee were dead, did put life into us, and quicken us, will now much more help us, and comfort us in all our milleries; for with him is no change, his mercies endure for ever. As a mother, when shee hath born, and brought forth, and endured the hardest hand of labour and pain, will think nothing too much shee doeth for the fruit of her womb shee dearly loveth. *Can a mother forget her child, and not have compassion on the son of her womb? though they should forget, yet will not I forget thee, saith the Lord. If whomever were enemies, wee were reconciled to God by the death of his Son, which more now being reconciled, shall wee bee saved by his life.*

Observe further, That man hath no power to save himself, no disposition to the salvation which is entered through faith in Christ: He hath made us fit: that which wee are, we are through the grace of God. Look what disposition there is in a Carrion to life, there is that in our stinking souls to the life of grace: *Oh of me can ye do nothing.*

But if wee cannot further our selves towards salvation; then the prophaneit beaſt is as near God as the best and juſteſt Church-man unconverted.

I Answer: no nearer for kind, but nearer in regard that hee is not so far removed in this kind.

A man having new sent out his spirit, and one stinking in the grave, the one may be said nearer to life than the other, in regard hee is not entred so far into the degrees of corruption in which the other lyeth; and yet the one can no more help himself to life than the other. So a Fox and an Asse, the one may be said nearer to reason than the other, because in degree of unreasonableſſe, he is not so much removed; yet in kinde they are both one, and can do nothing which might change their kind. So here, they are said nearer respectively, in regard of other sinners more remote, not that absolutely they are nearer; as an Asse may be said comparatively to be reasonable.

This confuteth the enemies of Gods grace; Papiſts, and Lutherans: Who make man have some reliques of strength, whereby being excited, and presented, and showed a fit object, hee can of himself turn to God. But what were it available to come to a blind man and show him the sun and tell him of it? till hee have an insight given him, all is vain. So here needeth a creating, renewing grace, not a bare mending or repairing, what is amiss.

But if we cannot at all dispose our selves to life, why are wee called upon? why should we hear the word, &c.

Because these things are good, such as God requireth, which we must not leave off, because wee cannot do them pleasingly, but labour to attain the right manner.

Secondly, That wee may not let our selves further off salvation, which wee may, though wee cannot do that which may help forward our calling. It is forlorne desperate folly, when wee are in some degrees of evil; to think the Crow can bee no blacker than her wings; and so throw down our selves deeper into mischief. Though as wee use them, these prepare us not; yet as God doth use them, they do prepare us; as when one striketh a knife into his hidge, God may so guide it, as to heal an imposthume; A man taking drink intemperately and sinning, God may heal a sicknesse by it.

Hence learn wee to detest those works of Congruity; and confesse wee can do nothing; cry to God, *Turn thou us, and wee shall be turned.* A mother will not cast away her child for an Itch, or the rising of pimples, which for the present

Pſal. 144. 4

Lam. 3. 33

Vſe 2. 2. 2. 2.

Lam. 3. 33

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Lam. 3. 33

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Rom. 8. 2. 2. 2.

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sent deform; thee bought it too dear to part with it so lightly. So our God will not for infirmities cast us off, he hath bought us at too dear a rate, so to part with us.

Dott.

Luk. 15. 32

Gal. 2. 20

Phil. 3. 10

Col. 3. 3

Eph. 1. 6

Expos.

1 Life of God, what it is.

2 Whence;

3 Order.

1 Joh. 5. 15

4 Property.

1 Joh. 5. 15

1 Joh. 5. 15

Rom. 8. 19

Quickned us in Christ. *Job.* What is the state to which the belcever is brought, *Hee is made partaker of the life of God.* It may bee said of him which is spoken of the prodigal Child, *who though hee had been dead, yet is now alive.* So the brought unto the faith, though before dead, yet now are brought to life; the Apostle dead in trespasses and sin, as the rest, came to have Christ living in him; being set into Christ, he had fellowship in the death and resurrection of Christ.

The *Calossians*, dead in the uncircumcision of hearts, came to be brought to life with Christ, *their sins being forgiven them.* Wee have experience of it, who were blinde, uncircumcised in heart, savouring earthly things, walking from trespasse to trespasse, utterly unacquainted with the life of God, *now light in the Lord,* now our hearts pricked for sin, trembling at the word, prest to obedience, now affecting heavenly things, walking in righteousness, finding that God in Christ dwelleth in us. And for better conceiving it, it is fit to consider.

1 What it is.

2 Who is the Author of it.

3 In what Order it is wrought.

4 The Property of it.

1 It is nothing but the created gift of grace which frameth the whole man to live according to God, or supernatural grace giving life, and bringing forth motions according to God, as the natural life.

2 The power of God alone, with the word and Sacraments, give this life; called therefore *immortal seed*: by the word we all are quickned and conformed to the image of the second *Adam*, called therefore the *word of life*; who hath brought life and immortality to light by the Gospel.

3 For the order, there is first a taking away of sins, for while wee live in them, wee are in death. Secondly, there is a taking of life in our behalf. Thirdly, A holding out of these things, with the voice of God unto the soul: *The dead in their graves shall hear the voice of the Son of God, and shall live: A receiving of Christ: A forgiving of our sins, and quickning with the Spirit.*

4 The Property of which life is eternal, and hath no ending. Christ being raised dieth no more, nor a Christian.

Quest. How may we know that we are alive?

Ans. 1 Every life seeks its own preservation; as natural life seeks that which is fit for that life, so doth this spirituall life that which is fit for it self; as the word of God, *1 Pet. 2. 2. And the things that are above where Christ sitteth, Col. 3. 1. The food which perisheth not, but endures for ever.* As the life is immortal, so it seeks immortal food by which it liveth to God; the life of grace, it is maintained by bread from heaven, from the living God.

2 Every natural life in the severall kinds of it, seeks its preservation of him; and by him that is the Author of it. Children of their Parents, yea, and the eyes of all creatures look to the Creator, *Psal. 104.* So here they that are quickned with the life of God, are ever and anon running to him as their father, crying, and calling upon him for supply in all their wants, by the spirit of Adoption, they cry *Abba.*

3 Hee that hath this spirituall life in any measure, is sensible, and ever complaining of spirituall death, and of corrupt nature, the sight whereof is most new some to his sense. A dead man perceives no stinch to come from him: An evident sign of spirituall life, is, no sigh and groan under the body, and to cry out, *Omiserable &c. Rom. 7. 24.* Good Lord what a state is this; what a bed-ridden disposition doth hang about mee; that I can neither finde comfortable sense nor

no motion towards things spiritual! Every man the more quick with the spirit, the more complaining in this kind.

Life is active and stirring; If I see an Image still without motion, I know for all the eyes and nose, &c. it hath no life in it. So the want of spiritual motion in the soul to God-ward, and the practice of godliness, argueth want of spiritual life.

Love to the brethren: By this we know, we are translated from death to life, because we love the brethren.

1 Joh 3. 24.

This is a matter of admiration, of joy, and thanksgiving: If a man were covered of a deadly disease, when pain hope, how would hee tell of it, and hold himself bound to the man by whose skill and endeavour hee hath been raised? How much more should we record and tell of Gods unspeakable mercy and love to us; that when wee were not onely sick in soul, but even stark dead and void of all spiritual life, sense and motion, hath breathed into our dead hearts the breath of that spiritual life of grace, and hath made us now to stand up from the dead and live in his sight? Have not we cause to rejoyce and say, *Thanks be to God, we were the servants of sin*? But if wee creep up out of some deadly sickness, wee will tell of it, and say, What a glorious and wonderfull power of God was it to raise mee? But when our souls creep up out of sin and hellish ignorance, the darknesse of death, how should this much more affect and cause us to magnify such a power of God?

Vse 1

Rom 6. 17.

This letteth us see the fearful condition of unregenerate men, they lye exposed to the Sun as dead carcases; the stinck of whose nature is now come to each living creature: That they cannot see it, is because the light of nature, through the strength of rebellious affections and common custome in sin, is so extinguished that it cannot truly inform the conscience touching our own conditions; and in that wee feel it not, it is because our hearts are stone dead, and utterly void of that power of life conferred by the Holy Ghost, which should indeed make them feel the disease of sin.

Vse 2

Natural men
very carcases
to God.

Fearful therefore is the estate of those men which never once suspect themselves of nourishing this monster, which feedeth it self strong in them, to deprive them of life, but hand over head, sleep in their filthinesse, and never examine themselves as touching any token of spiritual life, to secure themselves of part and portion in that blessed land of the living. In this estate men fare as they which are infected with some mortal Pestilence; who although they are tainted, yet not feeling it, go about their businesse cheerfully, eat, drink, and are merry, yea, and make a jest, and tush at the plague, and behold suddenly are stricken themselves, and laid in the grave: So an unregenerate man having both the disease of sin in his bones, yea, and the funestall and deadly marks in his soul, yet being void of that rare grace of godly wisdom to discern it, runneth on in his dying life from town to town, from house to house, infecting others with the stinck of his sores, and running botches, yea, and plaies with sin in his common talk, as a child doth with a sawning Cur in a string, till it being too strong for him, plucks him down to hell, and returns upon him with the sharp stinging teeth of everlasting death and misery.

Simil.

Vse 3

This must serve to stir us up to feel our selves quickned with an everlasting life, and more and more to seek and labour for the augmentation of it. The woman of Samaria, when Christ told her there were living waters, of which whoso drank did never thirst more, shee cryed, O Lord give mee of that water. Look up to Christ that quickning spirit, shew him thy reliques of spiritual death, and pray him to swallow them up victoriously in the life of grace.

Joh. 4. 12

VERS. 6. And hath raised us up together.) Resurrection is metaphorically or proper: Metaphorical, when a man swimmeth out of some deadly evils; Proper, when a man being fallen down by death, riseth up by new quick-
nance

VERS. 6

nance: this is first and second; The first when the soul fallen down from God into death of sin, doth come to be quickned with the life of God; the latter of the body, whether extraordinary, which is the priviledge of some few, or common to all: Now wee that are in Christ, have all kinds of resurrection after some manner: 1 Our condition most deadly wee get out of; 2 Our soul is quickned; 3 For our body, it is hid in Christ, wee have it in hope.

Doff.

Observe here, *What God hath given us in his Son, even the resurrection of these bodies*: Wee are dead by reason of sin, and these our bodies are sown in mortality, and see corruption, yet wee have them in Christ raised up; yea, after a sort we in present may see this exemplified; 1 In that our head is raised for whatsoever may be said of the head, may be spoken of the members. If the Head be safe above water and living, the body may be said (though covered) to live likewise: So that our head Christ Jesus having this Resurrection, we are already seised of it in our head. 2 Again, wee have it already, why? because that power which must raise us up, it is with Christ *per modum redundantia*: all things tending to our salvation are put in his hands: there is not a resurrection and life, for his own person alone, but the treasures of life even the hidden life which every member must have, is already seised by him. 3 We all of us have right to it, though we as yet enter not upon it. 4 Last of all, we have entrance even presently, because hee rose for us, and representing us, even as a Burgeisse of a Parliament doth a Corporation: So that we see where is the evidence of our resurrection, even Christ raised as our Head, is a most infallible pledge unto us; If Christ be risen, then must wee, for our resurrection is hid in him.

Now our Resurrection may be considered two waies.

1 As wrought in our Head.

2 As applied actually in us.

As we in regard of our natural life may be considered.

1 As we have this life in our root, in our Parents, in whom wee are *seminali ratione*, as an ear of corn is in the seed.

2 Our life may be considered as now in us received from them.

Now when they are said to be raised up in Christ, it may be understood both waies, both in regard of their resurrection, as it was made in Christ the Head of them, and as it was in part applied in them: For all the Resurrection wee have in Christ, is not yet received, wee have it by faith hid in him even the Resurrection of our bodies. As Adam was a root of death to all that were his, neither were they born of him sooner than mortality did seise on them: So Christ is a root of Resurrection, 1 Cor. 15. 22. *As in Adam all dye, so in Christ shall all be made alive*. Wee must not think that when Christ was raised, it was no more then when *Lazarus*, or some other private Person was raised, but his rising was all our Resurrections; in as much as it was in the name of us all; and had in it a *seed-like vertue* to work the Resurrection of us all. Hence it cometh that wee no sooner come to be in him, but the power of his Resurrection is felt of us, making us rise to newnesse of life: in Christ all things are new, 2 Cor. 5. 17. *Who hath learned Christ as the truth is in Christ*, have so learned him that they are dead to sin the life of the old man, and are alive in the life of grace.

For look as a member truly by inward ligaments knit with a living head, hath life in it: so wee when we come to be in Christ, raised up and living to God in life glorious, we cannot but live in him.

There are some principal evidences of our part in Christs Resurrection.

1 The Spirit given us: *If the spirit which raised Christ our Lord from the dead dwell in you*; Hee doth send into them that are united with him the Spirit of life from himself, that is the Holy Ghost to dwell in them by the created gifts of

of grace, which is life supernatural; They shall hear my voice who are dead; that is, they shall beleeve, and shall live.

2 The will of the father touching us, that Christ should raise us up at the last day.

3 The statute made by Christ, in which wee have it, even before it bee applied: Christ doth successively perfect this life, never leaving till hee have in soul and body conformed us for our model to his blessed soul and glorious body. The raising of our souls dead, a greater work than to raise a Church-yard of bodies.

4 A lively hope of an eternal inheritance, 1 Pet. 1. 3.

5 A holy love of Gods children, 1 Joh. 3. 14.

6 A living faith; for the same omnipotent action of God which raised Christ from the dead, is it which begetteth faith in us. Eph. 1. 19, 20. Which be-leave according to the working of his mighty power, which hee wrought in Christ when hee raised him from the dead.

Wherefore let us learn to admire, and give glory to Gods power which worketh our Faith. If wee saw a man raised from the dead, O how would we speak of such a wondrous power? But this is the same that raised Christ from the dead, which raiseth us to beleeve. If wee creep up from some deadly sickness, wee tell what a power of God it was to raise us; but when our souls creep up out of hellish darknesse and death, to beleeve on the living God, it is as nothing with us.

Again to consider of our resurrection, which wee have through Christ; is a forcible motive to make us cleave to him. If Peter said, *Whether shall wee go? thou hast the words of life*; how much more may wee say; How should wee start from the Lord? thou hast raised us up when we were dead.

How did *Lazarus* (think you) and others whom Christ raised up, love him, and rest in him, when this bodily life was again given them; though they were within a while to dye again? But how much more would it bind us to Christ; if wee saw how hee hath raised our souls being stark dead, with such a resurrection as that they shall never dye again?

Wherefore how woful is the state of many that professe Christ, yet live in ignorance, know not what a Resurrection meaneth, are dead while they are alive, in all kind of sin and wantonnesses? These never were in Christ, but like as glasse eyes are set in the body, of wooden leggs, which being by outward means joyned to it, do not receive life and sense with other members. We never knew communion with him who is the quickning spirit, if wee bee dead in our sins.

Lastly It is matter of comfort against the infirmities and death of these bodies; by his blood hee hath made a new and living way, he hath led the danc; though thou of thy self hast no right to it, yet in Christ thy head thou hast as good right to it, as any heir apparent to his lands.

Observe again, *Wee are by nature all shut out of the Paradise of God, wee come short of his glory*, but in Christ God hath been pleased to restore to us the happy Condition, in the Resurrection of Christ, 1 Pet. 1. 3. *who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* Christ our Head sitteth in glory, hee hath done it for us: *I go to prepare mansions for you.* Hee entered the Holy of Holies in our name, and so after a sort presenteth us before God, as the Priest under the Law, hee beareth in his breast the names of all his Israel when hee cometh into the presence of God, so as wee all may bee said, and that truly, *to sit in the heavens*; hee hath all that glorious life in him, with which wee are in the heavens to bee glorified. Joynt purchasers; wee have by him right to it in Faith, as an heir in minority to his Fathers inheritance.

Wee by nature are all of us unfit for Gods Kingdome, and so our Saviour

Vse 1

Admire Gods power in this.

Vse 2

Cleave therefore to him.

Vse 3

Vse 4

Comfort against mortality.

Doff.

John. 14.2

Ioh. 3. 5

faith, that *unlesse wee bee born again, wee cannot enter into Gods Kingdom*. What disposition can bee in such as are children and thralls of the Devil, to bee the sons and heirs of God? No. there is nothing in us but enmity against God. Wee love hell as if there were no heaven; *Wee are such as have an Amorite to our Father, an Hittite to our mother*, as lyc *melting in our blood*; Now who can make mee owner of that which I am not, nor cannot be willing with. We see in our outward affairs an outlandish man, a foreigner, cannot have inheritance in our land, untill hee bee naturalized. The son of a Traitor whose lands are confiscate, cannot inherit them, as before, untill his blood bee restored; so it is with us, wee are all strangers by nature to God, and heaven where he dwelleth, wee are a tainted blood, Rebels from the womb, and soill God restore us, and make us fit, wee cannot have part in this heavenly inheritance.

Use 1

Wicked men
disdain of the
godly, senseless.

This one Prerogative (*that wee are made to sit in heavenly places*) duly considered reproveth the misdemeanour of the wicked, in regard of their poor brethren: For come in place where they are, like *Og King of Bashan*, they set up their Bristles against them, and esteeme them as the *bale off-scurviings of the earth*, and refuse of the people. For what say they? I scorn thee that thou shouldest control mee a chief man of the Town where I dwell, and shall I bee taken up with every begger? Alas! thou art the cursed begger in the rich mans weed; this man whom thou thus disdainest is the right heir, thou hast gotten his right, and that thou shalt know when the Lord of the whole earth shall cast thee out of his ground, throwing thy body into the earth as a stinking carrion, and thy soul into hell: Then shalt thou know the state of all things turned upside down, and then thou which before wast a Lord on earth and seated among Princes, shalt now bee a slave in hell, and the poor creature which feared the Lord, proving his title before the throne of the Lamb, and showing his evidence in Christ, shall bee made heir of all, and sit down with *Abraham, Isaac, and Jacob*, in the Kingdome of heaven.

Use 2

Comfort a-
gainst present
basenesse and
contempt.

A strong comfort against all crosses and tribulations; to think one day we shall to the utter slitting of all incredulity and unbelief, and cheering of our languishing spirits, see God face to face, and behold his living spouse to our everlasting comfort. Now while wee are in these bodies of clay, wee are like the moon being eclipsed; but when once we shall put off this mortality, as the livery which *Adam* giveth to all his children, then shall wee bee as glorious as the Sun in his strength. Poverty, dishonour, deformity; and all the out-cries of this Hospital of the body shall bee left behind, like unto *Elijahs Cloak when hee was caught up into heaven*; and in stead thereof all Regall and Kingly excellency put upon us. Nay the stately Majesty of a Prince is as far differing from the estate of the worst of Gods Saints, as the state of a bridge-begger is inferiour unto the greatest Monarch in the world: How doth this Crosse the Opinion of the World touching the basenesse of the Saints?

2 King 19. 3

This may serve then to expell all fears. *Fear not little flock, it is your Fathers pleasure to give you a Kingdome*. Wee are already seized on it, wee have made entrance upon it. Oh that wee did but know our own happinesse, we would not so hang the head as discomfited persons, but look up to that incomparable weight of glory, run our race and finish our course with joy, yea and abide all the miseries of this life with patience, know that all these are nothing worthy of the life to come. And as the heir within a month of his lands, taketh such a delight in thought thereof, that it surprizeth all present extremities: So let the certainty and unspeakable felicity of the life to come so steel thee throughout, that the frowning of all creatures may be sleighted off as matters of nothing.

Use 3

Help against
fears.

Luk. 12. 32

Pray for the Spirit, which teacheth us to know what are our hopes kept for us in the heavens; for where a mans hope is, thither will his soul look out, and bee more there, than where hee is bodily present. This is it which will make us purge our selves. It is the spur of action; men work cheerfully when they know an ample reward abideth them: O that you knew (saith Christ) the things which concern your peace! Prize the Gospel, by it immortality is brought to light, called riches of the Gospel.

VERS. 7. That hee might shew in the ages to come, the exceeding riches of his grace, through his kindnesse towards us in Christ Jesus.

The end followeth, [That hee might shew in times to come, &c.] We must here consider, 1. The time, 2. The grace itself, 3. Wherein it standeth, in kindnesse manifested through Christ.

The times. Doth note out all the time insuing this instant wherein the Apostle did write; but especially those times wherein these things which Christ hath purchased for us, shall bee applyed in us: so that taken thus, it doth let us see a great difference twixt these times and the former. These times which are to come, are times of refreshing, the Riches of Gods mercy, and shall bee more and more manifested: these are the daies of salvation, the acceptable time; now the grace of God hath appeared; now that love of God to mankind hath appeared: the grace of God was hid in a mystery before. The law was given by Moses, but Grace and Truth came by Jesus Christ.

Observe hence, that the daies since Christ, and of the Gospel, are the most glorious, blessed, and happy daies that did ever shine unto the earth. Of all that great body of time, which lies between the Creation and the end of the world, this is the best. Time, as of it self, is not any waies active or productive of any real effects, because it is a kind of quantity; so neither intrinsically impressed with difference, or degrees of excellency or illnesse, but according to the things done in that time, good or bad.

These latter times then, that are crowned with so much honour and blessednes, are naturally no better than the daies of the Prophets, or the darker Times of Sacrifice and Ceremony; but it is the more reall, actual, and visible opening of the mysteries of Gods rich grace, which doth innoble, sweeten, and glorify them. Now the excellency of this time of Christ is magnified with many high attributions every where in the Prophets, Isa. 24. 21, 23. chap. 25. 6. &c. Isa. 60. 9 and 62. 3. and 66. 20, &c. But of this we shall speak more when we come to the 14. and 15. verses.

Again, consider the times to come, they are times wherein this shall bee most of all cleared; for though wee see the grace of God, and the effects prepared by it, yet wee see them in a glasse: no eye seeth, no heart, no ear, but in times to come this shall bee perfectly revealed. Wee have yet but the first lineaments of mercy drawn forth, but then wee shall see the same perfected: God shall bee marvellous in his Saints; his glorious mercy shining so brightly in their glorious salvation. Even as the justice of God, it is not yet so revealed as it shall bee in times to come, when Justice shall return to judgement; when Gods justice, which now delayeth, shall shew it self in judgement; both of full deliverance to his, and of full vengeance against the wicked: So wee see then our happinesse, to whom these things are revealed in the word. Wee see again, that there is a further manifestation of mercy to be made when the Lords season shall come, in the times that are insuing.

So that wee must bee thankful for that we have and see, and must when we cannot find such grace and mercy compasse us as wee desire, know that there are times to come, for which the full manifestation of Gods mercy is reserved.

I have told you what the quantity and quality of this grace should teach us; onely one thing marks what leadeth us to see the riches of Gods grace, even to

Vse 4

Keep this hope

in fight.

1 Joh. 3. 3

Luk. 19. 42

1 Tim. 1. 10

VERS. 7

1 Cor. 6. 3

Tit. 1. 11

Joh. 1. 17

Doct.

Doct.

Evangelical

truths more

cleared in lat

ter times.

Psal. 94. 19

Vse

Doct.

Our glorious

condition less

forn Gods

mercy.

consider the height of happinesse to which wee are lifted up in Christ: God hath set us already in heavenly places, that hee may in time to come shew how rich his mercy is to us, when he shall apply this to us in order. The glorious condition to which we are raised, doth extol the greatnesse of Gods mercies.

Vse

How to raise
up our dull
hearts.

And wee must help our selves this way to raise up our hearts to some good strain of consideration; for when the high God doth call it *glorious grace, rich grace, rich mercy, his kindnesse towards us in Christ*, resting on Christ, and us in Christ, hee would have us thorowly to conceive of it, and bee taken up in astonishment and admiration hereof, *to know the length, the breadth, height and depth of this love, and mercy of God which passeth knowledge.*

Dott.

Here now observe, what is the end of all Gods grace and mercy towards Believers in Christ: *wherefore doth God bestow this rich grace upon his elect? it is only for the manifestation of his glory, and the praise of his Name; that the glory of his saving attributes might bee made manifest.* Wherefore do men build great and magnificent houses, but for advancement of their honour, and to make their names great when they are gone? So wherefore doth God raise up poor miserable sinners under the power of the Devil, out of the dungeon of darknesse; but that hee might shew how rich a God he is in grace and mercy; *That wee should bee to the praise of the glory of his grace?* God is more Glorified in the redemption of his people, then in creating the whole world.

Ephes. 1. 6

Vse.

Aim and at-
tain this end.
1 Pet. 3. 9
2 Cor. 6. 16

This must teach us, whatsoever good things God hath bestowed upon us, that wee make God known by it; wee must shew forth the vertues of him who hath called us out of darknesse into his marvellous light: *wee are made Temples of the living God, wherein must bee manifested his infinite Wisdom, Power, Love, Mercy, and Glory.* Not to make our selves known, but God, that hee may come in acquaintance with others, by that glory that appears in thee. *If any man speak, let him speak the wisdom of God; if hee admires, let him do it of the ability that God giveth, that in all things God may be glorified.*

1 Pet. 4. 11

In the ages to come That is, that all men in after times may consider, and take notice of Gods exceeding great mercy and grace towards us, in quickning us, raising us up from death, and seating us in heaven with Christ.

Dott.

Whence observe, *All the saving graces of God, are such as are most worthy consideration of all Christians in all ages, worthy to bee chronicled and registered unto all posterity.*

This Paul professed and proclaimed, 1 Tim. 1. 15. *I was a blasphemer, a persecutor, an oppressor, but I was recovered to mercy, &c.* Notwithstanding for this cause was I recovered to mercy, that Jesus Christ should first shew on mee all long suffering; unto the ensample of them which shall in time to come beleeve in him unto eternal life: as if hee should have said, *Let all in after time, how notorious and sinful soever, let them look upon me a pattern of Gods infinite mercy, exceeding all sin and misery.* Come (saith David) *I will tell you what the Lord hath done for my soul; I cryed unto him, and he heard mee: I will therefore extol him with my tongue.* So againe, Psal. 71. 18. *For sake mee not, O God, untill I have declared thine arm unto this generation, and thy power unto all that shall come.*

Psal. 66. 16

Vse

Do this in thy
self, and for
others.
16. 60. 21. and
61. 3

If wee bee Gods children, shew it by bringing forth eternal and immortal fruit to his glory; *as trees of righteousness, the planting of the Lord, in whom he may bee glorified.* Think, and speak, and do nothing, but what wee are content to have registered; much lesse ashamed to do any thing, of which wee would not bee accountable for it againe, as assuredly wee shall. Whatsoever wee do by the Spirit, shall stand upon record to all eternity. Rev. 14. 13. *Blessed are they that dye in the Lord, they rest from their labours, and their works follow them.* That saith when cryed, shall bee found out, their praises heard

1 Pet. 1. 7

now and glory, at the appearing of Jesus Christ.

Through his kindnesse in Christ.] Observe here, in what things the special favour of God standeth, even in the growing of Christ, with the benefits of Christ. Hee is made the matter in which this exceeding grace of his is taken up, and so every where the Scripture doth speak; *Herein is the love of God* 1 Joh. 4.9 *that hee sent his only begotten Son into the world, that wee should live by him.* Rom. 5.6 *Christ when wee were yet of no strength, dyed for us: wee are quickned in Christ, raised in him, our finnes pardoned in him: a new life in Christ, Satan subdued unto us in Christ; in Christ crucified all victory is obtained against all infernal enemies; all our growth in Christ: in a word, in Christ we have all sufficiency for grace and glory.* God, when hee made Adam Lord of the whole earth, did shew love, but the gift of the whole earth is nothing to this gift of Christ, in whom wee have God himself, and all that heaven is worth, made sure to us. God hath made him a common conceptacle, and treasury of all saving good to his Church; *This is my beloved Son in whom I am well pleased.* Mat. 3.17

Dost

1 Joh. 4.9
Rom. 5.6

Mat. 3.17

Vse 1

Examine thy
Interest in
Christ.

Vse 2

Rest in him
alone.

Phil. 3.7, 8

Ephel. 3.12

Ela. 9.6

Ephel. 5.2

Dost.

Col. 1.10

Rom. 3.25

2 Cor. 5.18

1 Cor. 1.9

Vse 1

Presumption
of men not in
Christ, taxed.

Ecc. 9.4

Vse 2

Once in
Christ, ever
secure against
all annoyances.

It

Wouldst thou know the love of God? measure it not by any outward things, by wealth, honour, or outward prosperity; for this is common with Infidels and Reprobates, whom the Lord abhorreth. No, there is no outward created comfort can secure us of Gods favour: onely the having of Christ, and the receiving of him by faith, as a gift from the father; this onely is it which is the special pledge of Gods favour and love. What is all the wicked have, the dew of heaven, gladness of heart, the Sun-shine? If they have not the righteousness of Christ to cover them, the life of Christ to quicken them, such things as eye never saw, their condition is woful.

This must make us rest onely in Christ, like Paul; caring to know nothing but him, counting all things but dung and dross in comparison of him. Through him wee have entrance with boldnesse to the Father. Art thou burthened with sin, and afraid to come before God? why, set Christ betwixt God and thee, he is a screen to keep off the fire of Gods anger; he is our Peace-maker, to make all whole again, a sweet smelling savour acceptable to God.

In Christ Jesus] Observe here, all Gods kindnesse, and all the fruits of his kindnesse, must come to us onely through Christ. Hee hath reconciled all things to himself by Jesus Christ; whom God hath set forth to bee a reconciliation, &c. as a propitiatory sacrifice, in which hee would return into favour with us. God was in Christ reconciling the world to himself. Christ immediately by himself doth procure us favour. And this was that which all the atonements made by propitiatory sacrifices did prefigure unto us; Hee is made unto us of God, the Father, Wisdom, Righteousnesse, Sanctification, and Redemption.

This doth serve to beat down those holds of Presumption, which many nourish to destruction: for many think that they are in Gods favour, and yet are such as have not Christ, such as have no portion in the benefits of Christ, if they be blessed as well as others, with health, peace, wealth, if money come in a pace, and that their condition outwardly prosper when as in deed without Christ (as all this may bee, and is with most) there are no other than common favours which hee vouchsafeth to strangers, and such as are none of his household; and therefore they build on a sandy foundation: Saul, and Esau, and every cursed reprobate may partake hereof. No man by any outward manner can know himself to be loved or hated.

Again, A fiery dart may hence bee quenched, which the Devil casteth against believers in the conscience, of sin, the consideration of their crosses so manifold, Thou art continually followed with crosses and afflictions, poverty sickness, and dost thou not see what strange adversities do continually beside thee? And canst thou bee perswaded that God loves thee?

It is impossible, thou dost but deceive thy self. Thus will the Devil suggest. But thou must uphold thy self with this consideration, That Gods favour and love is not to bee grounded upon us by the presence of any such outward apparances. No, though poor, yet thou hast the riches of Gods mercy, thou hast Christ the heir of all. *If hee bee ours, Apollo is ours; Cephias is ours; life and death, things present and to come, the world and all is ours, we Christ, and Christ Gods.* In him let our souls rest and rejoyce: I say again, alwaies rejoyce in him. The Holy Ghost can speak to thee thus, *I know thy poverty, but thou art rich;* in comparison of whom, the greatest Monarch in the world (being without Christ) is a stark begger.

1 Cor. 3. 22

Rev. 3. 9

Dost,

John 1. 16

Col. 2. 3.

Order of derivation to us.

Psalm 133

If,

Sick all good of Christ.

Col. 2. 10

Jer. 2. 13

Gal. 3. 10

Job. 6. 6

And how it is to be had of him.

Col. 2. 9

Further here observe, *That all our blessings are treasured up, even with Christ Jesus.* Hee is as it were the matter of which God hath framed all our good: the common conceptacle in which all spiritual blessings are reposed, *Thou from his fulnesse every member might bee served; in whom are hid all the treasures of wisdom and knowledge.* He is the well-head and fountain, from whom it cometh all saving good; the vein is in Christ, thence it springeth to the fountain, and so emptieth it self by streams. So all these things are 1 Originally in God, who is life. 2 In Christ made flesh, upon whom this grace is poured without all measure. 3 In us, who shall have from his fulnesse. For as the garments of Aaron were moistned with that which dropped; so shall this spiritual ointment trickle upon us from Christ, when by the Application of Faith we shall be made one with him.

This teacheth us whom wee must hold by, even to bee filled with all spiritual good, even Jesus Christ, cleave only to him; *Hee filleth all in all, in him wee are compleat:* therefore rest on Christ, as all sufficient. We fitly leave men seeking supply at God, but to turn from God to men, is to dig puddles, and leave the spring of living waters. It is meer ignorance of Christ, that maketh men look to merits, to the Popes treasury; when as even to our setting in glory all is given us in Christ; *For not I (saith Paul) but Christ in mee.* Mark how Paul here acknowledgeth his life to come from Christ, in whom every thing is laid down to bee conveyed to us. Let us then say with Peter, *Whither shall wee go? thou hast the words of life,* thou art all sufficient.

Quest. But how come we to all this blessednesse in Christ.

Ans. Hence it is, even from the personal Union of our nature with Christ, that hee dwelleth in our nature substantially, having united it to him as a part of his person. Hence it cometh, that Christ-man doth send out all the streams of grace and good things to all his members, because this fountain dwelleth in him; *in him dwelleth all fulnesse of the God-head.*

Did not the Divine nature, which is the fountain of all life, natural and supernatural, did not this dwell with this humane nature, wee could not be enlightened and quickned by it: so that it is the power of divine Nature in Christ, which doth properly and efficiently work these things; even as wee see the body of the Sun doth enlighten all. This must bee held, that neither the omnipotent power of creating spiritual graces, nor yet the omnipotent action which doth produce them, is in the humane nature, or proceedeth from the humane nature working to the same effects, according to the property of it. This is the order then which wee must conceive and hold.

1 The Divine nature that createth them, and infuseth them into this or that man, through Christ-man, being as a common conceptacle and conduit, taking away sin and the cause, that so way might bee made for this promised Spirit.

2 By interceding Mediator-like for them.

3 By willing the going of such graces from him, as who is with God the

Son but one worker. They are therefore the works not of a humane, but a divine person. For though the Nature, according to which they are wrought be humane, yet the Person working, is the person of the Son of God.

Saint Paul giveth graces by laying on of hands with prayer, but

1 Not as if this were any way his work, but as intreating it from God in Christ, whose it is.

2 Not from power any way within his person, but without him, even the power of another.

Difference betwixt Christ and others in giving grace.

3 Not conjoynd with God, as the body with the soul, but as an instrument with God; as when I use another thing or person, in doing this or that without myself. Hence it is that Christ man doth give graces *Authoritative & Efficiently*; yea, according to his humane action doth effect them in the highest degree that an instrumental operation can effect any thing: whereas Saint Paul giveth them *Ministerialiter*, signifying what God doth in Christ; rather than what himself doth. Hee that planteth and watereth is nothing, all the efficacy of his action is to get Christ, God-man to give the graces hee intreateth.

Hence wee are exhorted, not to rest in man for these graces: *The flesh profiteth nothing, the spirit quickneth*; that is, Christs humane nature could not give all these precious benefits unto you, unlesse the quickning spirit did dwell in it, in whom all fulnesse dwelleth, yee are compleat.

Vse Ioh. 6

Hath God opened unto us such a rich treasury in Christ, in whom we shall find no lack, this discovereth the grosse folly of Papists, that look out after other Mediators, works, their own righteousness, satisfactions, Indulgences, imputing the sufferings of men to them; they have left the Lord Jesus, and are run a whoring after their own inventions.

Vse

Lastly, on this ground invite men to Christ: How is the case altered, if a poor woman should marry the Prince? so, if wee blinde, naked, beggerly things marry this Prince of glory, our poverty shall bee exchanged with riches. Would wee have our consciences comfortably settled in the persuasion of our reconciliation unto God? wee must look at him who goeth between God and us. When wee have offended some great personages, if some mean one should move them in our behalf, it would not so stay us; for wee know they will often not hear them speak, or have them in light regard, if they give them hearing: but if wee can procure such as bee their Peers to deal effectually for us, wee doubt not but that things shall be well compounded; what will they deny such as are equal to themselves, and most neerly acquainted with them? So with us, if we have Christ; &c.

Vse

Again, this phrase [*in Christ*] doth give us to consider, *How that in all things Christ hath the pre-eminence*; all the benefits wee come to in him, hee himself is first possessed of them. And this is that the Apostle speaketh to the *Colossians*, that *Hee is the first-fruits of the dead, that in all things hee might have the pre-eminence*: and this is that which (1 Cor. 15.) is taught, when hee calleth Christ *the first-fruits of them that sleep*; and teacheth, that the same things shall bee applyed in us, but in our order, *first Christ, then they that are of Christ*. Hee is the Lord of the quick and of the dead, and by whom all are quickned.

Doct.

Col. 1:18

1 Cor. 15:20

Instance in resurrection

1 Christs Resurrection hath a special pre-eminence and priviledge above all others; for all others before were not begotten from among the dead, because they were raised up with mortality; tending to death again; but in that hee dyed, hee dyed but once, not long to bee held of it, but is that hee in risen, hee is raised to live for ever, death shall no more have power over him.

2 Again, all other rose as private and singular men, not as publike persons in the name of other, giving hope to all other of their resurrection; therefore they were not the first fruits duly gathered, but like a singular ear of Corn more timely

rimely gathered. Now Christ is risen (as hee dyed) not for himself onely; but for all us, and wee all are raised in him; as a Burgesse of a Parliament, what hee doth, or speaketh, it is in the name of the Corporation, who doth it in him.

3. Lastly, He raised himself, as hee was the Lord from heaven, the quickning Spirit. *Destroy this Temple, and in three daies I will raise it up.*

Great therefore every way is the prerogative of our Lord Jesus Christ. All spiritual and saving blessings are first in Christ, and by faith are derived to us from Christ; and before wee can have any of these blessings which come from Christ, wee must have Christ by Faith. Our Redemption Christ hath begged, or rather bought of his Father, yet we are of our selves, as if there were no such matter, till by Faith we come to be in him.

Suppose there were twenty Traitors in the Tower, who lay condemned day again, the Prince should yeild his Father such satisfaction for some whom hee would save, wherewith the King his Father should rest content, and give him their pardon thereupon; here the thing is done betwixt the King and his sons; yet till the Prince send to them, write to the Keeper to deliver such and such, they are in the state they were, and so continue: So it is with God, and Christ, and us; the Redemption, all is concluded betwixt God and his beloved Son, Christ hath the preeminence and priviledge of it; yet till this is effectually made known to our hearts, so that wee beleve on this grace of Christ; wee are as we were in hold, in the fear of our condemnation; *Wee are justified through the redemption that is in Christ*; but so, that before it can be applied in us, we must have faith in his blood.

Rom. 3. 24

Vse.

It then all grace bee first in Christ, before wee come to have it, then come forth of your selves to Christ, get him to dwell in your hearts by faith, and then all is yours. It is an ill benefit that is not worth the fetching; but this is the greatest.

Doct.

Lastly, From hence note, *The stability of all the blessings given to the faithful*; For that wee have all these things kept by Christ, it doth assure that nothing shall bee able to separate us and them: *I know (saith Paul) whom I have trusted, and that hee is able to keep that which is committed to him. None shall take you out of my hands.* And if wee do but consider his person, that all power is given him in heaven and earth, wee cannot doubt but hee will most certainly bring all to fellowship of those blessings which hee keepeth for them; hee is all things for us, which reserved with him, hee will give us in his time: His Power, who can call this into question? His will, who can doubt off, seeing he hath been made a curse, and shed his blood for the purchase of them unto us? *Christ is stronger than hee that is in the world.*

2 Tim. 1. 12

Ioh. 10. 29

Col. 3. 11

1 Ioh. 4. 4

Vse 1

Comfort in our holy security hereby.

So then this is full of comfort; if one had earthly treasure, we are glad when it is bestowed that wee may bee sure of it, and sing Care away. Well Christ is in heaven, our true treasure, whither the thief, nor moth, nor canker can come; this is our happinesse, that hee keepeth our Treasure; it is out of the reach of Devils and men, were it in our own hand, we would soon betray it: if we are set in heaven with Christ, Christ may as soon bee pulled out of heaven, as we disappointed of our inheritance.

Vse 2

The way to be safe, is to give up the soul to Christ.

Note here, the way to make our soules safe, it is to give it to Christ to keep, it is never safe in our own hands. If wee had Adams grace, it would not bee safe; the Devil would soon rob us of it. Repose all in the power of Christ, *hee neither slumbereth nor sleepeeth.* No wisdom or strength is able to overcome Christ; that which is committed to him is out of all gun-shot. Therefore learn wee to resign up all to Christ; then are we safe as in a strong Tower unto salvation: This made Paul so comfortably to triumph over all, *I am perswaded neither life nor death, principalities nor powers, things present, nor to come, nor any Creature shall bee able to separate mee from the love of God in Christ.*

Rom. 8. 38, 39

VERS.

VERS. 8. *By grace are ye saved through Faith, and that not of your selves, V. 8. It is the gift of God.*

Now hee commeth to set down our free Salvation, having reference to that hee had formerly set down, and confirming it; which every one may be able to gather, when hee heareth the discourse above named; for when they had heard that they were dead, and that they were quickned in Christ, how that God did this onely for the glory of his rich grace, every one might think; if wee are thus in our selves, if God hath done all for us out of our selves in Christ, if there is nothing but his rich grace that may glory, then it seemeth that all our salvation is of meer grace. The Apostle therefore granteth all to any one that should thus conclude; and layeth down this Apostolical doctrine more at large; so as hee beareth down every height advanced against this truth of God. And first he layeth down the true causes positively in this 8. ver. Secondly, Hee rejecteth the false supposed cause negatively, which he backeth with a reason upon reason, as shall bee more familiarly opened. For the better understanding of the sentence, wee will unfold the particular words where it is necessary.

For this word [*Grace*] it is put sometime for the favour of God, sometime for the effect of Gods favour in us, as when *Paul* saith, *Not I, but the Grace of God in mee*; sometime for thankfulness: the second caused by the first, the third by the second.

But here it is meant of the rich grace in God out of us; as which standeth onely in kindnesse in Christ, and works, and the new creature, which is the life of grace in us, are after executed; these are not spoken of; these may stand with grace, we may rejoyce in these without impeachment. Now the favour of God is two-fold.

1. A more common and inferiour grace.
2. A more special and rich grace; for if the Law had given life, God should have shewed grace, and in grace was the covenant of the Law contracted. But here is meant a more plentiful grace, in which the New-Testament, with all the benefits of it, have their foundation.

We are saved: There is a double salvation for man, *God is the Saviour of all*, *God saveth man and beast*; but especially of them that beleeve. Now this is to bee considered two waies, either as begun, or as compleat. Now he speaketh roundly and amply of our salvation, from the beginning to the ending, as the Context cleareth against all exception.

Through Faith. Faith is considered two waies, the one absolutely in it self, as a vertue, and a radical vertue: the other in relation to Christ; now thus it is here to bee construed; Faith on Christ, Christ now beleeved on, and Faith which is through him, are equipollent; taken both as one. Faith therefore noteth Christ applied in us by beleeve; these two you may see ranged under grace, as which onely can stand with it, *Rom. 3. 24. We are justified freely by grace, &c.* The Apostle commeth to prevent the corruption of Man, thus summing from this, that *wee are saved by faith*, that then something is to be given to us. Why? Because we of our own free wills beleeved: No, though of Faith, yet you cannot challenge any thing, because it is not from any strength in you, by which you beleeved, but the Lord did give you this, hee did draw you, or you could never have beleeved; and therefore the Apostle addeth, *It is the gift of God.*

Now hee contenteth not himself to have set down the true causes, but doth discover all false ones; knowing how deep this error is rooted in our natures, every one setting up his own righteousness; yet, the Holy Ghost fore-seeing that men should so hardly for-go salvation by works, that they would rather have this Doctrine grounded in it self; wherefore hee saith, *Not of works*: and backeth by reason; because works, as they stand not with grace, so they are enemies

Method

Grace what

Salvation two waies.
1 Tim. 4. 10

Faith considered absolutely and relatively

Every one naturally a needfullary.

enemies to the glory of God; inasmuch as they let up glory in us, *lest any should boast himself.*

Works of all
sorts excluded
from merit.

But it is objected, that the Apostle speaketh this of works of nature, or works of Ceremony; or that works of grace do stand with his grace, or that rejoycing is forbidden in the works we do by our own strength, not in those we do by his grace dwelling in us.

To this the Apostle replyeth in effect, whatsoever you are, or can do, it is not to be trusted or rejoyced in. Why? Because it is of God, and this is your bounden duty, *as being created even unto that purpose*: that which you are not of your selves, you must not boast yourselves, as deserving the same. But your salvation is not of your selves, it is of God; whatsoever you are, you are it of God; whatsoever good thing you do, it is the end for which hee hath created you, it is given you by him: Therefore you have no cause, or matter whereof to boast.

Not of us. Not by reason that wee are of any desert of graces in us, or not through any power in us: For in the last verse he confirmeth, *Not of us, not of works*; this proposition is thus cleared.

Dist.

Now then first, wee have here to consider, *what is the ground of all our salvation, It is the free favour of God?* This must bee a little cleared in proof: that though the inward graces be taken as I told you, yet in the business of our salvation, it cannot signify the gifts of grace in us. And here are so many arguments near the Text, that I need not go further.

Reasons in the
Context.

First, in the fourth verse, when hee had said, *God who is rich in mercy*, of his great love *hath quickned us*; he intertetteth abruptly, *By grace are ye saved*. Now if grace were any other thing than the love and mercy of God, the Apostle might be challenged of this absurd collection.

2 Again, in the verse before, hee doth construe this grace of God, his kindnesse to us in Christ; that love of his, which hath raised him to prepare all things for us in Christ Jesus.

3 And lastly, in the verse following, he doth exclude either the graces in us, or the works which come from us, when wee are new creatures, renewed for the quality by Gods spirit.

If these were not sufficient, I would wish you to weigh that place, *2 Tim. 1. 9 According to his purpose and grace, given before all worlds.* So that it is not any thing in us, but Gods favour which doth work all for us.

And the better to see this, wee must consider the difference betwixt the Covenant of the Law, and of the Gospel.

Difference of
the Covenant
of the Law
and Gospel.

For the first, there was the grace of God in this, that hee would contract a covenant with man; of Righteousnesse and life; when all that man could do, were offices due for that which hee had already received in his creation.

But first, this Covenant was not stricken in a Mediator.

Secondly, this Covenant was not to bee performed for any other, but for the righteousness which should have been found in our selves.

Thirdly, Wee should in this Covenant have procured the blessings of God unto our selves: So that though there was grace in a large sense, that God would enter Covenant when hee was not bound; yet if wee consider that in the gifts inherent in us by creation, it was founded, that for our righteousness and works wee should have had the things covenanted, applyed, that wee should then our selves have procured these things; here is grace, that God entered Covenant. But not any rich graces; because man, if hee had stood, might have challenged his justification and life; as due debt for his works, not as meer gifts from grace. But now the Lord doth all of grace.

For first, the foundation of our righteousness and life, hee hath made out of us, in his Son Christ Jesus.

2 For his Christ apprehended, hee doth perform all things, not for any thing in us, but for his Christ; hee doth not make us procurers of those things

things, but in Chriſt doth himſelf prepare them for us, that our rejoycing might bee in him; in this there is grace, and rich grace of the Goſpel, that God doth covenant in the Mediatour, that hee doth give us Chriſt, and reveal him in us, that hee doth for Chriſt make us partakers of righteouſneſſe and life, which is grace; the Law requiring, that for inherent righteouſneſſe we ſhould be juſtified. Neither *Pelagius*, nor the Papiſts know the grace of the Covenant, for this is not that rich grace; becauſe God having pardoned our ſin, doth give us the graces of his ſpirit, whereby wee might bee righteous and live. For if this were all, that wee are ſaved; and firſt of grace, becauſe God undeſervedly hath given us thoſe vertues which make us righteous and deſerve ſalvation; for thus *Adam* ſtanding, might bee ſaid to bee ſaved by grace, becauſe the merits (if hee had any) were given him of the grace of God; the perſeverance in the uſe of his free will, hee could not have had it, unleſſe he had received it from God. The point then is clear, that God himſelf, in great favour and riches of mercy doth juſtify us, *The grace of God bringing ſalvation unto all men hath appeared.* So that the meer grace of God (not excited by any works, but working of its own accord) hath the whole ſtroke in our ſalvation. This is a truth which was well known in the time of the Old Teſtament: *By mercy and truth iniquity ſhall bee forgiven, Prov. 16. 6.* The reaſon is, becauſe Gods glory is moſt dear unto him, neither can hee endure therein to have any partner. Wherefore (in the buſineſſe of our ſalvation) hee doth ſo work, that man may have no matter of rejoycing out of God, who doth all this work in himſelf, and out of man, *that who ſo rejoyceth, might rejoyce onely in the Lord, 1 Cor. 1. 31.*

Errour of Papiſts and Pelagians.

Tit. 2:11

Now this Doctrin, that the grace of God is all in all about our ſalvation; even this grace of the Goſpel; it doth teach us the errour of the Popiſh Church, in holding a concurrence of our works, &c. But of this more afterwards. In the mean time wee are to know, that if our juſtification be of grace, there can bee no Reliques of Holineſſe, nor works of our own that concur thereunto; for the Apoſtle makes a flat oppoſition betwixt grace and works, *Rom. 11. 6: If it be of grace, it is no more of works; elſe were grace no more grace:* theſe are ſo oppoſite, that like fire and water they expel each other; and as one ſaith well, *Grace is no way to bee accounted grace, unleſſe every way it bee moſt free. By grace alone we are ſaved, &c.* And the Apoſtle, *We are juſtified [freely,] &c.* which word anſwereth to the Hebrew, *Chirma*, which is very emphaticall; and is eſpecially taken up in three caſes.

Vſe 1
Conſutation of Popiſh En-
rour.

Gratia nulla
modo gratis
nifi ſit omni
modo gratuita

- 1 When a man doth a thing without hope of the leaſt profit.
 - 2 When a man doth a thing without cauſe, raſhly or lightly; but this ſenſe is not here pertinent.
 - 3 When a man doth a thing undeſervedly, nothing moving him thereunto, but much which might lead him to the contrary; and thus it is here to be underſtood.
- For when there was nothing in us which might procure it, nay, much which might exasperate the Lord againſt us, then hee ſaved us freely of his grace.

Vſe 2
Comfort in
this free fa-
vour of God:

Secondly. This Doctrin hath matter of much comfort in it for us; for if our ſalvation bee of meer grace, and depend not on our own worth, endeavour and holineſſe, why ſhould wee fear? If it were for any thing in us to bee procured, wee might utterly deſpair: Alas, what are wee (poor crawling worms) that wee ſhould bee of any worth in Gods ſight, before whom the Stars are unclean? what is our Holineſſe, but a filthy menſtruous clout? And whereunto can our indeavours reach in any thing to God-ward? But now, ſince it is not in him that willeth, nor in him that runneth, but in God that hath mercy, *Rom. 9. 16.* wee may boldly accept, and confidently truſt in this, free grace of God, although wee bee unworthy of it. For why ſhould we put away this rich grace offered, and revealed to us? Why ſhould wee not cheer-
fully

fully imbrace it, and rejoyce in it, specially since it hath appeared unto all; and God (without respect of persons) hath let it to bee enjoyed of the poor, base, low, and unlearned, as well as of the rich, high, noble, and learned. And it is not true humility, but a sottish pride, to put away, and judge our selves unworthy of this salvation, whereof it hath pleased God (in rich mercy) to deem us worthy.

Use 2.
Live answerable to it.
Jude 4.

This must further teach us, to live worthy of this rich grace, *Tit. 2. 10.* The grace of God hath appeared, teaching us to deny all ungodlinesse, &c. Wee must take heed wee turn it not into wantonnesse, and make it a bolster for the flesh.

Mark secondly, the Apostle saith, [*Wee are saved* :] hee doth not say, we are in part saved, reconciled, and indued with the Spirit of God, which yet is true, but wee are saved with himself: the Salvation before mentioned, doth teach us to bee understood of full Salvation.

Doff.
Phil. 1. 6.
Rom. 8. 10:

Whence wee learn, *That to the full glorifying of us in heaven, all is from the free meer grace of God*: hee doth not begin, and leave us at halves to shift for our selves; but hee goeth through, *hee that beginneth will finish*, working all our salvation of his grace. *When wee were enemies to him*, though hee was justly offended with us, yet did hee finde a way of our reconciliation; when wee were dead in sins, and could not bee subject to him, hee did turn us to him, and begin in us this salvation; the inheritance is of grace. When wee grieve him with sin, when wee are ready to bee driven out by enemies, even then the Lord doth keep us by his strength unto that Salvation hee hath prepared. And the Scriptures every where do set out the glory of Gods grace, in that wonderful glory shall bee given us, more than in these beginnings; which if merit came into these, having been utterly excluded in the other, the Lords grace should fail when wee come to the point of our salvation, and confesse therein a partner with it, the works of men.

Use.
Ascribe all unto God.

This must teach us, from the beginning to the ending, to acknowledge the grace of God, and hang on it, as all-sufficient for our full and perfect Salvation: where the Lord layes a foundation of his saving grace, hee will build upon it, and never leave it till hee have perfected his work. *Wee are kept by the power of God unto salvation, 1 Pet. 1. 5.* And therefore the Apostle saith, *Receiving the end of your Faith, the salvation of your souls, 1 Pet. 1. 9.* *He that hath begun a good work in you, will finish it unto the day of Christ, Phil. 1. 6.* *He is the author and finisher of our faith, Heb. 12. 2.*

Through faith,

that is, (as I have construed) by Christ believed on, or faith on Christ, for you must alwayes take it with the object. Mark then first,

Doff.

How that *the grace of God and faith stand together, they do not one take away the other.* Faith hath been alwayes requisite, as the instrument to take Christ our righteousness, that so wee might (in Gods sight) bee justified. This is taught every where, *Gal. 3. 22.* *The Scripture hath concluded all under sin, that the promise (by the Faith of Jesus Christ) should bee given to all.* And *Joh. 3. 36.* *God so loved the world, that hee hath given his only begotten Son, that whosoever believeth on him, should have everlasting life.* Where wee see Faith to bee brought in as the instrument, without which, neither the promise can bee appropriated, nor salvation attained. So *Acts 16. 30, 31.* *What shall I do to be saved?* It is answered, *Believe on the Lord Jesus.* And truly the righteousness of Christ hath not been of more ancient time given to men, than Faith hath been appointed the receiver hereof, called therefore, *The righteousness of faith.*

Phil. 3. 9.

Object. But it may bee objected (as wee have before taught) that the grace of God cannot stand with any thing in man, How then (will you ask) can it stand with Faith?

Answer. It is true, that the grace of God doth not brook any thing inherent in man, and of man, and yet notwithstanding may well agree with Faith.

For 1. Faith is not of man, no not in man by nature; *For all men have not Faith*, 2 Theff. 3. 2. but it is in man renewed, and as a gift of meer grace,

Secondly, Faith doth not justifie, as it is an inherent quality in us, but as it apprehendeth Christ Jesus the Redeemer, *who is made unto us of God righteousness*: Thus you see that Faith is not at all prejudicial to Gods favour. And this is not the only reason, because that Faith *is given of grace*; For then all the gifts of the Holy Ghost might come likewise into the article of Justification.

Again, 3. Faith receiveth only, and sheweth to God that righteousness and merit of Christ which God hath given, and only for that *thing received*, not for receiving, doth seek to bee justified.

Again, 4. Faith receiving Christ, standeth with grace, because it is of grace, that the faithful soul laying hold of Christ, is justified: for the Law knoweth not this righteousness, but biddeth us bring our own; it is therefore the Lords grace that accepteth Faith for the righteousness of the believer, in the agreement of acceptation; and therefore Faith is said to bee imputed for righteousness.

Objct. But then here wee may answer a cavil; some may ask, How wee can bee said to bee saved by grace alone, sometime by Faith alone, sometime by mercy, by Christ; when if by any of these alone, the other should bee excluded?

Ans. I answer, the word [*alone*] excludeth such causes as fight with these, or any of them, (for fight with one, and fight with all) not those that are *subordinate*.

This then doth let us see how absurd they are, that will make Faith and Gods grace fight together, which the Lord hath so sweetly coupled. This by the way.

I come now to the main Doctrine, which is this, *viz. That Gods grace doth preserve, that first was must bee true believers*: Grace and belief must not bee severed in the matter of salvation. *God so loved the world, that whosoever believeth in him, &c.* Look as in the Covenant of the Law, *Do this, and live*; no deed, no life: So in this Covenant of the Gospel, wherein the Lord promisseth for Christ to pardon sin, to justifie, to accept to eternal life; here it may bee said, *No faith, no portion in the promises of God, in the grace of God in Christ Jesus*: for look as plaisters unapplyed, so is Christ unbelieved. Nay more, hast thou not Faith? Whilest thus thou art, God will not justifie thee, nor accept thee to life: For to pronounce thee just, that dost not believe on Christ, were to pronounce the *guilty innocent*, which is an *abomination with God*. For hence it is, that Gods Mercy and Justice kisse (offering no violence to each other) because God doth so of grace save us, (sinners in ourselves) that first hee maketh us (through Christ applyed) righteous, and worthy Salvation, worthy in regard of his just acceptation.

Whereas the Lord doth so justifie us of grace, that wee are also made just in the Redemption of Christ; wee may see and contemplate that admirable Mystery, how the Lords Justice and Mercy should accord in one.

1. There is all Justice unto Christ, whose soul felt the anger of God in that extremity, that his body (affected therewith) did sweat clotted blood, who was broken even with hellish torment by the hand of God for our sins, and was humbled to the death of the Crosse.

2. There is all mercy to us; it is mercy that the satisfaction of Christ should bee ours, that all hee did, should bee accounted as done by our selves. It is mercy, that Christ himself the Satisfier, should bee given us, saith *Paul, Rom.*

8. 32. Hee hath gratified us with his Son, hee hath bestowed him freely on us. Now wee will, for our more fruitful considering of the point, set down these four things:

1. What

1 Con 1. 30

may be said

Use

Doll

Ioh 3:16

Use

Admirable reconciliation of justice & mercy in Christ

explanato

1 What is the act of Faith.

2 What is the Subject in which it is,

3 What Object it hath.

4 What Properties.

First, For the Act of Faith, it standeth in these two things,

Act of Faith
in two things.

Knowledge,

and

Apprehension.

Isa 53. 11
John 17. 3

Faith therefore is by a Senectoché called knowledge, By his Knowledge shall my righteous servants justify many, Isa. 53. This is life eternal to know, &c.

The Apprehension likewise, or receiving of the thing beleaved, is no lesse certain; the Scripture so construing faith, Job. 1. 12. So many as received him, to them hee gave power to be called the Sonnes of God: for hee that hath received his testimony, hath sealed that God is true. Hee that beleeveth not, maketh God a lyar; And this is the principal thing in justifying Faith: For the Devils know, and many can prophely in his name, to whom hee will say, Depart ye workers of iniquity, I know you not.

Mat. 7. 23

Quest. But how is this Apprehension made, whether by the understanding and acknowledgement, Col. 2. 2. or by the will.

Christ apprehended by the understanding and will.

Ans. I Answer by both; 1 By assent in the understanding. 2 By assiance and confidence in the will: the latter commeth from the former. And from this second degree it commeth, that Faith hath the force of quieting, according to this, Being justified by Faith, we have peace with God, Rom. 5. 1.

Object. But it may be said, Confidence is an effect of Faith, therefore not the act of Faith.

Confidence both an act, & effect of faith.

Ans. It is both the formal Act and Effect, diversly considered; the Act, as it apprehendeth, and resteth on Christ: the Effect, as it bringeth forth true peace and liberty.

Obj. But it may be said, Faith causeth confidence, therefore is not confidence.

Ans. It followeth not; the fire giveth mee light and heat, is it not therefore light and hot?

Subject of Faith, the heart.

Secondly, For the subject of Faith; I answer, it is the Heart onely: With the heart man beleeveth to salvation, Rom. 10. 10. If thou beleevest with all thine heart, Act. 8. 37. Trust on the Lord with all thy heart, Prov. 3. 5. And it were better to stay in these bounds of the Scripture, then to mince these things. The

Beware of vain Philosophy.

old Scriptures have in them the Doctrin of Faith, and yet they have not proper words for the mind, brain, will, in them all; now the proper functions of these two powers do both concur in Faith. And though some have counted it strange, yet in School Doctrin this hath been justified, that one and the self same habit may be in two divers powers of the mind. A great deal of Discourse about Free-will was very absurd, if this were not warrantable: for the Scripture useth words noting the function of the will, Receiving, coming, &c. Again, when the mind hath determined this or that, as true and good to mee, the VWill presently embraceth from the determination. VWhen the understanding hath judged aright of the Promises, and adjudged them to our selves that they belong to us, then the VWill welcomes them, claps about them, hugs them, and as it is (Hebrews 12. 3.) kisses them. This last Act is the very pith of Faith, that which is called Application, My Lord, and my God: and as Paul saith of himself, Gal. 2. 20. I live by the faith of the Son of God, who loved me, and gave himself for me; speaking in the person of true belevers.

Job 20. 28
Object of faith, generall and particular

Thirdly, The Object of Faith must be considered generally; the full Object, and the particular Object about which it is occupied, as justifying.

1 The general or common Object is, even all those things about which Faith is conversant, in the whole obedience of it, when now wee are justified. It doth not justify, but only as it apprehendeth Christ, or the righteousness

ness of God, and pardon of sin in Christ.

Christ with all his benefits, or the benefits with Christ, are the object of Faith. And this the Scripture and experience doth manifest, that Christ, as in whom is forgiveness of sin, and life, is it which Faith onely layeth hold of, as it justifieth and saveth.

Obiect. But it may bee objected, if a man beleeveth forgiveness of sin in Christ to justification, then hee beleeveth his sins are pardoned before they are pardoned, before he is justified.

Ans. I Answer, they are together in time, though in nature there is an antecedency.

Quest. But how can the pardon of sins, which yet is not really applied, bee beleaved?

Ans. I Answer, It is in the eternal determination, in the purchase of Christ, in the word of Truth, it is sufficient for Faith, that it is in the word of Promise.

4 For the properties of Faith which justifieth.

1 It is *Persevering*, A shield against all the fiery darts of the Devil: It cannot bee lost, nor overcome of any creature, because it is built on the rock Christ, so as the gates of Hell shall not prevail against it. This is our victory, whereby we overcome the world, even our faith, 1 Joh. 5. 4.

2 It is *Lively*, working by love, it maketh that we shall neither bee idle nor unprofitable: It is no dead thing which will stand us in stead: There are indeed many kinds of these dead faiths; some are blinde presumptions, which are meerly counterfeit; some are Historical persuasions, touching the truth of the Articles of Religion, without any particular confidence; some are common illuminations in the points of the Gospel, with mis-grounded persuasions, like that of Haman, what shall bee done to the man whom the King will honour? Hee no sooner heard it was in the heart of the King to honour a man, but who should the person bee beside himself? These are called Faith, because they are inferiour operations of the Spirit, and have an illumination like as Faith hath, though they differ much from that which is justifying and saving.

3 Saving Faith is sincere and sound, called therefore *Faith without Hypocrisy*, as which hath his saving effect, *Receiving the end of your Faith, even the salvation of your souls.* All other Faiths are like slips, they will not pass in heaven, for the obtaining of spiritual blessings through Christ, because they do not truly and inwardly unite us with Christ, otherwise then as a Wen is united with the body.

4 It is a *precious faith*, within it self a Pearl, rare, and of greatest worth, the least grain better than a Kingdome: most rare, *All men have not faith*, therefore called, *the Faith of Gods elect*, because it is given to none else: more precious than gold; for the effect, it intitleth to Christ, and all treasures of grace and glory in him.

If this bee so now, as I have proved, that Gods grace doth not save but by Faith, many are hereby to bee convinced: As the Devil pleaded to Christ Gods protection, though hee should throw himself down; so wee shall do well, though we go on in unbelief. But mark I pray you, *without faith it is impossible to please God*, Hebrews 11. 6. Except God bee pleased, thou canst not bee saved. Now then the matter being of life and death, it concerns thee to look well to it, whether thou have a true faith or no.

Obiect. Why, would you make mee a Jew? I hope I have a good faith, else I would bee sorry.

Indeed I confesse I have no knowledge: But what then?

Ans. Why then, out of thine own mouth thou shalt bee judged, and by thine own words thou shalt be condemned. Because thou hast no knowledge, therefore thou hast no Faith, neither that of miracles, Historical, nor any at all.

Properties of
justifying
Faith.
Eph. 6. 16

Gal. 5. 6

Dead faith
of divers sorts.

1 Pet. 1. 9

πῆξις ἀνθρώ-
ποις, 1
Tim. 1. 5
1 Pet. 1. 9

2 Pet. 1. 1
Tit. 1. 1

Vse 1.
Unbelievers
saved, 3 sorts.

No knowledge
no Faith.

all: for the common nature of all faith is, to give aſſent unto the Word of God; now this aſſent cannot bee where the Word is not known. Thou then being ignorant of the Word, art altogether unfaithful, and without faith. Nay, in this reſpect thou haſt leſſe faith than the devil himſelf; for hee believes hiſtorically that which thou neither knoweſt nor believeſt, as having it confirmed unto him by daily and infallible experience. Nay further, I tell thee plainly, that if thou dye in this thine ignorance and blindneſs, there is of the two more hope of the devils ſalvation, than of thine.

2. But to paſſe by theſe, and come unto a certain religious perſon, I who I warrant you is wholly devout, and can good ſkill in his Creed, acknowledge every Article, though not in the ſame ſenſe as the Holy Ghoſt teacheth it, but as the Church teacheth it. Would you know whom I mean? Why, it is an holy Catholike (as hee termes himſelf) of an ancient houſe, whoſe whole deſcent lyes in gilded veloped Parchments, and unwritten Verities; one that can his Creed *verbatim* in Latin, (as wee do in Engliſh) yet I muſt tell you that *re ipſa*, the very ſame perſon razeth many a fundamental Article. To give you inſtance in one or two for all: They ſay they believe in Chriſt, and yet joyn works in the matter of their ſalvation; and as for Chriſt, the Surname of our bleſſed Saviour, they cut him ſhort of his three offices, King, Prieſt, and Prophet; by their tyrannous Pope, Merits and Traditions, putting again a Reed in his hand, cloathing him in Purple, crying, *Hail King of the Jewes*, and yet crucifie him. They ſay they believe Remiſſion of ſins, and yet teach that a man may not bee aſſured of his own ſalvation, though it bee included in every Article of our faith. What ſhould I ſtand here to rip up the ſcan of all their abominable Hereſies? By theſe you may judge of the reſt, and ſafely conclude, they have no Faith at all; nay, in this reſpect, leſſe than the devil himſelf, who ſaid, *Jeſus I acknowledge, and Paul, but who are you?* Acts 19.

3. But here comes a third perſon to bee examined, one that comes near to a Puritan, (as the common Atheiſts of this age term them) but yet not a Puritan; hee it is, that believeth all the Articles of Faith, conſenteth to them, profeſſeth them; yea (and which makes him different from all the former) hee doth inwardly rejoyce, and is affected with them in ſome meaſure. Would you have mee point out this man unto you who it is? why, it is hee that cauſeth the Goſpel of God to bee evil ſpoken of, becauſe men in truth take him to bee him, whom indeed hee is not. Very devout on the Sunday, (as they call it) but as prophane as the worſt on Munday. This man, you ſhall ſee him ſometime very devout, and to look towards heaven with his eyes as a penitentiary, yea, and to ſtretch forth his hands to the poor in gifts eleemoſynary; yea, and if you mark it, ſo will ſome Drunkard too, hee will upon his Ale-bench play the Divine, and with a counterfeit ſobriety praiſe God; and as for the poor, if the toy take him in the head, hee will diſburſe, and give him all that hee hath in his purſe, and yet neither holy nor charitable. Even ſo this ſoul, having once taſted in Chriſts Wine-cellar, of that comfortable Neſtar which the Saints of God drink, *viz.* the blood of Chriſt; hee may for a time look with a cheerful hue, and freſh countenance, walk and talk much like a Chriſtian, but in truth nothing leſs, but a faithleſs wretch, and unconſcionable temporizer.

Queſt. But it will bee then here demanded, how this man may bee known and diſcerned from him, that hath indeed a true, juſtifying, and ſaving Faith?

Anſw. I anſwer, it is as hard for a man to know him, as it is to diſcern him that hath a Vizard before his face, hee is ſo cloſe vailed and masked with the ſhew of holineſſe, that a man may pry into the very face of him, and yet never the better, until hee diſcover himſelf by ſome ſinching revolt, and apparent

their Apostasie: *Judas* you know went a long time unkenne'd; in regard of the Apostles, albeit very expert and well discerning men; hee was well accounted of; put in trust; and carried the bag; untill our Lord Christ Jesus, by the power of his transcendent God-head, did discover and detect him.

But yet, that wee may not altogether bee deceived; let us try the spirits, whether they bee of God or not; so far forth as wee are men, and therefore can but probably conjecture: howsoever, in regard of our selves, wee may grant, either by way of affirming or denying in our own consciences. Let us well observe, and wee shall finde, that the man that hath this temporary Faith, hath (as I have said) but a general knowledge.

1. Hee knowes Christ but by hear-say, or as it were by the face, hee hath no inward familiarity and communion with him. And this knowledge is wrought in him, partly by the Spirit opening the eye of his minde, as the Oculist, that brings a man to a confused kenning of the light, or rather a mist; partly also by the often hearing of the Word, conferring; reading; and the like.

2. His heart is seldome or never touched with the sharp point of his finnes; And therefore you shall see commonly, that this man will bee full of scurrilous and idle talk, ready upon all occasions to lavish into vanity.

3. His conference will bee cold and carelesse, and for the most part about unnecessary and curious Arguments: As whether wee shall know one another in heaven or not; whether hell bee in the ayr; in the earth; or where it is; &c. all tending to controversie, and meer vanity.

4. You shall see, that this person, howsoever hee seem to bee reformed in himself; yet hee will utterly refuse to reform his family.

5. This man makes it a special part of his Religion, to bee talking of other mens bloody sins, but cannot abide (with the Stork) to peck his own beest, that it may bleed afresh for his own sins, and to grieve, and complain of his own infirmities and wants.

6. Howsoever hee seem forward in Religion, and very precise outwardly; yet hee will have an eye still to the door; and to enrich himself by any unconscionable cheat.

7. Lastly, outward crosses in the world prejudicial to his state, or to his good state, makes him in the end to renounce and cast away all Religion, and to curse himself for all his forwardness. These, and the like Symptomes, alway accompany a temporary Faith: the profress whereof I grant are in the best, but ever encountred and opposed by the prowess and valiancy of the Spirit.

Here is rich comfort to every believer; this is a happy priviledge for him; that hee is not liable to damnation; hee is justified in Gods Court from his sins; for by Faith hee is made one with Christ; Rom. 8. 1. *As thy way, thy Faith hath saved thee.*

All are hence to bee admonished: first, to try our Faith, bring it to the Touch-stone. Wee would bee loath to take a piece of money that were counterfeit: Oh then take heed the devil chear us not with mock-faiths, which profit nothing. 1. Such as never try their Faith; it is a sign they have not Faith in truth. 2. Thou must use all endeavour to come to Faith; it is begot by the Word preached, as the only instrument, Rom. 1. 16. Rom. 10. 14. True Faith is begotten, and continually nourished by the Word, it is the ayr in which it breatheth.

Use of your selves. Observe hence, That no power in man doth quicken him, no virtue, quality, or dignity, when hee is now quickned, doth merit his salvation. Paul accounted this inherent righteousness conformable to the Law, *droffe and drow* in this case. Oh what can it do, that in us is as water in a muddy channel? What is the power of it, to work salvation? Which (if the strength of God should not for his mercy sake uphold) it would bee quenched.

Dd

Discovery of
him that hath
but a temporary
Faith.

Use 2
Comfort to
Believers.

Use 3
Two-fold ad-
monition.

Dist.
Phil. 3. 7, 8.

Difference between us and Papists, about the merit of works.

To the merit of works, as often there is amongst men.

Conditions of two sorts.

Insufficient grounds, whereon they establish Merit.

Mercies granted, & debt.

quenched uncessantly: What can our dignity do in meriting? As Sons, we are intitled to the inheritance: but the claim of Sonship and merit are flat contrary. The Papist confesse that life is merited by Christ, and is made ours by the right of inheritance: So far we go with them; yea, touching works, they hold many things with us.

1. That no works of themselves can merit life everlasting.
2. That works done before conversion, can merit nothing at Gods hand, much lesse life everlasting.

3. That there is no merit at Gods hand, without his mercy; no exact merit, as often there is amongst men. All these are true. The point whereabout we dissent, is, that with the merit of Christ, and free promise, they will have the merit of works joyned, as done by them who are adopted children. Now that which directly must bee opposed unto this, is, *That Gods gracious promising, and giving it to us in Christ, cannot stand with the merit of our works.*

Object. But why then doth God promise life everlasting to works? *If ye mortify the deeds of the flesh, yee shall live, Rom. 8. 13. If ye sow to the spirit, ye shall reap of the spirit life everlasting, Gal. 6. 8.*

Answer. There are some conditions simply conditional, that do well stand with grace.

1. Such are those conditions, whereon they onely interceding, wee promise, and undertake to do a matter, or bestow a kindnesse on any; as, Go with mee to such a place, and I will give thee hidden treasure: come to me to morrow and I will give thee an hundred pound.

2. There are other conditions which have the reason of a cause meritorious; such do not onely intercede, but deserve upon contracts as much as wee promise: as, Do my work well, and I will pay you truly. Of this kind are those conditions which are contained in the Law, *Do this and live:* As for the other of the Gospel, they are onely bare and simple conditions, which deserve nothing, but must intercede and precede the bestowing of eternal life. And here it were worth our labour to consider the grounds of merit, which the Papists lay down in the chief of their arguments. They are these in Brief:

1. Christs Merit.
2. Our Adoption.
3. Our Works.
4. Gods Covenanting with us.

But none of these are sufficient to establish Merit.

1. For first, wee cannot merit as children eternal life, because it is our right by birth. No child can bee said to merit the inheritance to which he is born, and how doth any merit that which is his right already?

2. Nor do our works of themselves merit; when all obedience is but a witness of our thankfulness; nor is there any proportion between the duty and the inheritance.

3. Neither yet as they are dyed with the Blood of Christ, or do come from his spirit; for, as they are of Christ, dwelling in us by his spirit: so are they also from our selves, having a Law of sin dwelling in us, and lusting against the spirit, which maketh them to be done imperfectly, and by halves.

Object. It is further objected, that life everlasting is a reward, and that rewards are deserved.

Answer. I Answer, All rewards are not due upon, nor given for desert; there is a reward given by favour. When Paul saith, that to him that worketh, the reward is counted, not by favour, but by debt, doth bee not insinuate so much, that some often receive even liberal rewards, onely upon the favour of the Donour? And our Saviour saith, *Let. 11. 32. And if ye love them that love you, what thanks shall ye have?* The word *χρῆμα*, which signifieth a gratuity

Secondly, whereas it is objected from the Covenant. I answer, wee are under the Covenant of Works.

Object. Thirdly, but the Gospel saith, *If ye mortifie the deeds of the flesh, ye shall live.*

Ans. I answer, such promises do tell us, [*Who*] shall live, not [*Why*] they shall live. Secondly, they are made to persons now by Faith already in Christ, and so first justified and saved. That Question, What shall wee do to bee saved? It saith, Believe. But Christ answered, *Do this and live.* I answer, there are two sorts of promises, Legal and Evangelical. These are general, as for justification and life; special, such as are given for the exercising of Faith in the believer. Now to know the difference betwixt Legal and Evangelical; general and special, will make us see what wee are to account of this Objection.

Rom. 8. 13.

Promises Legal and Evangelical.

The Legal and Evangelical differ thus; These latter are made in Christ: those otherwise for obedience full and perfect, performed by the person himself.

Quest. But how do these special promises differ from the general in the Gospel?

Ans. In the subject, the condition, the end. 1. While they are as seed; and as a way gone, which doth bring us to a treasure freely bestowed. 2. While they do encrease Faith; while wee look for, in well doing, or suffering, our Faith, which is an instrumental cause, more and more is strengthened, and so consequently more and more salvation is apprehended; and thus I think that the word *εὐχρηστος* should bee construed. They are a seed improperly, because they are the manifestation of our Faith, after the Race of good works, glory springeth up; as if by them it were caused. 3. When Faith is the root of good works, that which is spoken of them, must principally bee referred to the root.

To the fourth, all those places prove no merit of works, but a measure of glory conformable to works, *That I may know as I am known.*

Quest. But why after works?

Ans. Because they are evidences of Faith, because more known, and convincing, to encourage them.

Object. For the fifth, God doth justly give us life to work; therefore there is that bindeth him, as deserving it with him.

Ans. It followeth not; the Justice of God is manifested, not for the dignity of the person, or of the work hee doth of debt, give the crown as deserved; but because hee is faithful to make good what hee hath freely promised. *God is just, if any confesse his sin,* 1 Joh. 1. 9. God is just, when hee doth justifie the wicked, believing on Christ. Again, there is no Covenant which should make these things due upon working. Now by their own Doctrine without a Covenant, they cannot merit. And this may bee held for a conclusion; That in all recompence of works, if the works of the Law could bee brought to God; there is no debt in regard of the desert of the work, but only in regard of Gods fidelity.

The principal conditional agreement is such, where the condition is the cause of the thing promised, the accessory condition. Agreements are such, where wee undertake onely upon, not for the condition, to do this or that: For example, Serve mee by the year, this I will give thee: Son, ply your book, bee a good boy, such a house and lands shall bee thine.

Quest. But why are these not as well to bee taken for causes as the other?

Ans. Because they are made to such as now by Faith are in Christ; and have by another title the things promised; to the persons working, not to the work. Why should not the speech to my childe, make the condition the cause of his inheritance? Because it followeth his birth.

Lastly,

Lastly, to works, as evident testimonies of the causes, not as causes deserving. It is not said to God, give that thou hast received, but, give that thou hast promised: Nothing but Gods free promise maketh heaven due. Now these things must be received in love, or else all is nothing. And Motives thus to entertain them, are these:

1. Gods Mercy, Justice, Glory.

2. Man cannot be humbled.

3. The conscience cannot be established in comfort.

But the ground of all this Popish cavilling against the truth, riseth out of ignorance.

1. Ignorance, what works can merit.

2. Ignorance, that this with our glorification, is but one single salvation, though accomplished successively.

3. Ignorance, that Christ and Merits fight together.

4. Ignorance, of our imperfection in righteousness and works.

And thus much for this, which overthrown, all merit is overthrown; for without a Covenant on Gods part grounding merit, there can be no desert with God.

Now the things objected in way of reproachful consequence, are,

Aburdities
founded on
our Doctrin
by Papists.

First, That wee disgrace works. To which wee answer, that wee give them all their priviledges, in regard of the fountain, coverture, acceptation, recompence, every thing, but walking cheek by jowl with Christ in the work of salvation, and thus to grace them, is indeed to disgrace them.

Rom. 3. 8. and
6. 13.

Secondly, they say again, that wee preach licentiousnesse; When Paul heard that objected, *Let us do evil that good may come thereof, and let us sin that grace may abound;* wee cannot wonder that wee are thus maliciously depraved.

Object. Thirdly, They say again that we take away all the spur of good working, and kill the heart; If I shall get nothing by my works, to what end should I work? as good play for nothing, as work for nothing.

Popish Do-
ctrin dis-
heartens from
good works.

Answer. If all were such mercenary minds as the Papists, with whom it is true, *No penny, No Pater-noster;* it were something they said, yet false; for wee teach a most plentiful and ample recompence of works. Here only is the difference: They say this recompence is grounded on the desert of their works; Wee say, in the free vouchsafing, and acceptance of God. But indeed, themselves kill the heart of all working; for if I must first deserve it, then my conscience can never be settled peaceably; For I can never assure my self that I have works enough, nor that those I have are good enough: when a man is here, then his heart faileth and fainteth; for as good never a whit, as no whit better even as a labourer that should in the heat of his work, be brought into doubt of his reward, he would set him down and say, as good play for nought as work for nought.

¶ Ps 2

To let us see how our religion doth lift up the grace of God, and depress man, two tokens of true Religion: For that Religion, which sincerely defendeth the graces of God, which setteth up no rejoycing in man, so derogatory to the glory of God, which pulleth down the Pharisaical feathers wherewith man prideth himself, and holdeth Christ so, as adjoyning nothing which might make him in vain, that onely is the right Religion: But this doth our doctrin, &c. As contrariwise, that exalteth man above himself, and detracteth from the glory of God, and the praise of his grace, which is all in all, in the matter of mans salvation, is the badge of Antichrist, and his devillish Doctrin.

¶ Ps 2

Arrogant spi-
rit of Papists.

This letteth us also see the Arrogant spirit of the Papists: when the Saints have found and acknowledged themselves *lesse than the least of Gods benefites*, Gen. 32. 10. when they have cryed out, *What shall they give to God for all his benefites?* Psal. 116. 12. These sacrifice to their own net, derogate from the glory of Gods rich mercy and grace, from the all-sufficiency of Christs merites, blasphemously affirming they have deserved heaven, even the fulnesse of all happinels,

gratuity (as it were) and a reward of free favour, importing thus much, that what reward men have of God, even upon their best service, it is but χάρις, a gratuity, no ὀφειλόμενα, no debt upon desert.

Object. Lastly, They say that which is given according to works, is deserved by works. But so is eternal life.

Answer. That indeed which is given according unto works, as the meritorious causes thereof, that may well bee said to bee deserved by works. But now eternal life is not so given, but is bestowed according to works, as they are Testimonies of our faith, whereby we rest on Christ onely for our salvation, and for whose sake onely beleaved on, they expect eternal life.

This must learn us to renounce whatsoever wee are, in regard of resting in it as a cause of salvation. Look in the ninth of Deuteronomy, ver. 4. *Say not in thy heart, For my righteousness the Lord hath brought me in to possess this land, &c.* No, wee must put over all to the free grace of God in Christ, counting our best deeds as menstruous garments, *Reckoning all as drosse and dung to win Christ; that is, to bee found, not having our own righteousness, but that which is through faith, Phil. 3. 9.*

It is the gift of God:] So the Apostle saith expressly, Rom. 6. 23. *The gift of God is eternal life, through Jesus Christ.* The last salvation is made no lesse of the promise and grace, than is our justification, and righteousness, and life, Rom. 5. 15. *If through the offence of one many bee dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.*

Object. How can it be called a reward?

Answer. It is so called metaphorically, not that properly it is a recompence or wage; but because it followeth in the end of working: a reward may be given of meer bounty and mercy.

Object. But when the Scripture calleth it, now wages, now a gift; how shall I know where it is properly taken?

Answer. The Scripture telleth us, that the word [*gift*] is properly taken for a bequest, without the desert of any thing in us, or work that can come from us; nothing more free than gift, so let us hold our salvation most free. A reward may be a largesse of bounty.

But the Papists will tell us, it is a gift figuratively, by a Catachresis: They say it is Gods gift, because it is given of God, whereby it is deserved. This cannot stand with this Text [*Not of us, nor of works*]. This were an intollerable Catachresis to say, that the thing I buy with my money, were a free gift to mee, which the Papists must here yeeld. Again, if it were therefore onely of grace, and a gift, then it might as truly be said, not to bee of grace, and not a gift of God, which some impiously spare not to speak. Again, it were a contradiction, to call it a gift, buying with the penny, and receiving of gift, these are contrary, God taking at my hand as good as hee giveth, taking that for which hee cannot deny me heaven in just exchange.

VERS. 9. *Not of works, lest any man should boast himself.*

In the verse before, the Apostle sheweth the fountain of all saving good, to be the free grace of God: and the qualification in us (by Faith) which makes us capable of all that good. Now hee proceeds in way of amplification to shew that no works are of vertue to bring us to salvation. This the Apostle setteth down in opposition to the corrupt judgement of the world: affirming that all salvation in heaven, and assurance of it here, is not by works, but of the meer grace of God: And this hee proves by the end of the grace of God, which is to exclude all glory and boasting in our selves.

Here then observe, that *Nothing which we do, doth merit our salvation, or is a cause procuring it unto us.* Thus the Apostle doth every where shew out the desert of works from being causes of Salvation. God even in Abraham

How reward
is given to
works.

Renounce we
our selves
wholly.

Why it is cal-
led a reward,

Omne donum
ex dilectione
donantis profi-
ciscitur.

The Papists
shift about
merit,

VERS. 9
The Apostles
argument

Doth.

hath shewed us an ensample, who had the inheritance given him, not upon working, but believing; *His Faith was accounted to him for righteousness*, Rom. 4. 22. Gal. 3. 6. And that of Sarah and Hagar; how Hagars sons could not inherit, that is, they that are according to the Covenant of the Law, could not by the works of the Law bee justified, Gal. 4. 23.

Object. But the Papists will except, that they are works of the Ceremonial Law; or if of the Moral Law, yet such as literally only, and not spiritually, have conformity with it.

Even the justified merit nothing.

Ans. But in *Abraham* this is refuted, whose works (now being justified) are debarred from being his righteousness before God, or giving title to the true *Canaan*. Again, the Apostle doth beat all such exceptions flat to the ground in this Text, letting us plainly see, that hee understandeth those works which wee do now created in *Christ*, Eph. 2. 10. And this Legal sentence of *Do and live*, in which tenure the Law runneth, the Apostle teacheth, that it hath no place in the beleivers. But it will not bee amiss, 1. to demonstrate it by reason, 2. to clear the main Objections, and so to come to the Use.

Reason.

1. Our works even of Sanctification cannot merit our salvation, because they are the motions of us already saved, they are the effects of salvation already revealed in us, not the causes of that wee have not. The Scripture knoweth not but one onely way to salvation, which is successively promoted, *When God justifieth, them hee glorifieth*, Rom. 8. 30.

2. Works are imperfect in us, the flesh and spirit so striving, that the action even of that which is predominant is brought forth (by reason of this strife) with great imperfection.

3. Infants are saved, but they have no merits; for the habits of holiness are not meritorious, as being freely received: Salvation therefore is grounded on some other thing than works, or Infants could not bee heirs of heaven.

Object. It will bee granted it is so; it is both an inheritance as we are Sons, and a reward deserved, as workers.

Ans. But this will not stand, these two titles, one overthrowes the other; *If of the Law, then not of Faith*, Gal. 3. 14.

4. That for which wee are accounted righteous, for that wee are saved also; in what our righteousness is grounded, in that our salvation is grounded; for, what is our justifying? It is the acquitting of us from sin and death, and accepting of us as righteous to life: Now how plainly the one and the other is grounded in him, I leave it to their judgement who are any thing experienced in the Scripture; *God hath sent his Son, that wee might live in him. Hee hath made us righteous in him. Hee is Jehovah, our righteousness. Hee is made unto us wisdom, righteousness, &c. That which was impossible to the flesh, being weak, God sent his Son, &c. that the righteousness of the Law might bee fulfilled in us*, Rom. 8. 3.

Object. But it is objected; first, from the names whereof it is called, as a Reward, Wages, a Crown, a Prize, the Penny.

Secondly, from the Covenant.

Thirdly, from the efficiency which the Scripture seemeth to place in works to this purpose.

Fourthly, from the rule after which salvation is distributed.

Fifthly, from the Justice of God.

Sixthly, from the absurdities of the contrary Doctrine.

Ans. To the first I answer, the names of Reward, Wages, Prize, &c. are figuratively to bee conceived, that look what the prize and crown is to him that striveth and fighteth, what recompence is to him that giveth ought? what wages to him that laboureth, the same is glory to him that receiveth it. Again, it is all these of grace, and free, not of desert and debt.

Se-

happinesse. The Apostle here wee see speaketh to the *Ephesians* now in Christ, who could not conceive that they might place any rejoycing in the fruits of Gentilisme. Nay, even works of grace, the Apostle doth so forbid rejoycing even in them, that hee doth transfer it wholly out of our selves, upon that which God hath done for us in Christ. *Adam* might not thus rejoyce, who yet might have rejoyced in works, had hee stood; for works of grace cannot bee rejoyced in, as any way procuring causes of salvation.

Take no thought for salvation by works, learn to cast thy self by faith into the meritorious arms of Christ thy Saviour, and against all contradictions of sin and Satan (suggesting thy own unworthinesse) cleave fast unto him as all-sufficient for thy salvation.

Now followeth the end, why God hath placed the matter of mans salvation wholly in the free grace of God; *Least any man (saith the Apostle) should boast himself.* That no man might have any cause to boast.

Observe, *That there is not left any thing in man, wherein hee may rejoyce, as deserving salvation,* Rom 3. 26. 27. Having said, that *God is just, and a justifier of him that is of the faith of Jesus*; hee addeth, *where is then the rejoycing? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith.* So 1 Cor. 1. 31. having shewed what rich treasures come by Christ, hee addeth upon it, *that he that rejoyceth, let him rejoyce in the Lord: Whom believing, wee rejoyce with joy unspeakable and glorious,* 1 Pet. 1. 8. *Wee rejoyce under the hope of the glory of God,* Rom. 5. 2. But there is nothing in man, which may make him glory as being a procurer and deserver of his salvation. Why so? Because whatsoever hee is, or can do, It must be all reckoned as losse in this businesse; for this is the end of the whole mystery of our salvation; that wee might bee all in God, out of ourselves.

Obj^{ct}. But it may bee objected, that the Saints have boasted themselves of their works before God.

Ans^{wer}. There is a double boasting, or rejoycing in works: the one, as in means of procuring our salvation; the other, as in Testimonies of Faith and a good conscience, and of a person to bee saved: The Saints never rejoyced in the former, but in this latter kind. Or thus, the one of *reconciliation*, and hope of life, which is grounded in faith alone, *Rom. 5. 1. 3. Being justified by Faith, wee have peace with God, &c. wee rejoyce in tribulation.* The other, of a good conscience, which is in works; for as the fruits do testify of the Tree, that it is good or evil, so do works of the man.

Wee see then what the Papists are, and their Religion; for they derogate as from Gods grace, so from his glory, to set up boasting of man; just Pharisees.

Obj^{ct}. But the Apostle seemeth to forbid it, saying, *Why rejoycest thou in that thou hast, as if thou hadst not received it?*

Ans^{wer}. The Apostle doth take away this, with this consideration, as if things were of our selves; but doth not therefore give leave to rejoyce in these things if wee know they are given; for hee placeth our rejoycing out of our selves and our gifts.

The Papists yeild it unexpedient, not safe without sundry proviso's diligently observed: As, that it bee of good things; that wee know them of God; that we remember imperfections; that we go forward.

Wherefore the truth being so clear in our own consciences, wee must leave our duties; Let our rejoycing before God bee onely in his love, in Christ; glory in nothing but in the eternal love of God that saves us: *What are the Crowns of glory, which wee hope for, and rejoyce in Christ Jesus, and have no confidence in the flesh,* Phil. 2. 13.

Another point here to be observed is this, *That in what sort wee receive in Christ, wee stand in desire of salvation.*

vse 3

Doff.

We have nothing to boast of as our own.

Reas.

Boasting twofold,

vse.

or 2dly

vse.

Doff.

The

Reasons.

The reason is plain; First, whatsoever must bee meritorious in salvation and righteousness, must bee given us in creation. The Covenant of the Law was stricken with *Adam* on his perseverance in innocency and on the works of those strengths received in innocency: If a man could now fulfill all the Law being in Christ, hee could not challenge righteousness in the Law. Why, but the Scripture saith, *Do this and live*; True, but it meaneth, of thy own strength.

Secondly, whatsoever is received in Christ, must stand with grace; for, Grace, Christ, Faith, stand together. But whatsoever in us should deserve, cannot stand with grace; therefore whatsoever wee are in Christ cannot deserve: Faith is not of doing, Grace is not of working.

Thirdly, If this which we become in Christ, should inable us to justify and save our selves, then Christ should bring us back again to the Law: but wee are dead to the Law, *Rom. 6. Gal. 3.*

on read W
find error
whereas it is

Fourthly, If wee should, by that we are in Christ, deserve our salvation, then Christ should make us our own Saviours: If Christ have deserved it, wee have not; if wee have, hee hath not.

Fifthly, It is a contradiction to say, Christ hath deserved heaven for us, so that hee maketh us deserve it; as if it should bee said, one hath paid my debt for me, so I will pay it my self: One hath purchased such a thing for me, but so, that I must purchase it my self.

Objection. But it may bee said, it is no prejudice that Christ should merit in us: As God is more glorious that hee doth many things mediately, then if hee should do them alone, as hee giveth light, but by the Sun?

Christ merited,
not that
we should me-
rit, but be ac-
cepted.

Answer. This urged and granted, Christ should efficiently, wee formally merit. What wee come to receive in Christ, is salvation and glory. If Christ should make us also by grace to deserve, then he should make us able to make his death in vain. Any thing joyned with Christ, doth overthrow Christ. Christ hath not deserved that his own desert should be in vain.

You may see then, that the true scope of the Text in a word is, to shut out the works of grace from our whole salvation, as desert. The Papists, shut out all our works done before grace, from deserving our Salvation begun, our pardon of sin, and sanctification habitual. See how the Spirit of Popery, croseth the Scripture; to say, Christs merit is communicable; is wicked, for it is as incommunicable as his Person or God-head: to say, This was his merit, that wee should bee able to deserve, and procure, and so save our selves, is a most impudent false-hood: Forgiveness of sins, life, salvation, hee dyed for, that wee might receive these things through him: But that wee might deserve them for our selves, there is not a word.

These four false Conclusions are held by the Papists:

- 1 Works onely of nature, and Ceremonial, are excluded.
- 2 Works of grace are Gods penny, and may deserve without impeachment to his grace.
- 3 Works that wee have in Christ, may bee rejoyced in, and trusted to.
- 4 Because of Christ and his merit, our works come to be meritorious.

The spirit of
Antichrist.

How absurd, and contrary to scripture and reason these are, I have proved, and now I proceed.

VERS. 10

VERS. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that wee should walk in them.

The Apostle having shewed, that our salvation is onely of grace, and the means by which wee are made capable of all saving good in Christ, by faith, excluding all cause in man; and that from the end, lest hee should boast himself: hee now gives a reason, why Gods grace is all in all, drawn from our redemption by Christ. As in the first creation, there was no disposition in man to make himself a man: so no vermin man now created, to make him able

to bring himself to eternal life: hee confers nothing to the works of his new creation in Christ, no motion of mans will, thought, or desire, or any preparatory work; all proceeds from the infinite creating power of God, hee gives all.

The scope of this verse is, first, to lay down a reason why wee by that wee are, and works cannot merit: Secondly, to prevent an objection touching works. For (works excluded) it may bee asked, what place they have, if they do not merit in the matter of salvation: The Apostle Answers, that though they are excluded in case of salvation, yet they have their place; for, they are waies in which the heirs of salvation must walk in.

Summe. The words then render a reason, proving the matter before, describing good works from God preparing them: and from the end of them in regard of us.

The acceptation of the word [*created*] teacheth us,

1. That there is no preparent matter in us for salvation, not a capacity.
2. What is the state of all the faithful, New creatures.
3. That wee cannot resist the work of God, it is not in our power to withstand our Creation, or a creating force of God.

In Christ Jesus All of us had our being in the first *Adam*: So was the second *Adam*, the Lord from heaven; *ἡ ἀρχὴ*. As in *Adam* radically all our lives were (wee being in his loins; successively to descend from him) so in Christ is all the spiritual life originally, and wee come to bee quickened in our time. So that a man can no more resist his regeneration, than hee could his natural generation. *Out of mee ye can do nothing*, Joh. 15. 5. Who is the subject of good works? A Believer. Were not this absurd, if one should say, I have paid thy debt, but yet I will have thee pay it too: I have bought such a thing for thee, yet I will give thee money, and have thee buy it too? So say they, Christ hath deserved and purchased heaven, yet hee gives us grace, which is as it were Gods penny, and bids us buy it after.

Ob. But yet they may say, it is not altogether bootless, because it doth amplify the worthinesse of Christs merit; that wee should bee made by it able to merit in our selves.

Ans. The Christians, though usual liars, stained not every thing: How absurd is this, if one should say, it greatly glorifies the Regal Dignity of a King, that hee should not only bee so in his own person, but make all his Subjects so with him? Besides, it taketh for granted a notable falshood, namely, that Christ deserved that wee should deserve.

What is this new Creation? It is nothing but the Divine quality throughout man. The parts of it (as of the natural man) are, the holiness of the soul and body: The manner of bringing it forth, it is in these two points, in the conception and forming of it, as in the Infant; *Ad conceptionem*, there is a *novus ordo, & Coetus*.

Hence wee learn, *What all the faithful are: They are new creatures in Christ*; they are such who are created anew, and made partakers of another nature than this they bring from their mothers womb, *even a divine nature* they partake in, as Peter speaketh, 2 Pet. 1. 4. The Apostle every where telleth the faithful, that now they were not old creatures: *Old things are passed away, all became new*, 2 Cor. 5. 17. *We were sometimes thus and thus, once darkness, now light*, Ephes. 5. 8. *Such were some of you*, 1 Cor. 6. 11. *Whoever is in Christ, is a new creature*, 2 Cor. 5. 17. *Know ye not, so many as have been baptized into Christ, have been baptized into his death*, Rom. 6. 3. renewed in understanding, in will, in affections, in all the members, by having them made weapons of righteousness, Rom. 6. 13.

This doth witness to many, that they are not believers as yet, and therefore under wrath: Why? Because they live in the old man, in their old concupiscences,

Ee

Exposition

In Christ wee do all wee do well.

Do.

cupiscences, of hatred, pride, lust, covetousness, unbelief, vanities of good-fellowship. Now this doth shake a great many, who though there is some change, yet there is no new creature: There is in some, the tongue tied with good words, but that is all: In other some an outward profession, but no power of godliness, no change in the heart and reins: for whosoever hath faith is *purified in heart*, *Act. 15. 9*. In other some, a forsaking of sinnes by halves, as *Herod did many things*, *Mar. 6. 30*. Apt and forward some are in censuring such and such men, sitting on the skirts of many better than themselves: But so long as the love of any sin is retained, there is no part of new creation in that person.

Vse 2

To prove we
are in Christ,
we must ap-
prove our
selves new
creatures.
Parts of the
new creation.

Again, if wee will bee assured, that wee by faith are in Christ, let us then be able to prove to our selves that wee are new creatures, that wee have found the death and life of Christ, to work in us a death of our corruption, and a life of righteousness, *Circumcision is nothing, nor uncircumcision, but a new creature*, *Gal. 6. 15*.

1 The parts of this new creation are, holiness of the spirit, and of the body, minde, will, affections, and every member of the body; *hee is sanctified throughout*, *1 Thel. 5. 23*. In a natural creature a part of the body may bee wanting, but no such defect in the new creature. In this new creation, the person begotten, resembles him that begets, in his will, affections, and inclinations, holds a suitable correspondency to him. Let men try themselves by this, so long as men are so unlike to Christ, and so contrary unto him, and are rather like to Satan in their courses, inclinations, and affections, it may bee said to them, as *John 8. 44*. to the Jews, *Ye are of the devil your father*, rather than of God, to whom they are in all things so unlike.

new creature
of new life
Degrees

2 There are degrees of new creatures, or kinds:

Babes in Christ, young ones: old men, the perfection of stature; Wee have not all a like measure of grace: but God giveth men graces answerable to their callings, afflictions, and crosses: God fits his graces according to the exigent of the person.

Again, God giveth graces and strength according to the means of growth in proportion. A man living long under means, yet a Novice; a babe, in respect of the proportion of the time he hath been a new creature, may be stronger than hee: as the poor woman that cast her mite into the treasury, gave more than the rest, not in quantity, but in proportion. Thus with the *Hebrews*, *chap. 5. 12*.

Signs

3 The signs of this new creation are,

1 Change; as in every generation there is a great change, as in creation of the world, when out of the confused *Chaos* was drawn this beautiful frame of the world: Such is the change in forming of the new creature in Christ; of a sinful, ignorant, and wicked man, he is made holy, glorious, righteous, light in the Lord.

2 Spiritual motion in the heart; for when the seed of grace is cast into the dead soul of a man, presently it beginneth to move towards God; hee finds a heavenly disposition of heart to seek God.

3 A hungry desire after the sincere milk of the word; a note of a new born babe; *1 Pet. 2. 2*.

4 Desire to draw on others to grace. Life, when grown to strength, is generative: So it is in all who are quickned with the life of Christ, they labour to breath the same life into others, especially when come to any growth in grace.

Vse 3

Madness of
men that count
no change.

This letteth us see the wretched folly and madness of many, who will not stick utterly to deny this point of themselves, they are no changelings, the men they were. And wise ones think it would argue them to bee of great levity, if they should bee ashamed of the waies to which they have still accustomed

med themselves; they count it fond fickle lightnesse, not to keep on the same course, to bee more devout, more curious and circumspect, thye of their companions to which they are inhaunted; this they account an unstaide fondnesse, and a fruit of an unstedd brain.

Workmanship created. This doth teach us, *That in the whole work of mans regeneration, hee doth neither confer any thing, neither is able to resist the same:* for the property of a creation is this, that it neither is holpen, nor can bee resisted by the thing created. [*Created*] is taken properly or figuratively: Properly, to bring things which are not, to being: or it signifieth to bring things which having a being, to a better thing: thus the Psalmist prayeth, *Create in mee a clean heart, Psal. 51. 10.* but here it is not thus taken. But as in the creation, so in the regeneration, the Lord doth bring us from no being, in regard of grace, to live the life of grace, and therefore his creating force, as it is nothing furthered, so it cannot bee resisted by us; *Hee calleth the things that were not, as if they were, Rom. 4. 17.* There is not any power in us unto these things. *The natural man cannot conceive the things of God. None can come to mee, unless the father draw him.* And therefore the Church saith, *Cant. 3. 4. Draw mee, and I will follow thee.* *There is no power,* whether that which sheweth it self as not hindred, as sight now looking on a thing; or that which though hindred, it self is not hindred, as sight now looking on a thing: or that which though hindred, it doth not work, yet the power is safe; as a man asleep, though his senses inward and outward cease to work, yet he hath power both to reason, to see, and hear. Now there is no such power for the life of God, which is the soul of the spiritual man, from which all faculty should flow, as the powers natural do from the soul, this life of God is utterly extinguished: Nay there is throughout an utter enmity crept in, so that the understanding counts as foolishnesse the wisdom of God; the will is enemy-like affected to the things of God.

Ob. 1st. Man being able to adde nothing, yet hee may chuse whether hee will come.

Ans. As absurd; wee are *a workmanship created of God:* now unlesse we make the creating power of God resistable by the corrupt will of man, which is exceeding absurd; wee cannot think, that howsoever his will is in it self affected (for so wee yeild it) we cannot think how hee should have power in effect to withstand.

True it is, that God doth not so convert, as to destroy the liberty of will; but thus hee saveth, not by leaving this creating vertue in the sway of mans pleasure, but by extending it so effectually, that it maketh a man of unwilling, willing.

Against the Papists, in point of free-will, merit of congruity, &c. To let us see, that all is of God: If hee hath created, then wee were as a masse receiving; *It is hee that hath made us, and not wee our selves, Psal. 100. He is the Potter, we the clay.*

His workmanship in Christ. Here then mark; *Who is the author of our new creation, Even God:* it is not the power of a man, but the creating force of the Almighty is put forth in this businesse; it is a work of the infinite power of God: The Scriptures are plentiful to prove it; *Joh. 1. 3. We are begotten, not of the lust of the flesh, nor the will of man, nor of blood; but of God, through the immortal seed,* James 1. 8. *Of his own will begot hee us, by the word of truth,* 1 Ioh. 3. 9. *Hee that is born of God sinneth not.* This is a joynt work of the whole Trinity, the Father, Son, and Holy Ghost. Every good gift cometh down from the Father of lights; hee of his own good pleasure hath begotten us, James 1. 17. Of Christ, you shall hear afterwards: *One Lord, of whom are all things, and wee by him.* Of the spirit, *Unless a man be born of the Spirit and water,* Iohn 3. 6. And there is no power but of God, that could create us; for there must bee a power greater and stronger than the powers of darknesse: there must bee a quickning vertue,

Doct.

Two-fold
Creation.

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which can bring life out of death, which none can do but hee that is essentially life. Again, if the creation of heaven and earth were an incommunicable work, how much more this, which is far more glorious.

AG. 26. 18

Object. But the Ministers of the Gospel are said to enlighten the eyes, and to turn from darknesse to light, from Satan to the living God.

1 Cor. 3. 5

Answer. Wee do without, that which God doth inwardly alone: wee say arise, but it is God that quickneth. The word of it self, is but a dead letter, but when Gods Spirit goeth with it by a quickning power, then it becometh an immortal seed in the heart, to conceive, and form the new creature. No power or vertue, no not the Word or Sacraments can produce such a blessed effect, except God himself put to his own hand, and imploy his own infinite power, they can never beget in a man a new mind and heart, *Who is Paul, who is Apollo?* What are all the Ministers in the World available to make a Christian? Alas, they are but men like our selves; *Paul may plant, and Apollo water, but it is God that giveth the increase. That your faith and hope (saith Paul) may stand, not in the wisdom of man, but in the power of God.*

Vse 1

Dignity of Gods children.

This letteth us see the inestimable dignity of the Saints, that they are a most divine generation, a heavenly company: Even in this regard the world counteth it (and deservedly) a great thing to bee of the blood Royall, or to be nobly descended. But all this new creature in thee, cometh from the immortal seed of the word, and from the efficacy of God himself begetting thee. In which respect the meanest of Gods children doth as far out-strip the greatest Princes and Monarchs in the world, in glory and honour, as the state of the poorest bridge-begger is inferiour to the greatest Potentates upon the earth.

Vse 2

Glorify God in this behalf.

And still depend on him.

Again, It doth teach us, to whom wee are to ascribe whatsoever wee are; we must sing with the faithful, *Not wee our selves, but the Lords hands have made us to bee his people; even the sheep of his pasture,* Psal. 100. 3. for so the new creatures are sometimes called. Yea, this letteth us see on whom wee must depend for the promoting and preserving of this creature; for it is his part to govern and preserve, who doth mightily bring forth; hee beginneth, hee must end: Shall God travel, and not bring forth? If wee bee lumps of flesh unshapen, hee can form and fashion us *from glory to glory by his spirit,* 2 Cor. 2. 18.

Doff.

1 In Christ:] Here we see in whom it is; though all our salvation is ascribed to God, yet the persons and by whom wee come to have these things, is Christ Jesus. And it doth not onely note the order of working, but it noteth who is, as it were, the root in whom all the heirs of life are framed: yea, it noteth to us the merit of Christ, that hath procured this for us with God, and the efficacy of Christ Jesus, who is a quickning head, in due order reviving every member.

For first, before wee come to have this life of God dwelling in us, the Lord hath after a sort wrought in Christ: For as all of us had life given us in Adam radically, (yea, those that have not yet being) so that they shall descend from him by carnal propagation; so God hath made Christ a common stock, from whom hee will have every one to draw life, which is treasured in him, not that carnally they must descend, but by a spiritual ingrafting of them into him. In him therefore, as a second Adam, hath God created us again.

Vse 1. doth

But this is not all, for even in Christ wee have this, not onely because it is first laid down in him, but because hee hath deserved wee should be made by God new creatures: because God hath in Christ first reconciled us to himself, 2 Cor. 5. 18. Christ did give his life for the life of the world.

Again [in Christ] Because hee doth effectually apply this unto us, and in our time doth quicken us; he is that quickning spirit: the Lord from heaven, 1 Cor. 15. 45.

So

So then this doth teach us, that God by Christ hath quickned us; How greatly are wee bound to him? for it is but speaking the word, and it is done, in the first creation of all things; here more is required, the giving of his sonne, sending him down from heaven, not sparing him: Christ did not say (Be saved) but indured words, stripes, yea an accursed death, that hee might bee a treasury of these things for us, and a dispenser of them unto us, when wee first come to have spiritual being.

Unto good works. Here many things must bee marked; First, *How that the new creature, and new works go together*; the one cannot bee severed from the other. When once wee come to put on the new man, wee shall then finde that our actions shall bee reformed; this might bee shewed in every new creature. Look as *Paul*, instead of persecuting the Gospel, Gal. 1. 23. when hee was converted, *he preached the Gospel*: instead of persecuting the professors of it, hee did with joy suffer for it, and did gather with diligence to relieve the necessities of Christian professors: In stead of conversing in the flesh, *hee had his conversation in heaven* while hee was on earth, Phil. 3. 20. If one bee risen with Christ, then hee will seek the things above, Col. 3. 1. of which hee hath been careless; then hee will labour to mortifie his corruption which hee hath cherished, then hee will think, speak, and work righteously: For as the natural life doth work forth in his actions, in sense, motion, breathing, and in discursive life; so this life of God cannot bee idle, this in the new creature of the heart will bee working, breathing it self in spiritual sighs and groans. And look as on the contrary, the old man hath his works, Col. 3. 9. Put off the Old man with his works: so hath this also. *Grace it is called a Law*, Rom. 7. 23. Because it doth command in a man, hee cannot sin, for the seed abideth, 1 Ioh. 3. 9. And set him about works which are suitable to it: What are these works? The putting off all evil, *flying the corruptions in the world through lust*, 2 Pet. 1. 4: keeping our souls unspotted of the finnes of the times, the working of righteousness: Now all righteous duties are, either obedience to things commanded, or Christian suffering for Christ, and for the Gospel; in both is the new creature employed.

Use
Magnify
Christ accordingly.

Doct. 1.

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Use 1
Many continued to be still old men.

Use 2

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said

said truly then to bee killed when that is done, on which it will dye in time, though it take on a while. Hee that feeleth it a burden, desireth to bee free from it, that reneweth his Faith to Christ, who is made of God his sanctifier, and resteth on him to see all these works of the Devil utterly dissolved; he is a new creature in Christ: For this contradiction of flesh and spirit, argueth a double nature included, whereof none are partakers, but such as are born anew of God and truly sanctified.

Doctr. 2.

Observe secondly, in that hee saith, *Wee are created unto good works*; when it is that wee come to have good works, even when wee are made new in Christ. Before that a man come to bee new in Christ, hee cannot do any thing, not onely not meritorious, but any thing which is good. *Out of mee ye can do nothing*, Joh. 15. 5. you can bear no good fruit, such, with which God the husbandman is pleased: Nay, no deed that is answerable to the Law of God, can bee done before wee bee anew created. *I will put my spirit into you, and take away the heart of stone, and give you hearts of flesh, and will make you to walk in my ways*, Ezek. 36. 26, 27. The doing of Gods Commandements doth follow the Circumcision of the heart: For the Law is spiritual, and nothing that is not spiritually good, can bee conformable to the Law. Wee are a new frame, created of God to good works: Now therefore, till a man come to bee a new creature in Christ, he is not able to do any thing that is good. And if the things which are necessary conditions of a good work, be considered, it will bee more plain. It must be done,

Conditions of
a good work.

1 From the heart.

2 In the obedience of faith.

3 To Gods glory.

1 For of the heart Christ saith, *Out of mee ye can do nothing*: and James, chap. 3. 11. *Can cleane water come out of a muddy fountain? Can a man gather figs of thorns?*

2 In obedience; for otherwise it is not any service of God, and to right purpose: All the contrary discourse doth lean upon a false supposition, that there is a strength of nature in innocency, without grace superadded, that is proportionable to work a work answerable to the Law: For this is false, that nature, without the grace of the Spirit, is able to do a work answerable to the Law. 2 If this were, yet this is a second false supposition, that these may be found any where not weakened; for this never was, nor never shall bee, God giving at once, with the natural being, a supernatural quality of grace.

3 And for Gods glory, the Apostle is expresse, 1 Cor. 10. 31, *whether ye eat or drink, or whatsoever ye do, do all to the glory of God*.

This doth serve to confute the Papists, about their works of preparation to the grace of God, &c.

Vse 1

Vse 2

To let us see when we come to work good works, even when wee are made new creatures.

Obje. But it may bee asked, how they can bee called good works, seeing the best have their defects and imperfections?

Ans. Because they have both a purified fountain, *To the pure all things are pure*, Tit. 1. 15. and because they have a coverture in regard of all their want; both of these Faith doth give: *But without faith it is impossible to please God*, Heb. 11. 6. Faith maketh the person acceptable. *The Lord had respect to Abel, and to his offering, but unto Cain and his offering hee had no respect*, Gen. 4. Now by Faith Abel offered a better sacrifice than Cain, Heb. 11. 4.

It doth let us see, what to think of most of our good deeds; they are but shining vices, they are such as shall bee inditeaments against us, if they proceed not from a renewed nature.

Obje. But some will say, If it bee so, that the best works of unregenerate men are sin, then it seems unlawful for him to pray; if hee pray not,

Vse 3
Sins in good
works of nat-
ural men.

not: it is condemnation, if he pray, it is no lesse.

Ans. Hee is bound to pray, but not to sin in prayer: the second Commandment injoyneth to bow down and worship God in prayer; and the third binds him ever to do it well, lest he pray in sin, and so take Gods name in vain: What then must hee do? Onely the grace of Repentance can reconcile these two, and make him acceptable to God in all his works hee takes in hand.

In the third place, we must mark a notable motive to good works, *that they are the very end of our creation.* For look as we plant our Orchards, to this end, that they may bring us fruit; so doth the Lord plant us, and this is his purpose; that we may bring him fruit: Hence are his people called, *Trees of righteousness, the planting of the Lord, in whom hee may be glorified.* *Il. 6. 3. Herein is my Father glorified, that yee bear much fruit.* *Joh. 15. 8.* This is the end, why hee hath so dearly bought us, *That wee might serve him in holiness and righteousness; that wee might be a peculiar people, zealous of good works.* *Tit. 2. 14.* God doth not give to us his life, to leave us idle, or ill occupied; if God find not these with us, he will cut us down as superfluous and unprofitable branches, fit for nothing, but to make fuel for the fire of his indignation. This is one of the special ends of all that ever God did for us in the work of grace, *1. Pet. 2. 9. ye are a chosen generation, a royal Priest-hood, a Holy Nation.* To what end? *That yee might shew forth the virtues of him that hath called you out of darkness, into his marvellous light: that yee might shew forth by these graces Gods own virtues, that yee might resemble and expresse the graces of God himself.* This, I say, makes much for Gods glory; it is the special thing that wee must aim at, that wee may expresse his holiness, and so glorify our heavenly Father. *Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.* *Mat. 5. 16.*

This teacheth us then, that wee honour and glorify God in, by, and with our graces. Hast thou faith? honour God with thy Faith; shewing the works thereof. It is reason that every one should have the honour of his own: This is the ground of the Apostles Exhortation, *Glorify God in your bodies, and in your souls for they are Christs,* *1 Cor. 6. 30.* This should provoke us to walk worthy our high and holy Calling; God hath made thee a glorious creature, and for glory, therefore shew forth thy self, and carry thy self in all thy waies worthy of that glory that God hath exprest upon thee. Let God reap where hee hath sowed; God hath sowed upon thee in thy new creation, the seed of glory with a very plentiful hand, therefore let him reap abundance of glory from thee in thy heart and life: Search, and seek, and enter into that inquiry of the Prophet in the 116 Psalm ver. 12. *What shall I render? &c.* All his glory is upon mee, the glory of his infinite wisdom, mercy, goodness: What shall I render to the Lord for all this? Upon this meditation, say with the Prophet, ver. 13. *I will take the cup, &c.* Wee see plainly that other creatures, they glorify God in their kinde, they fulfill the Law that is imposed upon them in their creation, that is, in their kinde to glorify God; man onely that hath the greatest cause, and best meanes, hee onely comes behind.

Note here, in that hee saith, *[In Christ Jesus unto good works:]* noteth him as a Patient, and matter of all our blessednesse. *[In Christ]* that is, by being ingrafted into him by faith. *[In him]* that is, as the immediate worker from the Father.

The first, when he speaketh of things dorte by God absolutely, without respect of application in us.

The second, when he speaketh of such benefits as we finde now being in Christ.

The third, when hee speaketh of things already wrought in us, as when the

Dott. 3

Use.
Honour God
with thy graces.

*How all graces
cometh from
God.*

right hand doth lift up the left; The soul, which putteth it self forth in the head and foot, is the cause of it, but not as it is in the head, but as it putteth forth the faculty of moving in the hand: So the God-head absolutely considered of, the Father may be said the Author of the whole work of our Redemption; but yet this cometh to be done by the God-head immediately, as it is now considered in the person of the Son. We must look at these things as we do at the Sun, if wee will see it more fully than our eye can bear, wee are blinded with brightnesse: And so, if we pry too curiously into such things, our sight will be dazzled with unsearchable glory. Christ is the second Adam: As from Adam by propagation wee receive our being; so from the second Adam, who is a quickning spirit, the Lord from heaven wee have all the spiritual being of our whole persons. God doth not work in us, but through Christ: whatsoever God the Son did do in his own flesh, the Father in the moving of it did it, and the Spirit did it: But yet immediately the second Person did it, as being nearly knit by union of nature, which neither the Father was, nor the Spirit; so, whatsoever is done in us, the Father doth, and the Spirit doth it, but in Christ, and from Christ as who is more immediately coupled to us than the Father and the Spirit; wee have neither their communion, nor by consequence, their working, but by means of the Son.

Use 1

Wee do see, who it is that doth work all our works for us; hee that giveth the work must be glorified. We must come to God, if we do a publike duty, if a private, in which wee have any comfort, to blesse him that had prepared such a thing for us his unprofitable servants.

Use 2

Wee must learn to stay ourselves on Christ, when wee have not these good things, nor cannot accomplish them as wee desire; for who can receive anything which is not given him from above? But this comfort must be applied, where there is in the conscience testimony of true desire, and acceptable diligence.

Use 3

Thirdly, It doth teach us to expect the Lords defence, and to indure according to his will all such waies, as by event and his Word we can gather to be prepared by him.

Which God hath prepared for us to walk in. He describeth good works in way of prevention, *which God hath prepared.*

In what things this standeth?

Six waies God
prepares good
works for us
to do.

1 In predestinating these things; for so wee may see that Paul, Rom. 1. 1. and Jeremy Jer. 1. 5. and others, the calling, and works of their calling, they were prepared for them before they were in the womb, by Gods predestination: yet thus far of every work it may be said, God in some sort doth pre-ordain, *I create the Smith, Isa. 54. 16.*

2 That God doth in the Commandements reveal them unto us, and this is a way wherein our works are prepared to our hand; for the Law of God doth rule them out before our eyes.

3 God hath set us samples, both his own, and his childrens.

4 God doth give the concurrence of grace, which maketh able for this or that work.

5 Hee doth excite the Will, for such is our dulnesse, that we must have our Will raised by him to will.

6 Again, he doth preserve us, that now willing we may work; and all these are included in this work [*Prepared.*]

To walk in: Not like Herod, sometime to step this way, to set forward once for a spurt, and so sit down; for *to walk* is a progressive motion, a going on, to have our whole conversation in them.

DeB.

Observe then, *Wee must walk in those waies that are prepared of God: Enock walked with God, Noah, David, I will walk in the uprightness of my heart in the midst of my house, Psal. 101. Pass the whole time of your pilgrimage in fear,*

E Ps.

2 *Pe.* 1. 17. Our life must bee a trading of the Commandements; wee must not follow the waies of God, as Chapmen comming to Fairs: wee must walk in the waies of God, *Psal.* 119. He that still wins not, looeth: *I presse forward*, saith *Paul*, *Phil.* 3. 14. This is certain, that man that comes in this life to the end of his walk, and there sets down his rest from going further, hee never as yet set right forward in the way to heaven. No, Gods children are walking children; the Apostle calleth for it of the forwardest, *1 Thes.* 4. 1. *abound more and more. Let him that is holy, bee more holy still.* *Rev.* 19. *Work out your salvation*, *Phil.* 2. 12. Men in the world may come to such confirmed estates, that they may give over trading, and live commodiously on things already gotten: but it is not thus with the soul, which, where it ceaseth to profit, waxeth worse.

As thou wouldst have comfort, that thou art a new creature in Christ, made alive by the Spirit; try it by this: how thou walkest. Look not so much upon that thou doest at some times, by fits, and starts, but look to thy walking how thou goest on; what increase of Faith, what strength thou gainest daily against corruption, what spiritual liveness, and power to wrestle against temptations, and to withstand and overcome the lusts and rebellions of thy heart; How thou dost hold on in the constant practice of holy duties; How dost thou gather strength to the inner man? How is thy knowledge bettered, thy love inflamed? &c. These are the lively motions of the new creature. Hee is not said properly to walk, who can go twice or thrice about his chamber, stir himself on some plain ground for a quarter of an hour; but hee that can go on strongly and freely upon a hill, in waies uneven: So Christians; who can go while God maketh their way in-offensive, putting every thing by, which might hinder; but presently give over, if ought disquiet; they are not come to this walking, in those waies which God hath prepared for his.

hath prepared for his.

Wherefore let us strive forward; exercise our faculties wee have received, and look to him who hath said, *Hee will put his spirit into us, and make us walk in his Commandments.* Because wee feel it painful to the flesh, when we are in spiritual duties; hence it is that wee chuse rather to sit still, then to feel disturbance. But even as aking limbs are recovered by exercising of them. Use limbs and have limbs (as wee say) and are lost by the contrary; so it is here, wee shall out-grow these spiritual infirmities, if wee will hold on in praise, and keep a constant walk with God, in the waies hee hath appointed us: for meer walking is not fit for the new creature; *Thou shalt not turn to the right hand, nor to the left;* But thou must obey that voice behind thee. *This is the way, walk in it,* Isa. 30. 21. Many walk in waies, but better bee asleep on their beds: Yee are children of the light, walk so; this maketh the way of a Christian a strait way, a narrow gate, because it is thus straitly impaled, and hedged in, there is not elbow-roomth in it for corruption, and sensual lusts, and lawlesse thoughts to sport themselves.

VERS. 11. *Wherefore remember, that ye bring in time past Gentiles in the flesh, and called uncircumcision of them which are called Circumcision in the flesh, made subbands.* VERS. 12.

Wherefore } a note of inference, thus :

Who so being dead, come to be quickened in Christ as their head; they, Argument of this place,
whatsoever they have been, are now, Citizens of the household, the Temple
of God.

But you hath he quickned : *Ergo, &c.*

But you hath he quickned : Ergo, &c.
Now this is set down by way of Exhortation and Application.

Now this is set down by way of Exhortation and Application.
Remember, And that he might the better imprint the benefit, he doth amplify it by their former condition in Gentilisme. In this verse, and the next, their former condition is set down, either generally, or more specially; Generally,

Ff

Use 1
 Herby try we
 our life in
 Christ.

Put on, and
walk stately.

VERS. 14

Argument of
this place,

Analysis

rally, they were Gentiles in the flesh; the special differences following upon it;

- 1 They had not the seal of Gods Covenant.
- 2 They had not the foundation of Gods Covenant.
- 3 They had no communion with the Church.
- 4 They had no propriety in the Covenant, or promulgation of the Covenant.
- 5 Without the benefit of the Covenant, the thing hoped for.
- 6 Without God.

Now in this Verse we are to consider;

- 1 Of the general difference of the Jew and Gentiles in the flesh.
- 2 It is to be marked that they are called [*Uncircumcision*] whether they were rightly so called.
- 3 What was the principal note of People, distinguished from People; the Sacraments.
- 4 The description of Circumcision, there being two parts or kinds, inward and outward.

The thing is 1 propounded; 2 proved from verse 14. to the 19. 3 amplified. Propounded, *In Christ you are near.*

Argument 1.

1 Hee who is the Author of all peace twixt man and man, in him you are made near: But this is Christ.

2 Hee who hath made us into one, and abolished all enmity twixt man and man, and God and man, *That he might make us one man, and reconcile us to God;* he is the Author of our peace: But this is Christ, ver. 14, 15, 16.

3 He thus proveth it, whosoever hath published our peace, ver. 17.

3 He in whom we find entrance to the Father, he is our peace, ver. 18.

Doff.

In general observe, *There must be a remembrance of our miserable condition by nature.* The Lord for this cause onely doth leave a stink of sin in us, which may break out often to our heaviness. Now in stead of setting down this by way of Conclusion, hee delivereth it in an Apostolicall Exhortation, with Application to the persons whom he exhorteth. 2 The thing he would have remembered, two-fold:

1 What they had been.

2 What they were.

Now this latter part in the Verse, to the end of the Chapter, is proved and amplified: proved to the 19. Verse: amplified from thence to the end.

Doff.

Here then first in general wee see, *What is the duty of the Ministers of God, even this, to open unto you, what you are by nature, and to prompt with new remembrance of it, when now you are converted.* Thus Paul to the Corinthians, having said that no Whoremongers, Murderers, Covetous, Extortioners, and Drunkards shall inherit the Kingdom of God; he telleth them, *Such were some of you, but ye are justified;* &c. 1 Cor. 6. 11. So, Tit. 3. 3. *We in times past were disobedient, deceived,* &c. So Paul tells the Romans at large, *Ye were the servants of sin,* &c. Rom. 6. 17.

Reaf. 1

For this is, 1 a ground of meeknesse towards others.

2 Of stirring up groans.

3 Of tasting the benefits of Redemption.

4 Of provoking to fruitfulness, Rom. 6. 19. *As yee have given your members servants to uncleannesse, and to iniquity: So now give your members servants unto righteousness in holiness;* 1 Pet. 4. 3. *It is sufficient that we have spent the time past after the Lust of the Gentiles,* &c.

It is a good
Gallad, and
maketh Christ
with his bene-
fits relish her-
ter.

5 Again, it is the ground of a holy blush, with which all must walk before God.

What fruit have you in those things whereof yee are now ashamed? Rom. 6. 21. In Paul was a remembrance of that hee had been, whereupon hee was so humbled,

bled, that hee hung down the head; as *denying himself worthy the name of an Apostle*, 1 Cor. 15. 9.

6. It is also a special furtherance of Gods glory, which cannot bee safe, if his works should not bee had in remembrance: The Lord forbad the Israelites not to forget what things he had done, how he had cast out Nations, taken them from bondage; for this end, that it might bee remembered. Hence it is that the Name of Converts that have been, is continued upon them; *Matthew* is called *the Publican*, though now hee was not so: *Simon, the Leper*.

This must not bee heavy to any to hear of; and it must bee practised by us all, to remember what wee are, and were, before God taught us to know him in Christ. Wee must not with the Priest, forget our old Clerkship, wee must still carry in minde our natural estate; this will make us thankful, diligent, and humble.

Gentiles in the flesh:] In corruption, in the flesh, in regard of the outward man, rejoycing in the flesh; a prophane nation, without the seal of the Covenant in their flesh; this is put *ἀκαρτερῶς*. You Gentiles, not of us Jewes. Mark further that hee saith, These were called *Uncircumcision*, of the Circumcision in the flesh made with hands: This difference from Gods people was in name, diversity of names becometh diversities of people separate in Religion. Now the Jewes and Gentiles were severed both before God, and one from another; they have interchangeably passing betwixt them one and the other, names of difference, *Circumcised*, and *Uncircumcised*: The Lords people, while that Unity continued, were one uniform name together; when they grew into divers Sects, then likewise they grew to diversity of names within themselves, as *Essenes, Scribes, Pharisees, Herodians, &c.* So in the New Testament, there was but one name to the Professors of *Christ Jesus*; *first Disciples*, which at *Antioch* was fully, and with the confession of the mouth which tendeth to salvation, changed to the name of *Christians*, and this continued. The Apostle therefore, when men would bring in new heads of families after theirs, dealeth roundly against them, 1 Cor. 1. 12, 13, shewing why they were not thus to distinguish themselves one from another; in regard of such to whom they did adhere, and justly; for, shall wee bee such as are in one body, and one spirit, one hope of calling, one Lord, one Baptisme, one God the Father; may not one name serve the turn? What if there bee some accessory differences, shall they bee able to change the name? The better, not the greater part must give the denomination: Therefore it is lamentable to see how full the Christian world is of names importing difference; of *Puritans, Formalists, Calvinists, Lutherans*: The Gentiles called the people of God one name, the people of God called them another. But let not us, who are all his people, have diversities of names one for another; *If yee bite one another, and devour one another, take heed yee bee not consumed one of another*, Gal. 5. 15. And it is pittie there is no more kissing of the main thing in which wee conspire, and mutual toleration of lesser matters, in which many are diversly minded; for in some cases toleration may bee used without sin, Phil. 3. 15. *As many as bee perfect, bee thus minded; and if yee bee otherwise minded, God shall reveal unto you the same unto you*: Which I speak out of the simplicity of my judgement, not desirous to give the least wipe on one side, or to insinuate on the other. These names are naught, they are breaches of the Commandement; and as they are bred of variance, so they cherish dissention, which is the Viper that eateth through the bowels of the Church: It is the solace of the enemy, open or secret; let us therefore bury them.

Again you must mark, that amongst many things which might have been chosen; this is it that maketh the different denomination, even Circumcision.

Whence observe, *That the Sacraments of the Church are principal bonds of the union of it*: The not communicating in them, a most special difference,

Vse
Think not
much to bee
told of former
evils.

Diversity of
names among
Gods people,
unseemly.

1 Cor. 10. 13. *Wee are all baptized into one Spirit.* When the Apostle, Ephesians 4. reckoneth up the grounds of unity, this is one main one; *Baptisme*: And wee see here, that the conjunction of Gods people, and their disjunction of those that were not, are set down from communicating in Circumcision. There are many ends of the Sacrament; for they are seals of the Covenant, they are bonds obliging us to thankful obedience, they are cords of love, and notes of distinction: And so was this of Circumcision ordained to distinguish the people of God from others uncircumcised.

Vse
The Sacra-
ment for that
purpose,

This then must bee a ground of knitting, even unity in Sacraments, because though many, yet wee are one bread, one body, 1 Cor. 10. 17. *Wee are baptized into one Christ Jesus.*

Papists Sacra-
ments taxed.

Again, wee see how Christendome doth distinguish us from all Turkes, Pagans, all without: Yea, in this point the Papists and wee differ, who have Sacraments that are not bonds of faithful people together, many of their Sacraments not agreeing to many that are faithful; who take away the Cup, that wee all are commanded to drink, that wee may through Communion in that blood have the Spirit, which coupleth every member together.

The last thing to bee marked, is, the manner in which these things are set down; to bee circumcised in the flesh made with hands.

Doct.

Whence wee must mark, *That there is an outward action in the Sacrament upon the outward man, which must bee distinguished from the inward action which God worketh on the soul.* This Circumcision was a seal of the righteousness of Faith; yet what the ministry of man did in it, the first institution will testify to Abraham. And (Exodus 12. 48. Leviticus 12. 3.) there being a further action to bee looked for; *Moses*, in Deuteronomy 10. 16. and the Scripture of the New Testament doth distinctly set down a double Circumcision; *One of the flesh, in the letter, made with hands*, Romans 2. 28, 29. *Circumcision of the flesh, and Circumcision of the heart*, Colossians 2. 11. which here are expressed, not made with hands, but of God. Thus it is in Baptisme; wee must know that there is an action of man reaching to the flesh, the washing away of the filth of it, 1 Pet. 3. 21. and an action of God, which washeth the conscience from the guilt of dead works; a Baptisme of Water and of the Spirit, outward and inward. Not that there are two Baptismes, but there is one Baptisme, which is distinguished into the outward and inward actions, as parts of one intire Baptisme: Even as when wee conceive thus of man as outward and inward, wee do not multiply men, but do consider one and the self-same man in a double kinde.

Vse 1

And this must bee marked; that God may not bee robbed of his glory, that the Papists and Lutherans errors may bee avoided: The Papists will have the Ministers action lifted up by God, to the taking away of the souls sin. But then it could not bee truly said, that the removal of corruption from the Spirit, were not done by the hand of man: As because God doth by meats maintain our life, heeby his blessing giving that vertue to them; it cannot bee truly said, that our life is sustained by meat and drink.

Vse 2

Wee must not tye Gods working to Circumcision, or think there is no effectual grace with these things, if wee feel not the working presently: God burns with fire, so that it is a natural instrument, and cannot suspend the effect; God gives grace with the Sacrament, as a voluntary instrument when it pleaseth him. The Sun shineth, though blinde ones see not; and the seed is sowed, though it presently spring not.

Secondly, wee must look that wee content not our selves with the one:

1. That wee conceive no vertue communicated with these external things.
2. That wee tye not God to any circumstances of time, wherein to work by them.
3. That all the efficacy of the Sacrament is from Faith, and endeth in Faith.

1. It signifieth. 2. It scaleth. 3. It is an instrument applying; as going in to the pool of *Berthesda*, it was the mean of healing them, their going in, yet no virtue infused into the water, but a virtue in the water put forth.

Mark here further one point; How the people of God esteem of the Gentiles, even as a prophane, and wilde kinde of persons, there was nothing more contemptuous, than to bee an uncircumcised one. So that wee learn hence, That the high things of the world, if not taken to the mercy of God, and to communion with him, what are they in the eyes of the godly? vile and sinful: The person who is heir of glory, what doth hee think of that forlorn person? hee is vile in his eyes. How did *David* reckon of the Philistim, but as a dog?

VERS. 12. *That ye were at that time without Christ, and were aliens from the Commonwealth of Israel, and were strangers from the Covenants of promise, and had no hope, and were without God in the world.*

Here hee cometh to the things hee would have remembered, their misery standing in five points: First, [*without Christ.*] The Apostle speaketh not of that they were in Gods counsel, or in respect of Christs Redemption, but in regard of actual application.

Whence wee may see, *What is the head of all spiritual misery; it is this, to bee without Christ Jesus*: This doth lead the dance to all the rest. Who so hath Christ, with him shall have all things also, Rom. 8. 32: all the good things of God are his, but who wanteth Christ, hee is in death, under wrath, poor, neither having things spiritual, nor true Son-like title to things temporal, hee is without the Father. Now there are two wayes of being without Christ:

1. The one, in regard of that presence of his in the Word and Sacraments: 2. The other, of dwelling in us by his Spirit: *Hee that is in mee, bringeth forth fruit*, Joh. 15. 5. that is, so far as by the apprehension of knowledge, and so far forth as by putting mee on in the Sacrament. This must here bee understood: 1. By hearing of him, and putting him on in the Sacrament: 2. By a *personall* and common work of the Spirit: 3. By true Faith. Now these every way were without him, without the true belief, without any of those more superficial works, without so much as hearing of Christ.

Now this must bee laid to heart with us, as being a glasse for us to look in; wee were in time past as they; but now wee have Christ in regard of his manifestation, in Word and Sacraments, and many in temporary hypocritical persuasions: But how few are not without him in regard of his dwelling in them? Now if wee bee such, it is not only a miserable condition; but it had been better with us, that wee had never heard of him, as sometimes it had been with these Gentiles. If Christ were with us, that wee had him, wee should bee fed with his Spirit; wee should not give ourselves to fulfill our lusts; *Who so are led by the spirit, fulfil not the lusts of the flesh*, Rom. 13. 14. *Who so hath put on Christ, must take no care to fulfil the lusts of corruption; hee hath put on Christ, that hath crucified the flesh with the lusts of it*, Gal. 5. 24. *Whosoever is in Christ, is become a new creature*, 2 Cor. 5. 17. Now all such as have not him, are worse than Heathen, if so they should continue: For it were better for them, if they had never heard him named, than not to believe: *This is condemnation, that men believe not in the name of the Son of God*, Joh. 3. 19. This of all other shall bee the most fearful in the day of reckoning. In hearing of him, you are lifted up to heaven; but if you bee without him, hee coming thus nigh unto you, it shall sink you lower in hell than the uncircumcised heathen: *Hee that hath the Son, hath life; hee that hath not the Son, hath not life*, 1 Joh. 5. 12.

Seeing our life and death standeth in this, to have Christ, I would give a thousand millions for him, may some say. No, hee is no sale-ware, neither can he be purchased by money, or money-worth; if thou wouldst have him, thou

Use

Dost

VERS. 13

Dost

Divers wayes
of being with-
out Christ.Use
Numbers still
in a miserable
condition.How Christ
is to be got and
had.

thou must have him as a free gift, thou must sue for him in *forma pauperis*, I am a poor miserable man, I must unlap my sores before him, and shew him my nakedness: Hereupon a poor soul in his rags steps into Gods presence, and challengeth Christ as a gift from the hand of the Father: Thus by Faith hee cometh to bee possessed of Christ.

Gods gift, mans
receiving.

The better to understand this point; consider what is done on Gods part; Whether hee hath not given sufficient ground whereupon to rest our Faith: Surely, if wee would devise how a man may give a gift in a more advantageous manner without all exception; wee cannot devise it more free, than that gift of God in giving Christ: God offers him, *Hee that will come, let him come*, Revel. 22. 17. What can bee more free than this? If you doubt of it, I will read unto you that great Proclamation, *Esay 55. 1. He, every one that thirst, come, &c.* The Lord there setteth the Conduit running with Wine; *If any be athirst, let him come, buy without silver, &c.* Revel. 22. 17. The Spirit and the Bride say, *Come, whosoever will, let him take of the water of life freely.* Here Faith layeth hold, and receiveth Christ tendred as a gift out of his Fathers hand.

Revel. 22. 17.

Vse 2

Blessedness to
have Christ.

Again, wee may see here what is his grace unto us, who before that wee knew good or evil, should put his Christ upon us, if our unbelief have not resisted the proffer of God: for in thy infancy God sprinkled the blood of his Son upon thee, and brought thee from death to life with Christ.

Again, that thou shouldst have Christ held out and painted before thee, especially that thou shouldst bee drawn of God, to go unto him by the trust and assistance of thy heart; *Blessed are your eyes that see these things*, Luke 10. 23. If to bee without him, bee the Fountain of all misery, to have him is a well-spring of life and blessedness: *By him wee have peace with God*, Rom. 5. 1. By him, title to all things, Rom. 8. 32. By Christ, the change of all crosses, of death, *Christ shall bee to mee in life and death advantage.*

Dott;

Strangers from the Commonwealth of Israel;] that is, such as had no communion with the Church: So that wee see a second degree of misery is this, to bee barred from communion and fellowship with the Church of God. As it is a most excellent priviledge to have fellowship with the Saints, and is that heaven on earth: So to bee secluded from this, is no small misery.

Reason. 1.

For first, they that are without, can have no fellowship with God; *Where two or three are in his Name, there is hee*, Mat. 18. 20. *Hee walketh among the candlesticks*, Revel. 1. 13. hee dwelleth with the Saints.

1 Tim. 1. 10.

Secondly, they must needs bee under the effectual tyranny of Satan; therefore when one is cast out of the Church of God, *hee is delivered up to Satan*.

Vse 1

See former
misery, and re-
lapse not.

1 Joh. 1. 19.

Honour Christ
for our comfort
and hope of
glory.

Thirdly, hee is without all means: for who so will have God his Father, must have the Church his Mother. And the Net of God, which must draw us out of our woful condition, is not spread but in his Israel;

This should make us recount how miserable wee have been in our Predecessors, and still to look that wee bee not such, who though they are bodily amongst the people of God, yet are not of them: *They went one from us, because they were not of us; if they had been of us, they would have continued with us*.

2. This must also make us acknowledge the bounty of Christ, who hath made us bee born the Israelites of God, even amongst the Churches of Gods, so that wee have the means of Doctrine, and government, attained communion with Christ, and communion one with another. The Lord commanded of the Gentiles, they should not come into the congregation of his people; the vile and precious could not bee mingled.

And happy
times of birth.

1 How should we blesse God for his goodnesse in this regard? What stayed the omnipotent arm of God, from creating us in that vast compasse of time, I mean that almost 4000. years between the Creation and Christs coming

ing; and from planting us without the pale of the Church, where wee should have had no means, or ordinary possibility of salvation, but have lived and dyed in cursed Paganisme, and heathenish Idolatry? It was nothing but his meer mercy, respiting and reserving our being upon earth, unto these more blessed and glorious daies of the Gospel. 2 Let us for ever put this point as a perfume into our daily Sacrifice of Thanksgiving and Praise with addition of further thankful acknowledgement, that wee have been born, and brought up in that golden knot of time (as it were) and the very Diamond of the Ring of all that happier revolution since Christs sufferings: I mean, in the glorious breaking out of the Gospel, from under the clouds of Popery; whereas if wee had sprung up in those darksome times, wee had a thousand to one been choakt, and for ever perished in the mists and fogs of their comfortless Doctrines.

3 Nay and yet further, (that whereas for all the happinesse of the times) our lot of living in this world, might have light among the Turks and Infidels (a World to Christendom) in Popish Kingdomes, or in the persecuted and Schismatical parts of the true Church: 4 It hath pleased our blessed and most bountifull Lord God, to put us also into this little nook of the earth, where the Gospel shines with such glory, truth, and peace. 5 Let us therefore bee thankful, and bring forth fruits answerable to this rich mercy of God vouchsafed to us; lest he take away his candlestick, and deface the face of our Churches, causing us to want our holy assemblies.

Thirdly, Let us not leave our fellowship; and estrange our selves from Gods people, from the assemblies, as Brownists and other Novelists do. To bee discommined a Town, or for a Citizen to bee banished a City, is a great evil: But to bee an exile from Gods City, and discommined from the communion of Saints, this is lamentable indeed. Why should wee, like Prodigals, withdraw our selves from our Fathers house, and bring upon our selves by such singular separating, this great misery, to bee estranged from them who are Gods true Israel?

It is again to bee observed, that this phrase noteth more in these Gentiles, as being separated from the presence of Gods people, the not being members of Gods Israel; it noteth also an alienation of the affection from them. The word is thus taken, *Col. 1. 21. Ye being estranged, and enemies in understanding*; and thus it was in this matter. For administration, the Doctrin of Israel was a wall of separation, was hatred to the Heathen; they were not onely forth from being in it, or of it, but in affection were alienated, and hated it.

This doth teach us, *How the natural man hateth conjunction with them, whereonly Salvation is to be found.* The wisdom of man cannot bee subject to the wisdom of God, the Doctrin of God, the Discipline of God, the whole policy of the Israel of God: Man by nature is so estranged from it, that it is hateful to him. Though the Gentiles were miserable, and no way to come out, but by joyning themselves as Profelytes with the people of God, yet they abhorred in hearty affection to joyn with the Israel of God.

And it is even so now, that men are even most averse from that which should be most beneficial to them. Men should chuse to live under the hearing of the Word, Sacraments, Discipline; but they for the most part, there bestow themselves, where they may bee least troubled with these matters: So where they should have their eyes to the Saints, who can teach them, who can exhort them, could wisely and faithfully reprove them, *Prov. 15. 12.* they take such companions, as will rather intice and draw them to folly and wickednesse. So the wilful Papists will not bee drawn to the assemblies: The fool will not come to the wise; *They have the light, because their deeds are evil, Joh. 3. 19, 20.*

Strangers

Use 3.
Cast not thy
self out of this
blessed com-
munion.

ἀπὸ τοῦ
ἐκκλησίας
καὶ ἐξ ὧν ὁ
κύριος

Doff.

Use.
Note this
fearful brand
of corrupt na-
ture in many.

Strangers from the Covenants] of the Law, and of the Gospel; for these two Covenants were well known in Israel. It noteth two things.

1 That they were strangers from the Doctrine.

2 That they were not confederates with God; for without the one, they could not bee the other: The Doctrine of the Covenant unknown, they could not bee confederates with God, *Att. 14. 26. The Lord left them to their own waies; Att. 17. 30. The times of that ignorance God regarded not, but now exhorteth them to repent. God gave his Testimonies to Jacob, and his statutes to Israel; Psal. 147. 19.* The Covenants are a propriety of the Israelites; so that the promulgation of the Covenant was not vouchsafed the Gentiles; because the Lord regarded not them so far: And, hee being debtor to none, did freely chuse Israel, gracing them with his Covenant above other.

Doct.

Now then here wee see first, *What is a great misery; to bee without the doctrine of the Covenants of God;* and so, not to bee in Covenant with him, hee bee our God, and wee his people: It must needs bee woful. For this taken away, the means of our comming to Christ, of our having communion with him, and one with another, is intercepted: Without this, nothing but darkness, shadow of death. *How can wee believe, if we have not heard?* This is reckoned, as one of the Israelites chief priviledges, *To have God for their God, and to be his people;* this is reckoned all happinesse: The Covenant is the ground of all benefits; man could not obtain any thing from God, but by that Covenant.

Rom. 10. 14

Psal. 144. 15

Vse. 1

Many in a miserable estate.
Psal. 90. 16

This letteth us see our misery, if we be strangers from the Covenant; *What hast thou to do, to take my Covenant in thy mouth, and hatest to bee reformed?* So that all those are strangers from the Covenant, that are not reformed in their waies; a woful thing: They have no right, to any portion, any bequest therein.

Vse 2

Happinesse of men within the Covenant.

This teacheth us to see our happinesse, who have these things sealed from our birth in our eyes and hearts; for by vertue of this covenant God is become our God: *I will bee his God, and hee shall be my Son, Rev. 22. 8.* As the Husband saith, this woman is mine: So the woman saith, this Man is mine. In like manner, God by Covenant having married us unto himself, and plighted his faithful love to his Children, *Hos. 2. I have married thee unto my self. This is my people* (saith God) and the people say boldly, *This is my God:* Or as the Father saith, this is my Son; so the Son saith, this is my Father. God doth convey himself (through his Holy Spirit) into our hearts, with such stricke familiarity, that hee is said *to dwell with them.* So that, as a man may say of the thing which he hath in true possession, this is mine; so may we say of God, Hee is mine, seeing I have him within mee; and have a true possession of him.

1 Cor. 6. 16

A Note whether God be in us by Covenant.

Now, whether wee have God thus, or not, it will appear by the moving of the heart: For, as he that hath the spirit of Satan, shall finde him ever egging and provoking him to evil, and as it were jogging him on to one filthinesse or other; so hee that hath the Spirit of God shall find it, and feel it active and stirring in him, to the reforming of the whole man, inlightening his understanding, reforming his will, correcting his thoughts, and sitting as it were in Commission over the whole man, ruling and governing him in spight of the power of Satan, and privy conspiracy of his own flesh.

Hee that perceiveth this Monarchy of the Spirit, over-ruling the tyrannous assaults aforesaid, may well bee assured hee is taken into Covenant; and hath the Spirit put into his heart, and so Consequently that he is no stranger to the Covenant of God.

Doct.

Secondly, this doth let us see; *That the Lord left the Gentiles without the means of calling them to salvation.* For the clearing of it, we must set down three things.

1 That

That the Doctrin of the Covenant is the only ordinary means:

1 That the Lord did deny them this;

2 That it was not any thing, but his meer pleasure, which did make him give it to the Jew, and deny it the Gentile.

It was not the Law of nature, if one could follow it, that could bring him to Salvation: It is not the book of the creature: It is not every mans humour, and secret whispering of the Doctrin of Christ, such as might from the Egyptian bondage, or the Traffique of some private persons, or the Captivity, bee here, and there scattered among the Gentiles, *Psal. 147. Hee mani- festeth his Word to Jacob, his Statutes and his Judgements to Israel; he hath not so done to any Nation.* It was not any thing, but his pleasure, *Deut. 9. 4. Say not in thy heart; For my righteousness the Lord hath brought mee in, to possesse this Land, &c.* This made the separation, and was the fountain of all that love to his people, above the rest of the Nations.

It is plain then, how that the Gentiles were thus without the Doctrin of the Covenant, God not pleasing to vouchsafe it: *The Gospel is the power of God unto salvation; Rom. 1. 16. It pleased God, by the foolishnesse of Preaching, to save them that beleeve, 1 Cor. 4.* They had not Christ once named: It was denied in every age, before the flood; after the giving of the Law. God cast Cain from his face, from the society of his, in the means of his presence; so that a distinction grew between the sons of God, and of men; the one had the worship of God, the other had not. After the flood, the posterity of Cham, in the Tents of Shem was the Lord known. At the Law giving we see that the Lord denied the Ordinance of Levi to any Nation, but to Israel: Yea, in the time of Christ, the Gentiles were denied, as dogs, the bread of the children, *Mat. 15. I am not sent, but unto the lost sheep of the house of Israel, Mat. 20. Go not in the way of the Gentiles.* Paul now girt to this businesse, is forbidden to Preach in Asia, *Act. 16. God suffered them to walk in their own wayes.* The sending, or the not sending of Labourers into the Harvest, is belonging to the Lord: the Lord killed that rebellious people with kindnesse, when others that had no such means, would have been more fruitful, *I will have mercy upon whom I will have mercy, Rom. 9.*

So that it doth let us see, that the Lord may justly leave men without the means of salvation; and that hee doth so, not giving them his word, much lesse giving his Son to dye for them, or willing their salvation: And moreover that the Gentiles had not the Covenant, the Tables, the Doctrin of it, or confederacy in it, it was the prerogative of Israel.

Secondly, If the posterity of Abraham (in regard of the flesh) were secluded, how can wee dream that the Gentiles should bee admitted? But *Israelites, Madianites, Edomites*, were excluded. No outward thing can ground our hope. *without hope.* Observe what is a great misery, even this, to be without hope. *Doct.* The Gentiles were without the thing hoped for, without any expectation of it, utterly hopelesse: Now this is a pittifull condition, when wee are without hope for hereafter. *Hope is the Anchor of the soul, Heb. 6. 19.* So that as a ship on the main Sea, tossed and hoisted up and down, in continual danger of shipwrack; so is the soul without hope. Again, it is the spur of all diligent indeavour: *Hee that hath this hope purgeth himself, 1 Joh. 3. 3.* Again, it is the ground of all joy and peace; and but for hope, the heart would burst. Their heads were uncovered, so that every wound was deadly to them; *The Helme of salvation is hope, Eph. 6. 17.*

Now then wee must examine our selves, for such were we, which must be remembered: What was then our estate; when our souls waved up and down without an Anchor; when we in evils had no hope of particular issue, or of that general redemption; when wee were comfortlesse and without any prick to incite us?

Again, we must look whether wee have hope, for else wee are miserable:

table: *The Hypocrite's hope shall perish*, Job 8. 13. He may boast that he looketh for life, but his hope is tryed in the daie of adversity; Job 27. 8. *What hope hath the Hypocrite, when hee hath heaped up riches, if God take away his soul?* Every man may swim, while hee is held up by the chin. No unbeliever can have hope, for this doth as a hand-maid follow faith: After the measure of beleeft, is hope proportioned; *My flesh doth rest in hope*, Psal. 116. 9. *If thou kill me, yet will I hope in thee*, Job 13. 15.

Three waies
one is without
God,

Without God. Three waies a man may be said to be without God,

1. By prophane Atheisme.
2. By false worship.
3. By want of spiritual worship.

For a man may be said in some sense to have God, that hath an acknowledgement of a divine power: Again, a man may bee said to have God, and the true God outwardly, who doth make outward profession and worship, such as is taught of God: And man commeth truly to have God, when hee knoweth him in Christ, when hee loveth him, feareth him, trusteth in him. Now hee speaketh here of the *Ephesians*, that both outwardly and inwardly, in regard of outward and inward worship, were without Gods; for otherwise they had Conscience of a divine power, and were worshippers of the great Diana.

Dott.
Psal. 144. 15
Jer. 17. 5

This then is a wonderful misery of any, to be without God: God is a fountain of life; who so is far from him, must perish. Blessed are the people, whose God is the Lord: Cursed are they that are farre from him: Hee is the fountain of life; The Father of lights. James 1. 16. Thou cuttest off all that go a whoring after other gods: Cursed bee hee that is withdrawn from the Lord his God, Psal. 73. 27. Idolaters, either by false worship, or by hearts withdrawn from God, shall not enter into the kingdome of God: All by name are estranged, yea enemies to God; the Hypocrite forgets God: Hee that keeps my Commandments the father and the Son dwell in him, Joh. 14. 23.

Use.
Examination
whether we
have God for
our God.

If all our misery be in the want of having God for our God, then let us examine our state, whether wee have him or no: God in Christ saith, He will take us for his people; Wee promise, that wee will have him for our God. Now the having of God for our God, doth comprize all our duty to God, that we set up God in our hearts, as God: which thing we do,

1. When we grow up to know him in all things; wee cannot have God our God, till we come to know him in Christ. Ignorance doth estrange us from God, and knowledge doth acquaint us with him. For looke as the eye becometh one with that which it seeth, and is after a sort, in that light it beholdeth; so we are by the vision of God, which is begun in us, one with him, and in him.

Secondly, When we make him our trust, hanging all our hopes on his mercy and truth towards us: Who so repositeth all his confidence in God, hee taketh him in so doing for his God; trusting on him for the giving and maintaining of all our good, both temporal and eternal, leaning on him for all defence, and deliverance from evils spiritual, yea, and corporal, casting all our care on him, *Having no confidence in the flesh, but rejoycing in Christ Jesus,*

Phil. 3.

Thirdly, When wee love him above all: Love, wee know makes man and woman one; and the same doth hand-fast us to God. When our hearts can say, *Lord, what have we in heaven but thee, or in earth in comparison of thee?* Psal. 73. 25. This is seen by that joy and delight wee have in comming privately or publicly into Gods house or presence; *When our hearts long to be dissolved, and to bee with Christ*, Phil. 1. 23. When wee hear Gods Name blasphemed, and all wickednesse committed, our hearts melt away with grief, and our eyes gush out tears, when we delight in his Statutes more than in all wealth.

Fourthly, Wee have God for our God, when above all wee fear him, and dread to offend him, because he hath been gracious unto us, and hath power to do

do with us as hee pleaseth. When wee tremble at his judgements, which so long have been upon us, and still hover about us: When wee fear by the least sin to displease him: When our hearts are reverently affected in his presence; afraid to trespass against his statutes, the breach of which is punishable with eternal death.

Fifthly, when wee make him our chief and only joy. *Rejoicing always in the Lord*, Phil. 4. 4. For what wee make our chief joy, that is our God; for the heart resteth principally in that with which it is most delighted. Now what is more equal, then that wee should solace our selves in him with joy unspeakable and glorious, who hath delivered us from death, and sin, and satan? In him who is a fountain of all good; and defender of us from all evil; able to maintain all the good, both spiritual and corporal, which wee have, and give us whatsoever is wanting.

VERS. 13. *But now in Christ Jesus ye which were once far off, are made near by the blood of Christ.* **VERS. 13**

Now hee cometh to the second thing hee would have them remember; that is, What now they were; and it may be brought in by way of prevention: For, lest they should be swallowed up of sorrow, in recounting their former condition, the Apostle annexeth, that their grief might be sweetned, their opposite condition.

In the words you have to consider,

1. The persons described from their being in Christ, as members with the head.

2. From that they had been in time past.

3. Their contrary condition, *That now they were near*.

4. The meritorious cause of it, *By the Blood of Christ.*

First then from the order of the Apostle, wee see that *wee must so look on our misery, that wee remember also our estate by mercy*: These two do well agree together, the one corrects the other, so that both are wholesome; purging medicines, without restoratives interlaced, will weaken too much. *Paul* doth not only shew them their estate of nature, but it being a bitter Pill, doth gild it over, with annexing their comfortable condition in Christ. He had no sooner said to the Corinthians; *Such were some of you*, but hee presently addeth, *But now ye are justified*, &c. 1 Cor. 6. 11. nor to the Colossians, *You were dead in trespasses*; but, *you are quickened*, &c. Coloss. 2. 13. nor to *Titus*, *You were ignorant*, &c. Tit. 3. 3; 4; but ever hath as a counter-poison added unto it, the change made by grace in them so miserable. We must have one eye cast downward on our unworthiness, and another upward on the grace of God, and be refreshed by grace.

Do!

2. 30

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Reason?

1 Cor. 2. 14

use

The Apostle, when hee had cast down himself in thinking on his wretchedness, doth raise up himself through Christ, *Rom. 7. 24, 25*. And hee seldom telleth any of their misery, (which is to be marked), but hee doth likewise annex what they were by the mercy of God. For the Apostle, who saith of himself, *Hee was not ignorant of the devils enterprises*, did note right well, that the devil will labour to swallow up in sorrow, as well as to kill by carnal security. And look as extreme medicines are not alone wholesome, unless they be corrected with contraries, so the Apostle, who knoweth well how to divide right, knew right well that it was not safe to leave them to the swallowing of those former pills, unless the bitterness of them were some way allayed.

He doth teach us, how to dispence the Word in wisdom, and Christians how to carry themselves; they must not be all in one extreme, like those Philosophers, that are either alway weeping, or else alway laughing: But if there be heaviness with them in the evening, they must look to that which may bring joy in the morning; and as a man after hard labour, delighteth to

take the ayr in a garden; so must they, when they have humbled their souls, in viewing their misery, refresh themselves in walking among those sweet flowers, even the benefits of God.

Doctr.

Secondly, wee see here how the Lord doth bring such as are furthest estranged from him, to bee neer unto him: Many that are first, shall bee last, and the last, shall bee first; and shall come to sit down with Abraham, and Isaac, in the Kingdom of God; when the children in appearance are excluded: You, who were enemies; you, who were set on evil works, you hath bee reconciled, Coloss. 1. 21. Mark here the free and large grace of God: if wee had been enemies in heart only, it had been much to finde favour; but when wee have made a trade of evil works, and lived all our lives in open rebellion; how undeserved, and how rich is the grace which giveth pardon? If the King pardon one whose good will is doubtful, and take him to grace, it is much; but when one hath lived in making attempts on his person, then to forget and to forgive, were more than credible clemency. The love of God is seen in this, that when wee were enemies, hee gave his Son to reconcile us; and his free love, that of meer grace, not of our righteousness, nay against our deserving, saveth us.

Hee doth it for many reasons:

Reason. 1.

1. To shew the abundance of grace, *Where sin aboundeth, there grace aboundeth much more*, Rom. 5. 20.

2. To shew us presidents of mercy; as Paul saith of himself, *For this cause was I received to mercy, that Jesus Christ first should shew on mee all long suffering, unto the ensample of them which shall in time to come believe in him unto eternal life*, 1 Tim. 1. 16.

3. To increase love in us new Converts towards him; *Shee loved much, because much was forgiven her*, Luke 7. 47. And this is love indeed, that hee loveth us first, even when wee hate; hee carrieth even hell it self into heaven.

Use. 1.

None need to despair.

1. Hereby wee see, that none hath cause to put from him the benefits tendered, and desperately to deny himself the grace of salvation; *The grace of God hath appeared unto all*, Tit. 2. 11. and excludeth none; but such as exclude themselves.

No not of others, though very bad.

Secondly, it doth make us able to expect with patience the return of such as are far wide; lye they where they will; bound with never so many, and so strong chains; God is able to draw them to himself: Publicans and Harlots hee calls to his Kingdome. Despair wee then of none; hee can pull Jacob out of the belly of hell: Examples hereof the Scripture hath plenty; *Mannaes, Paul, the Thief, Gentiles*; for, *Greater is hee that is in us, than hee that is in the world*, 1 Joh. 4. 4. The Lord rules in the midst of his enemies, Psalm 110. 1.

Comfort to men already converted.

3. Lastly, it doth comfort us in the assured hope of our salvation; and may assure us, that hee will not fail us, till hee hath brought us to salvation, now we are friends, *who when wee were enemies, reconciled us, and made us neere; much more now being reconciled, shall wee bee saved by his life*, Rom. 5. 10.

Doctr.

Thirdly, wee see what a change is made in those that are new in Christ; the case is altered, their condition from cursedness is turned into blessedness; they from being aliens from Gods people, made to bee neer every way to God in Christ. As it maketh a new creature renewed unto light, a new conversation renewed unto the same; so a new condition lightsome, that is, blessed and prosperous, for this is the fruit of conversion. This may bee amplified, from considering the particulars of our estate, our and in Christ; *Old things are passed away, and all made new*, 2 Cor. 5. 17. new man, a new condition.

For the new creature you have heard of; the new conversation is plain; if you have learned Christ: *I live by the Faith of the Son of God, who hath given himself for mee*; Gal. 2. 20. So for their estate, full of all blessedness, God dwelleth

dwelleth with Christ; wee therefore being in him, must needs have communion with the Father and Spirit. Again, Christ is the head of his members; wee must therefore needs bee neer to those that are in affinity with Christ, as in a marriage conjunction.

So that hence wee may judge of our being in Christ, even by that we finde in him: Look whatsoever you have been, if you once come into Christ, you will bee altered; so that whoſo walk in darkneſs, in ſtriſe, envying, coveting, in voluptuouſneſs, all which are enmity with God; they are not come neer to Christ: *For they that are Christs, have crucified the flesh, with the lusts thereof, Gal. 5. 24.*

By the blood of Christ:] This is the last thing to bee marked, *What it is, by which wee come to bee reconciled to God; it is the blood of Christ.* But before we come to consider of it, it is fit to answer some questions, which will help us to more fruitful understanding.

Quest. First, what is to bee understood by the blood of Christ?

Ans. I answer, his bodily death, or bloodshed, with the curse; for it is a Synecdoche. By [Blood] is meant a bloody death; by bloody death, a death on the Crosse; by the death of the Crosse, a cursed death. Though Christs intercession hath his place in appeasing God, and other actions; yet this death is chiefly named, because the force that other things have to pacifie God, is derived from this Sacrifice.

Secondly, it may bee asked, Why the Scripture every where nameth blood?

Ans. 1. To shew in it an accomplishment of Types.

2. Because it was most sensible.

3. Because in it was the perfection of all his obedience for us.

4. In opposition to the blood of Beasts, hee doth thus point at the body, whereof those Levitical Sacrifices were shadows.

Quest. 3. The third Question is, Whence this blood hath that force?

Ans. Partly hence, that it is the bloody death of God; and partly, that it was indured with feeling the infinite wrath of God.

Now to consider of the thing, that in Christ his bloody accursed death, wee come to bee neer to God, wee come to have hope, wee come to have all spiritual privileges, Redemption through his blood; *Wee are redeemed from our vain conversation, not with silver and gold, but by the precious blood of Christ Jesus, as of a Lamb undefiled, and without spot, 1 Pet. 1. 18, 19.* whom God hath set forth to bee a reconciliation through Faith in his blood, Rom. 3. 25. It is Christ his blood, which breaketh down the wall of partition; *Hee purgeth us from our sin, in his blood.*

It teacheth us, what it is that the eye of our Faith should principally respect, and look upon in Christ; viz. The blood of Christ, the crosse of Christ, the obedience and sufferings of Christ; in a word, Christ crucified, that is the subject that our Faith must take hold on: Christ crucified, is the object of our knowledge, 1 Cor. 2. 2. the matter of our rejoycing, Gal. 6. 14. the ground and foundation of our Faith, Rom. 3. 25. It is a world of heavenly comforts, that a spiritual minde may gather unto himself, in the due meditation, and beholding of the death of Christ.

When wee think of Christ crucified, and shedding of his blood, there wee may see:

1. Our sins punished to the full.

2. Our sins pardoned to the full.

3. Our sins crucified and mortified by his blood.

4. The flesh crucified, Gal. 5. 14.

5. Our selves crucified to the world, and the world to us, Gal. 6. 14.

6. There wee behold how patient wee should bee in affliction, even to the death;

7. There

Use.

Trial of conversion.

Dott;

Use 1

A special object of Faith.

Benefit accruing by the blood of Christ.

7. There is the picture of our whole life, which must bee a continual course of mortification.

8. There is the seasoning of our death, that whensoever it cometh, it shall bee a sweet passage to a better life.

9. There wee see all evils turned to our good.

10. Lastly, therein wee see all good things purchased for us, grace, mercy, and peace, and eternal salvation.

Yea, a heaven of treasure and riches gathered for us; and that wee are made partakers of, by a due view of meditation of Christ crucified: And therefore whosoever would have any true relish of Christ, hee must labour for the relish of the blood of Christ.

Use 2

Redemption
by the blood
of Christ.

It teacheth us, the difficulty of the work of our Redemption, which could not bee effected, but by the blood of Christ, the Son of God. Oh how deeply had wee plunged our selves into a bottomless sea of miseries, that nothing could pluck us out, but the death and blood of Jesus Christ! How fast did the filth of sin seize upon us, both in our bodies and souls, that nothing could wash us, and cleanse us from it, but the blood of Christ? How fearfully had wee intralld our selves to death, hell, and destruction, that nothing could deliver and free us, but the blood of Christ? How infinitely had wee exposed our selves to the wrath and vengeance of God, that hee being a God of compassion, and of himself most gracious, and ready to forgive, yet he could not bee moved to have pitty and compassion upon us, but only by the cruel and cursed death of the Lord Jesus? The more difficult the work on his part, the greater was his love to us, and therefore the more thankfulness wee are to render unto him.

Use 3.
It is also a
most precious
work.

Thirdly, this doth let us see the preciousnesse of the work of our Redemption: If wee should tender a great masse of money, wee would have it in esteem that cost us so dear; but this hath cost the very blood of the Son of God himself. How highly did the Lord value our souls, who was pleased himself (that knew the worth of every thing) to set our souls at such an high rate, as the blood of Christ? How dearly did hee esteem and love us, when he would come and purchase these poor souls of ours, and pay so high a price for them?

Use 4.
Sin hence ap-
peareth hat-
nous.

This doth shew us how horrible sin is, to ingender in us godly grief; such Epicurisme is in us, that wee count sin a light hurt, which any thing will salve. But who so duly weigheth this, that sin, ere it could bee done away and satisfied, hath made the Lord of glory to empty himself of his Majesty, to shed his precious blood; this will make his heart to melt and bleed within him for his sins: *I will pour* (saith the Lord) *Zach. 12. 10. upon the house of David, and upon the Inhabitants of Jerusalem, the spirit of grace and compassion; and they shall look upon him whom they have pierced, &c.* If once the Lord make us turn our eyes to Christ, and to regard what hee hath suffered for our sins, nothing will more then that humble us with godly sorrow, and bruise our hearts for them.

Use 5.
Hereby assu-
rance of Gods
love.

Lastly, it doth assure us of Gods love for the time to come: *If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall bee saved by his life, Rom. 5. 10.* If a man out of his love hath sought the friendship of his enemy, and used means to bee reconciled to him, is it not likely that hee will bee constant in this love, and take all ways to maintain it to the end? But howsoever it fall out with man, who is variable, most sure it is, that God, since his love was so wonderful towards us when wee were enemies, that hee gave his Son for us, to reconcile us to him, will now much more freely exercise his love towards us, and firmly abide in his good will unto us, that enmity being undone and dissolved.

VERS.

VERS. 14. *For he is our peace, which hath made of both ones, and hath broken the stop of the partition wall.* VERS. 14

Now followeth the proof; [*For hee is our peace:*] He hath taken away all enmity; and made us one with God and our selves; he is the Author of our peace: Therefore wee have this set down, that Christ is our peace, that is, the Author of peace; the abstract put for the concrete; as wisdom to make us wise.

Secondly, This is proved by the effect, and manner of working the effect, [*Hee hath made both one:*] The manner of working, by taking away that which hindered peace, set down in three phrases, all signifying one thing, though different, in regard of divers considerations. The end of this is set down, in regard of men, and in regard of God. Now then herein we will consider of this.

1 That Christ is the Author of peace.

2 The branches of it.

3 Objections against it.

4 The uses of it.

Observe first, *Christ Jesus is the Author of all our peace:* All true peace cometh by Christ; so it was foretold by the Prophets: called the *Prince of peace*, *Isa. 9. 6.* The true *Solomon*, in whom that is onely accomplished, even abundance of eternal peace, *Zach. 9. 10.* *The bow of battel shall bee broken, and he shall speak peace unto the Heathen:* The Angels sing, *Peace on earth*, when Christ entreteth, *Luk. 2. 14.* For better understanding, we are to know wherein this peace standeth and that is in two things.

Doctr.

Wherein this peace standeth

1 In restoring the amity and friendship which wee had in creation, but lost by the fall.

2 In vanquishing those enemies which had taken us captive, and wrongfully detained us. Wee must take with us the consideration of our estate in our selves, opposite to this peace we finde in Christ. Men considered in themselves, are still waging a five-fold war:

Fivefold war as of our selves.

1 With God; for, *Rom. 5. 10.* *Wee were enemies to God*, *Col. 1. 20.* so that wee neither are, nor can bee subject to the Law of righteousness: As thus we are towards God, so his wrath is kindled against us.

2 Wee are at war with the Angels; breaking peace with the Creatour; wee can have no truce with the creature.

3 There is a war twixt us and the creature, for that is ready to Minister to the Lord of Hosts, and to take revenge of us, as in our selves considered. As hee that looseth the favour of the Lord and Master, loseth also the love of the true and trusty servant; so wee, having brought upon our selves the displeasure of almighty God, all creatures are ready prest upon the will of God, to conspire our destruction.

4 Man is at war with man, wolves one to another.

5 Man is at war with himself, having accusing and excusing thoughts, by which he is in himself rent asunder, *Rom. 7. 25.*

Now Christ hath put an end to all these wars, at his coming all are hushed, and peace made on all hands.

All taken away by Christ.

1 Hee hath reconciled us to God, *2 Cor. 5. 19.* *Rom. 5. 1.* *This is my beloved Son in whom I rest well pleased*, *Mat. 3. 17.* This was it which all the atonements made by propitiatory sacrifices, did pre-signify; even how this High Priest, Jesus Christ, should with the sacrifice of his body, make God and us one again in mutual love; as he and the Father are one.

2 The good Angels come to be at one with us in Christ; *They rejoyce in a sinner's Conversion*, *Luk. 15. 10.* now ministering spirits for the good of the elect, *Heb. 1. 14.* they Preach peace, and are thankful for our weal and happiness.

3 We

3 Wee have peace with the creatures; as was promised, *Hos. 2. 18. Job 5. 23. The heavens bear the earth, the earth the corn, wine and oyl.*

4 In Christ, outward and inward peace amongst men; Jew and Gentile hath bee united, all of one heart, knit together in the bond of peace, foretold by the Prophet, *Esay 2. 4. and 11. 7.*

5 In Christ wee come to have peace of conscience in our selves, *even that peace which passeth understanding, a continual feast*; boldnesse, and confidence to God-ward, *Eph. 3. 12.*

Object. 1 But it may be objected, first, what Christ saith, He came not to send peace, but a sword.

Luk. 12. 51

Ans. This doth not make any thing against it, *That he is the author of peace*: For the same peace is not understood in both these places; *Hee came not to send peace*, that is, carnal peace; hee is the Author onely of spiritual peace.

Object. 2 Secondly, it is objected, that the state of the Jews, to whom he came, was turbulent, full of tumult, till they were subverted.

Ans. True, the state of the Temple and Jews was troublelome; but so, that the world could not take away this peace, *My peace I give unto you, and none shall take it from you, Joh. 16. 22.*

Object. 3 Thirdly, It is objected, that we finde in our selves, since we came to be in him, more disquietnes than we ever tasted before.

Ans.

To which I answer, what we finde in the world, we must look for; *In the world yee shall have affliction*: And what we finde in our selves, taketh away the feeling of peace, not peace it self; like as in juggling, things remain unaltered, though our sense is corrupted.

Secondly, He is an Author of peace, but applyeth it successively by degrees: Like Master, like man; like Prince, like people: Christ for a while indured many and great troubles, and so must his members.

Pse 1

In all terror
of conscience
look to Christ.

This doth let us see, to what we must look in all our terrors of conscience, by apprehension of Gods wrath, even to Jesus Christ, hee who hath with his blood quenched this wilde-fire; for, *Gods wrath is a consuming fire, Heb. 12. 29.* Wee with screens do keep the fire from our faces and eyes; but they are wise, which put between their souls and Gods wrath, this screen of Christs reconciliation, lest this fire burn to the pit of destruction: This doth still the conscience, and fill it with good hope. When we have offended some great personages; if some mean one should move them in our behalf, it would not so stay us, for wee know they will not often hear them speak, or have them but in light regard, if they give them hearing: But if we can procure such as be their peers, to deal effectually for us, wee doubt not but things shall bee well compounded; what will they deny to such as be equal to themselves? So with us &c.

Pse. 2.

Cleave fast
unto Christ.

Again, this must make us cleave unto Christ, even to let our tenderest bowels love him that hath done this for us: Oh if one do but take up some hurtful jar betwixt us and some other, whose favour we have found very beneficial to us, and whose displeasure we know may prove prejudicial, we would be very thankful to him. If one should mollify the Kings displeasure, and make him favour us, would wee not with all love imbrace him? Christ hath healed worse things betwixt God and thee, how shouldst thou love him?

Pse 3

Seek to remain
to Christ.

Seeing Christ alone is the Author of all true peace, this should cause us to seek to be under his Kingdome, yea, to give our eye-lids no rest till wee were got under the regiment of Christ. Look how you would do if the enemy were entred your gates, taken your wives and children, spoiled you of your goods: If there were a Town near unto you, where you might prevent such danger, and finde safe protection, and live peaceably and securely,

who

who would not with all expedition betake him thither? Why, so it should be with us, by nature we are taken, spoiled; now the Prince of peace protecteth all with the covert of his wings, so that there is no destruction, no desolation within the walls of his regiment: If we love not to be spoiled, we would flye to him most certainly.

This is also for our imitation, to become followers of Christ; that we learn to be peace-makers, and to be of a loving, meek, and peaceable disposition; *this is the wisdom from above*, Jam. 1. 17.

This letteth us see the miserable condition of the wicked; they not being in Christ can have no peace; *There is no peace (saith my God) to the wicked*; Eley. 57. 21. Men out of Christ have no peace with the creatures, nor one with another, but are Wolves, Lyons, Leopards, one to another.

Object. How can this be? We live quietly, and neighbour-like one by another.

Answer. Though a Snake play with a man, not offer to sting or hurt, yet it is a Snake; so, though these fruits are prevented, and restrained by Gods providence, yet the root liveth within thee. Man by nature is cruel and unpeaceable, his feet swift to shed blood, he knoweth not the way of peace; Rom. 3. 15, 17.

Which hath made of both one. Observe then first, *The separation of this people before his work of Christ.*

Concerning which, mark;

1. When it begun chiefly;

2. In what it stood;

3. Before whom;

4. How long it indured;

1. It begun after the peoples return out of Egypt, and when they were now by lot under Joshua assigned to Canaan, for their polity and place, in which they were bounded. There was a separation from the beginning, of faithful and unfaithful, Cain and Abel, sons of God and men; so after the flood, Cham and Japhet from Sem, but this entred after, and was more conspicuous.

2. It stood not onely in things temporal, but spiritual, they having Christ looking on them, through the Lattice-windows of their Ceremonial worship; *The Law a School-Master to Christ, an introduction of a better hope*, Gal. 3. 24. They had light and life, when the rest were in darknesse and shadow of death.

3. God was the Author of it; see Deut. 32. 8, 9, 20.

4. It indured untill the death and resurrection of Christ. Now it followeth, to consider of the uniting of the Jew and Gentile by means of Christ: Thus the Prophets did fore-tell this taking of the Gentiles to fellowship with the Church: *In Christ all the nations of the earth should be blessed*, Gen. 22. 18. *All the Nations should flow unto the house of God, and should worship one God with Jacob*, Isa. 2. 2. And God saith, that *Hee will make a path from Egypt to Assur, and Assur shall come into Egypt, and Egypt into Assur: so the Egyptians shall worship with Assur*, Isa. 19. 23. Now in Christ these promises were Yea and Amen; all of them accomplished, when Christ said, *It is finished*, Joh. 19. 30. Whereupon presently, he that had forbidden his Apostles to go into the way of the Gentiles, Mar. 10. 5. he doth bid them *Go teach all nations*, Mat. 28. 19.

Now secondly consider, in what this *One-must* standeth, it is a strait conjunction, even into one man mystical, of which we shall speak hereafter. In the meanwhile, the fourth chapter of this Epistle will open unto you the contents of this union: they were not now worshippers of Diana, but had one God with the Jew, they were joynt worshippers of the true God, one in spirit; an effect of which in them was, to be of one heart and minde, in one hope, in one faith.

H h

Object,

Vse 4

Make peace as Christ did;

Vse 5

Dost;

Oneside of all people, what,

Rom. 11. 15

Objec. 1 It may bee objected, that Christ his making way for the Gentiles was the occasion of rejecting of the Jew, as concerning the Gospel. *They are enemies for your sake, the casting away of them is the reconciliation of the world.*

Secondly, Wee see that still there are differences, as of Jew, Turk, and Christians.

Ans. For the first, the rejecting of Israel is but in part, and for a time.

1. This is though said to be done, because it is in part done; for the full accomplishment shall be, when all Israel, all the people of the Jew and Gentile are called. 3. Therefore we are one, not that the Jews and we now go hand in hand, but that the ancient Church and we do conspire.

For the second, 1 God hath even a hidden Church in Turkey: 2 they are not of Gods setting, but of mans taking up, to distinguish them that gather themselves to the Churches from other.

Objec. But their children are unholy.

Ans. It is good to be sober here; For the present estate of men cut off from the Church, doth not prejudice their children: the right to the tables doth not require the immediate parents faith of necessity, but any within the thousandth generation; neither would the Apostle, finding infants of deceased parents (where they planted Churches) have denied them Baptisme.

It doth bind us to thanksgiving, if we could recount the great comfort of this benefit, wee should break out into thankfulness; the union of two kingdoms, the union of any Churches of the Papists with us, would it not joyce us? Every good subject will seek the enlargement of the Kings territories, and the rooting out of all opposites, that set themselves against the welfare of his Kingdome: How much more should it bee our joy, to see the kingdome of Christ propagated, and our selves with the Saints of all the earth linked in one.

Use. Union of men in the Church a matter of thankfulness.

Doct. 1

Such broken down the stop of the partition Wall. Observe, what is the way to peace; namely, to take away that which debates it. Cast out the Whisperer, what peace, saith Jehu, can there be, while the Fornications of Jezabel are unrevenged? 2 Kin. 9. 25. A folly to meditate of peace between God and us, or man and man, out of this order: As if one would make two rooms one, or make Closets into one, he must beat down the wall, and pull up the hedge that maketh the partition.

Doct. 2

Secondly, mark what was the use of the Ceremonial Worship, to hem the Jew in among themselves, and to separate them from the Gentiles, Gal. 3. 23. Before Faith came, wee were kept under the Law, and shut up unto the Faith which should afterwards be revealed. It had many ends: to teach them their guilt, it was a Bill against them to drive them to Christ, to typifye out Christ in his offices, they were shadows of him the body, lincies to tie them together, to be exercises of their faith and obedience, to be rules of their distinction, to be a wall about them, keeping them apart from the Nations, and the Nations from them; that is to be marked of the ceremonies of Sacrificing, &c of Circumcision.

The Moral Laws were not a wall of partition, for the Gentile was bound to them, did in some things the work of them: was plagued from Heaven in all ages for the breach of them: Yea, if the Gentile had come amongst the Jews, hee might have been forced to the work of them, as Neh. 13. 21. the foreign Merchants for breaking the Sabbath, are brought to order. It was not the judicial, founded in natural equity, as the letting their Land rest every seventh year, or teaching persons, as the Law of Divorce, selling children, or of Ceremony, as the Judicial, of flying to a City of Refuge, in case of involuntary Murder: But these, Circumcision, this made the Gentiles as Jewes names at them: Sacrifices, these were an abomination to the Egyptians, Exod. 8. 26. Apparel, gestures, distinctions of meats, Swines flesh: It is not these Idolatry only, But their superstitions which do make a divorce between them

Credit Iudam Apoll, non ego

them and us; and wee see that with us matter of Ceremony hath the same use. If of God, they do both serve to bee bonds of unity, and walls of separation from those without; if of man, they do binde such together as receive them, and are a wall 'twixt such and others who cannot yeeld to entertain them. I would it were not too apparent, that they from their first admission were occasion and prop of difference: and now Christians are subdivided by them into conformable and unconformable.

The use hereof is, to let us see what the form of Gods worship is to us, it is as a wall about us, both guarding us, lest wee go out, and keeping others from having access to us. And it letteth us see, what is the best constitution of worship, the spiritual worship, with what care wee are to maintain it, if wee will have the City of God in safety. For, look as a breach made in the wall, the City is soon entred. The Papist hath polished his Doctrine; for what, but in religious rites and practise, stands all their worship? Never more extremely observed; teaching every thing by some sensible significant Rite or other: Whereas, God will have no sensible Rites in his Church, teaching any thing to the minde, but Baptisme, and his Supper, which himself hath ordained as sufficient. Wicked therefore is their practise, that would still bring the Church to bee in the *A. B. C.* and to use the Feskuie, from which Christ by his death hath delivered it.

Wee learn hence, to turn away from monitory and signifying signs; why should wee rake up that which is happily buried? True it is, Gods Worship is for the substance of it spiritual, and was alwayes; but for the manner of it, it was carnal, that is, standing of sensible and fleshly observations which God did prescribe, not as simply delighting in them, but as accomodating himself to the childish condition of the Church in those times, wherein the more plentiful presence of spiritual gifts was not obtained, Christ not being as yet manifested and glorified.

VERS. 15. *In abrogating through his flesh, the hatred; that is, the Law of the Commandments, which standeth in Ordinances, for to make of twain, one new man in himself, so making peace.*

Hated. Observe hence, how those without are affected to the Discipline and Worship which God himself created, they have it in utter hatred: *The natural man doth not entertain the things of God, 1 Cor. 2. 14. The wisdom of the flesh cannot bee subject to the wisdom of God, but is contrary against it, Rom. 8. 7.* Though that this Divine Service and Worship did only (of all Worship in the earth) lead to the knowledge of our selves by Christ, and salvation in him; yet the Gentile, because it favoured not with corrupt nature, had it in detestation: And so it is the portion of the wisdom of God, to bee rejected with the world. Wee see, that the orders which Christ hath left for the governing of his Church, the simplicity of the Word and Sacraments, and the whole worship of God, how doth the Papist (to let the Jew and Turk alone) like of it? It is hateful to him, it is too base, too contemptible, hath no pomp or state in it, nothing pleasing to nature, and the sense of man; and therefore they have found out such pomp for the eye, such perfuming and incense, that it would ravish a roan to come into their Temple; like lips, like language. So, whereas Excommunication, the Preaching of the Word, the Sacraments, the works of Mercy, Prayer, Fasting on occasions, are recommended to us by God, as his only pure Worship, the true administering of censures, the earth cannot bear it. The Thicke endureth to hear of Flogging, as well as naturally lustful men to bee shackled in the fear of being excommunicated. And for the Word, they cry down with this Preaching despicably. And there being but three lights; 1. Of Conscience, 2. Of Conscience, 3. Of the Word. As they have made fire with the former; so they would have the third extinct too. For Fasting, the same might bee said, they

VERS. 15.

Doff.

Three lights
to direct us.

Reason.

love no such exercise as afflicteth the soul: For besides the enmity of mans understanding, there is baseness in the spiritual and glorious simplicity of the true Discipline and Worship of God; and further, a kinde of violencing the unregenerate part, which touching the free-hold of a carnal man, will not therefore easily be digested.

Use 1

Be not discouraged for the worlds hatred.

The Use is, that wee bee not dismayed at any hatred, nor think wee are not right, because our way is ill intreated; nay, the wisdom of God shall be hated, and *have mine to justify her, but her children*, Luke 7. 35. Yea, this is a token, that wee are in the blessed way, when wee finde hatred: And though a man cannot say, that Religion and Worship which carnal men hate, is the right; (for the proof is but probable) yet one may say, that what carnal men hate, as they are unregenerate, not as mis-led in particular errors, that is of God.

Use 2

Hate their evil, as they our good.

Secondly, it doth teach us to hate the garment spotted, else their zeal will condemn us, as colder for God, than they for *Basel*.

The second thing that hee saith, [*The Law in Rites*]: If hee had said the Law of Commandments, wee might have conceived the speech of the ten Commandments; but hee saith for specification, the Law of Commandments and Rites, about Ordinances.

Divers sorts of divine Lawes.

The Apostle therefore doth insinuate thus much, that the Lawes commanding, are of divers kindes. There is a Law of Commandments, which the Apostle putting alone, doth put for the ten Commandments, giving the general name to the most excellent kind. There is a Law of Commandments, about judgments, which note out the Lawes governing the state Politique of the Jews. There is a Law of Commandments in Rites touching Ordinances Ecclesiastical: This distinction is well known. But it becometh you to see what footing such things have in the Word. Many arguments there are proving it, as from the nature of Lawes, from times noting difference, from different circumstances of delivery, from limitations of Scripture; I do but point at them, as in the Text.

Doff.

The third thing to bee marked, is the abolishment of these Lawes; whereof, for more ample consideration of the point, consider what our Saviour saith, Mat. 5. 18, 19. *One tittle of the Law shall not escape, &c.* And Rom. 7. 12. where the Apostle affirmeth, that *the Doctrine of Faith, and the Gospel, doe not abolish the Law, but establish it*: Here both the words, the former in one, the latter in the other is denied of the Law, which here are affirmed of it. So that the Doctrine ariseth more fully; *wee*.

That these Lawes, especially this of *Rites* is utterly abolished, otherwise than the Law Moral. the curse wherof in us receiving alteration; for as these phrases testify there is such removal of these Lawes made, as that in regard of bond they are a nullity, they stand repealed, and men are freed from them, as if they never had been given. And to spare proof of a thing fore-propheci- ed, executed, really applyed, such as this abrogating was; I will first clear- ly the manner of their removal; 1. Shew you the reasons. 2. The use.

Not the Moral Law.

First therefore for the Moral Law, there is no change made in that Law, the Law is self, but the order of it in us is changed; for wee are freed; 1. From Justification by it; 2. From the Curse; 3. From the rigour of it; but yet so, as all this order must have his accomplishment in another for us: therefore the Apostle never saith, The Law is dead, but *wee are dead to the Law*.

Rom. 7. 4.
Gal. 2. 19.

Secondly, the Law judicial are of three kindes, 1. The one of such as are grounded on unchangeable reason, as the Law of punishing voluntary Murder with death: Now these are not to bee altered in the general, though the kinde of death may bee changed. 2. They are such as are clothed with ceremony of type or order. Or 3. So tempered to some persons, as

For

For the firſt, wee are free from them as Ordinances Political delivered, they binde us, 1. As the perpetual equity of God, agreeable to the Law of Nature and Moral, is in them. 2. Wee are bound, not to the particular determination of puniſhment, but the general; with liberty both to intend and exchange the kinde, and to mitigate or releaſe the kinde, freed from all particulars and circumſtance, bound only to the ſubſtance, or ſomewhat proportionable.

Not Judicial, which hath perpetual equity.

The ſecond, not grounded on unchangeable equity; and cloathed with ceremony, no way blinde, yet may without ſin bee taken into uſe; the ceremony ceaſed, the general equity remaineth; the particular determination bindeth none.

But only, as cloathed with Ceremony.

For the third, how far the ceremony is abrogated? Ceremonies were either typical, or of order only, without ſignification. Now the firſt are repealed, in regard of bond to them, in regard of uſe, in way of ſignification, in way of worſhip; yet ſo may bee uſed, as to prevent offence. This wee are to know, that the ceremonies of the Jews were not only taken away, as they were types fore-ſhewing things to come, but as they were a worldly or carnal elementary kinde of inſtruction; or as they were ſenſible trainings of them, to which God did condeſcend, becauſe it was the baby-age of the Church, wherein men were carnal in great meaſure, but in little meaſure ſpiritual. True it is, Gods worſhip is for the ſubſtance of it ſpiritual, and was alwayes; but for the manner of it, it was carnal, that is, ſtanding of ſenſible and fleſhly obſervations, which God did preſcribe, not as ſimply delighted in them, but as accommodating himſelf to the childiſh condition of the Church in thoſe times: This was the wiſdome of God, in training the minority of his people.

Gift to mankind as a way to God.

The uſe of them remaineth in liberty, without theſe formal reſpects, with theſe three limitations.

In what caſe Legal Ceremonies might bee uſed after Chriſt.

1. To open a door of edification.
2. To avoid ſcandal of the weaker.
3. To keep the due time, till refractory wilfulneſs, rather than reachable infirmity, craveth their continuance.

See AN

Ceremonies for Order are aboliſhed, this general remaineth, that all things bee done in order; it being in the power of the Church, to conſtitute Miniſterial Rites tending to Order.

Reasons of removing Legal Rites.

1. The ends of theſe Laws are ceaſed; if reaſon is the ſoul of a Law, look then as when a ſoul departeth, the body dyeth; ſo when the reaſon ceaſeth, the Law is aboliſhed.
2. They were given but for a time: Now a Law given to a certain time; the Law, when that date expirith, is a nullity, every thing runneth as before, it is a dead thing till it be quickned, till the time of correction, &c.
3. The nature of them, they were ſhadows; when the Sun riſeth, ſhadows are eclipsed: The ſtate of us in minority, might require them, but men at years need no Guardian.

Uſe 1. See the more hearty in ſpiritual worſhip.

The Uſe is to let us ſee the Lords indulgency to us, and it ſhould bind us to moſt free ſervice: Circumciſion, Sacrifices; infinite circumſtances they were tyed unto to obſerve, which wee are freed of.

Liberty of God in changing the formes of his ſervice.

Secondly, it letteth us ſee the Lords liberty to change his ſervices; no that God becometh another, becauſe his ſervice one while is this, another thus: As if a ſtripling have a diſeaſe, the Phyſician deſcribeth one thing; if when a grown man, hee giveth another; his art is conſtant, though his preſcript changeth: So God, in our Infancy in one kinde hee miniſtred to us; in our

ſuch

Papists con-
demned for
receiving
Jewish worship

constant and grown age, in another. And wee owe him the reverence, how oft soever hee shall reveal himself thus or thus, to give attendance.

3. It doth confute the Papists, as reversers of the liberty by Christ, and setters up of that hee hath pulled down, in their service setting up a foolish imitation of the old worship.

Through his flesh:] that is, his manhood, in the dayes of his flesh and his manhood: A Synecdoche; for this our nature is an instrument personally united, in whom the second Person worketh, and by which, as by a conduit, hee conveyeth our spiritual life.

Doftr.

So that wee see what it was which put an end unto these shadows, it was Christ crucified: The exhibition of Christ did not do this, nor yet his teaching; for the Ceremonies were applyed in his blessed flesh, and hee taught men to go and observe the Law of *Moses*; but when his hour was come, that he should in that Priest-like office of offering himself to his Kingdome, and eternal intercession, then hee nailed all these to his Crosse, and abolished them; at his death the Vail rent in sunder, and as *Daniel* had fore-told, hee should bee slain, and abolish the Sacrifice: For what things were against uniting of his people, against us as Bills witnessing guilt, and types of Christ dying, these were to end in death. *If I bee lifted up, I will draw all unto mee*; the hand-writing of Ordinances, shadows, the body of all is Christ.

Vse 1

Esteem of this
liberty as a
rich legacy.

How wee are to esteem this liberty, and to reckon of it: Look how things bequeathed by death are accounted of; as wee will stand for the privileges of our Towns: And in a City, how a Charter on such and such consideration granted in such a Kings dayes, &c. how much more in these granted by God, through the purchase of the sufferings of Christ? *Wee must stand in the liberty, wherof Christ hath made us free*, Gal. 5. 1. Wee see all shadows abolished; the shadow and the body will not stand together. As Painters, who take an imperfect draught of a thing, when they have now finished their master-table, they cast away all their former rudiments; so God having now brought the true image of heavenly things, doth cast off those imperfect shadows which had formerly been in use.

Simile.

Vse. 2.

This letteth us see a right property of Pharisaical spirits, that stand precisely on every trifling ceremony, not caring for the great things of the Law, and the true spiritual obedience of it, they will tythe Mint and Cummin precisely, wash hands and cups, their hearts being all foul, and full of lusts. For look as idle bodies which will not follow due labour, they will go with their tales, as a Pedler with his pack, from one to another; yea, their fingers shall go, and their feet shall speak, they will occupy themselves busily in that which is superfluous: So here, when men will not exercise themselves in the power of godliness, it is strange how they will abound, and how eagerly they will stand upon kissings and cringings, &c. This may bee seen in the Church of *Rome*, who not knowing the powerful Ordinances of God, have turned all into such dumb shows, as are the Mass, their Processions, as full of superfluous observations, as empty of substance.

Doftr.

For to make of us Jews.] Mark first, how highly the peace of the Church is to be craved. God letteth all his own institutions bee repealed, that this may bee procured; it is plain from the argument in the Text, that the union of the faithful is highly rated with him.

1. Hee that giveth his Son to death for this purpose.

2. Hee that beateh down all his own Ordinances, rather than this should bee prejudiced; hee doth not pals what question his glory might come into with men so obstinate, as if his service were a monethly matter, and the least Innovation dangerous: But so dear reconciliation is, that nothing may stand twixt him and it. *Psalms 133.* doth wholly handle this Theme; what an excellent thing concord of brethren is; hee doth liken it to *Oyntments*, (now those

we were in delight) to the dew of Heaven, which made all things fruitful.

It teacheth us what is our duty, even to prize peace with our brethren: *As much as in you lieth, have peace with all men. Be of one mind, love in peace, and the God of love and peace shall be with you.* 2 Cor. 13. 11. Ceremonies were of Gods own ordaining, yet they weighed lighter than this unity, and must yield to it. And the rather, it is good to look at the example of Gods left the examples of men (way us a wrong way. We think, though matters of Ceremony are thought but light matters, yet we see great learned men otherwise minded: But if we will go by example and fact, let us look at Gods who is without all exception, he beareth down his own, giveth his Son to be crucified, to conclude a truce twixt his people, and those that were not his people.

Again, as we must prize it, so we must seek it; *Seek the peace of Jerusalem* Sundry Reasons for it, it weakens the Faith of many; it threatens a Contumption of all; *If ye bite one another, take heed ye be not consumed one of another.* Gal. 5. 15. It strengthens the enemy; some one way, some another: He is the best that is of Gallies religion, and careth for no such things.

This reproveth such especially as make a secession, and departure from the Church of God, our visible assemblies, either upon dislike of some disorders in administration Ecclesiastical, or disallowed forms, and manner of proceeding things, which the communion of Saints for full complement and perfection requireth. This is not in my conceit so much to reform, as to deform, to massacre the body, to divide the head; as appeared by the Cerinthians, who notwithstanding they held Christ the foundation, yet parted Christ, 1 Cor. 1. 12, 13, in that they addicted themselves to divers teachers of the same Gospel. Admit she be strangely attired, so was her Husband, when also in purple. It is Fornication onely, that makes the divorce: and therefore for any to murmur in argument, as touching a repudiating Bill, is too too officiously to meddle between the bark and the tree, and out of jars and discords, over boldly to pronounce them sundred, whom the Father as yet in his wilddome hath given and coupled. And surely he that recommended unto us the dwelling with our Wives, *as men of knowledge,* 1 Pet. 3. 7. knoweth well how to deal with his Church, notwithstanding her manifold imperfections.

Object. What then (say you) shall we submit to that which is evil?

Ans. Let every man (as it was said of the tree in the garden) bring forth fruit in his kinde, that is, walk within compass of his calling. Whatsoever lyeth not in us to reform, it shall bee our zeal and piety to tolerate, and with patience to forbear. Especially in things of this nature, which concern us not so much that outward and aspeetable communion, which we have either with God or men, essentially required in a visible state, as the due ordering and carrying of every businesse in the said communion, wherein there may be many superfluities and defects, *Salva amen Ecclesia;* yea, and such a Church notwithstanding, as wherein the best and truest members (circumstances considered) may have more cause to rejoyce, than to grieve.

To make of twain one new man in him self. Here we are to observe.

- 1 The persons, with their conditions, [*we two*].
- 2 In whom, [*in him self*].
- 3 To what we are framed [*one new man*].
- 4 The union it self, or kind of it; the form of it; we have spoken of the creating.]

So that three things would be considered.

- 1 The way of uniting us,
- 2 The strait conjunction of all the faithful.
- 3 The fruit of our being in Christ, or whence all true peace floweth.

Observe

Use 1.
Pitit peace
highly as God
doth.

Rom. 14. 18

Use 2.
Serk the peace
of Sion.
Dissidia nostra
amicorum dis-
pendia, hosti-
um compendia
Hieron.

Use 3.
Sin of them
that make a
rent in the
Church.

Godly and
golden
moderation;

DoH.

Hof. 3. 9

Observe first, *The way wee come to be one, is in getting fellowship with Christ*, who is one, and the head of all: and this *Hosea* foretold, speaking of this union of Israel: that they should go and gather themselves together under one head: For what is the ground of the unity in all the members? That they have this conjunction under one head: so it is in the spiritual consideration, and therefore the ground of making us one, is the *evangelical* spoken of in the first chapter. Look as it is with two never so dis-joyned, take some man and woman, let them and their allies be utterly alienated, yet if marriage bee made between them, they come interchangeably to be near in kin, each to the Friends of the other, the Husbands brother, the wives brother, heirs the Husbands: So when by Faith wee are married to Christ, so that hee is one flesh with us spiritually, all his brethren become ours, and we thus in him come to be one.

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11 The Papists therefore, the Jew, the Turk, not holding Christ the head, can
not be one with us. See Col. 2. 19

It teacheth us what we must do, if we would grow into acquaintance with God and his people, we must become members of Christ the head.

DoE.

Secondly mark [*one man*:] Observe, *How straitly the faithful come to be conjoined*; To be of one Nation had been somewhat, to be one kindred, to be one household; but the believing come to be *one man*, *all one in Christ Jesus*, Gal. 3. 28, *ill we all meet together into one perfect man, through the unity of faith*, Ephes. 4. No conjunction in the world so coupled; the man and wife are one, even one flesh after some sort, but yet they are not one person any way: But the godly gathered, when they come to be in Christ, become one person with the rest of the faithful (spiritually).

Sec 1/Cor. 124
12.83

There is to the constituting of man, three things: 1. A Soul, 2. A Body, 3. A personal union of these two to one man: So there is, 1. one soul, even the Spirit; 2. one body; the head, Christ; the members, every believer: 3. a concurring of these to make one mystical person, the which is called Christ mystical; and all the believing of all ages shall make but this one Christ.

Uf 15

How doth it reprove strangenesse, shynesse, contention, hatred, unmercifullnesse? &c. What union is this? Or how are we of Christs body?

2 It doth teach us to seek the good one of another, to do honour one to another: Beasts will goar and doffe amongst themselves, but who ever violence himself?

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3. Again, feeling we are one man, and so members one of another, it teacheth care for the whole, fellow-feeling in joy and heaviness; 1 Co. 12.16, 27.

DoE.

New man.] This is a consideration, that if it meet us every day, we must not balk, it doth reach us, what is the condition of all such as come to be in Christ, they are such as must be renewed; such, with whom all old things must grow out of acquaintance. Who for us is in Christ is a new creature. 2 Cor. 4. 17.

Old man,
what

Now understand this mark what it is to be an old one, and that standeth in two things.

1 To be in fleshly corruption, in blindness, unrighteousness, unholiness, to be overpreyed with darkness, and the deceivable lusts of sin.

As in the outward man, there is difference of Country, of liberty, of wealth, of learning, &c.

New, what?

Now to be in Christ a new man, is, 1 to have the spirit of our minds renewed, our wills altered, our affections sanctified; 2 to be made dead to the admiring of all outward things, swallowed up in the acknowledgement of nothing but Jesus Christ, and this the Scripture confirmeth, which maketh the new man to stand, 1 in restoring the image of God; 2 in ceasing of all outward re-

Species

pects, Christ comming in the room of them all, and being all in all: *neither Circumcision; nor uncircumcision availeth, but a new creature; Gal. 3. 28. Neither Jew nor Grecian, male nor female, but Christ is all in all.* Col. 3. 11. Gal. 3. 6.

It is with us as with wilde Olive graffs, which grow up to change, according to the stock into which they are ingrafted: Thus it is with the faithfull, who finde that since they knew Christ effectually, their minds, wills, and affections have been changed, they have not thought so highly of outward things, as when they knew no better. Nay, they acknowledge no man as blessed, according to outward things. *If you have known Christ after the flesh, henceforth know you him no more; 2 Cor. 5. 16.* Their eyes are closed upon the world as a crucified thing to them, and their hearts and affections are set on Christ, and the things wherein Christ abideth.

This doth convince many, that as yet they are not in Christ; the man walking in lust, whose heart is stuff with the cares of the World, is not in Christ; the more any admire these outward things, and knoweth no better, is not in Christ; *I account all losse in comparison of Christ, Phil. 3. 7, 8. You that are Christs, have crucified the flesh with the lusts thereof, Gal. 5. 24.* Other things cannot longer occupy the heart, whose affections are possessed, and filled with Christ. For look as a woman, the more she groweth up in love of her husband, the more she groweth out of lusting after any other (the heart can truly love but one at once:) So were our affections once taken up with the love of our heavenly Husband, they would grow out of adulterous desires, and delights in the things of this world.

So making peace. Observe, *what is the fountain of all true peace, it floweth hence, from our conjunction with Christ.* The Apostles Eph. 4. 3. exhorting them to *keep the band of unity in peace;* doth lay down this as the principall, *they were one body;* ver. 4. giving us to understand, that hence it is that we come to be in peace; because we are made one man in Christ Jesus; peace goeth not before, but followeth our uniting in Christ, Col. 3. 15. *Let peace rule in your hearts; whereunto ye are called in one body;* be of sweet or gracious behaviour, and this followeth on the knowledge of God: First, there must be an agreeing of us, before three can bee a peaceable walking of us: Now it is our infusion into him, which maketh us lose those wolvis and lyon-like qualities which are within us by nature.

By this wee see how it is with us, if we be in Christ, then we shall be of one heart, as was said of the multitude of beleivers, all of one minde; then there will bee no hurt in us; how intollerable soever wee have been; of Lyons, wee shall bee made harmlesse companions to Lambs themselves.

Secondly, by this we may try whether we be in Christ, by that love wee bear to his members. *For by wee know wee are translated from death to life, because wee love the Brethren, 1 Joh. 3. 14.*

Thirdly; wee are not to wonder, if we see want of peace; for wee know the cause; all are not in Christ. And how should the seed of the Serpent, and of the woman agree, there being intestine enmity to be expected? Politicians, if they pacify farring affections, they take this way, to make union by intreaty of marriage. Contract thy soul to Christ; and so thou shalt be at peace with thy Father in heaven.

VERS. 16. *And that bee might reconcile both unto God in one body by his cross, and slay hatred thereby.* VERS. 16;

Now followeth the end, in regard of God; and init is to be considered.

1 Our reconciliation it self.

2 The order of it, us both in one body, that is, now being incorporate in Christ, and so congregate with his members.

3 To whom?

11

4 The

4. The cause ^{More remote, himself crucified.} ^{More immediate, the abolishing of hatred in himself.}

Doctr. 1.

Eph. 2. 1.

The word [*reconcile*] with the third circumstance [*to God*] doth teach us two things: the one included, namely, *That there is a difference, or enmity by nature 'twixt God and us*: Mediation is not of those that are ones, but of those that are at odds, that are two; so in setting free, so in redeeming, these phrases import we are bond-slaves and captives; and this is that the Scripture openeth, that our sins do make a wall of separation; they do make God an enemy to us, sons of his wrath: *Our wisdom is enmity against God*, Rom. 8. 7. *averse, and repugnant to the will of God*; *Our minds set upon evil works*, Col. 3. 21. We are all by nature enemy-like affected to God and his people. *The judgment of every man naturally counteth the things of God foolishness*, 1 Cor. 2. 14. In his affections he doth not favour them: he counteth his Commandments a yoke intolerable, and maketh a tush at sincere obedience. For the Saints, *the righteous is abomination to the wicked*, Prov. 29. 27. Were not the Jews a mock in the mouth of the heathen? did they not reproach them for their Circumcision? Gal. 4. 29. *All the enmity of the world is enmity with God*, James 4. 4.

Use 1.
Note and bewail thy natural condition.

Let us hereby see our selves, we are altogether by nature thus; *Wee have a Law in our flesh, rebelling against the Law of our minds*; not induring the spiritual obedience of Gods Law, Rom. 7. 23. What is all our love of this world? Is it not enmity against God? If a woman cared not for her own husband, but were bent to the embrace of other men; were she not enemy-like affected to him? So wee to God. What is enmity, if this be not? Not to care for him and his wayes; to incline and look another way. For the Saints, they are our enemies, as wee think, and they are hateful of all other to us. Our spiritual Phrensie liketh not them of all others, whose presence doth binde us in some sort.

Use 2.
To be some Gods friend, become a new creature.

We must labour to be changed; seeking to God, to give us another mind: Who can indure to hear these termes, Thou art an enemy, a hater of God? Yet who laboureth to be free from the thing, praying to God to purge forth the secret hatred, which maketh him hee cannot assent to, and affect that which is good? Could an honest woman finde a heart strange toward her husband, would she not be ashamed of it, labour to the contrary? Dost thou finde a heart averse, not affected toward thy God? O wilt thou not cry, *Who shall deliver mee from this body of death*? Rom. 7. 24. Seek to God to put enmity against the Seed of the Serpent, and to *circumcise thy heart, making thee love him*, Deut. 30. 6. *Who ever hardened his heart against God, and prospered*? Job 9. 4.

Doctr. 2.

מִן הַשָּׁמַיִם

Secondly, we see here, *That there is a reconciliation wrought betwixt us and God*, 2 Cor. 5. 19. *God was in Christ, reconciling the world unto himself*. And on the entrance of Christ you see, that good will is sung to the sons of men, Luke 2. 14. We by nature are full of pollution, which the eyes of Gods holiness cannot behold; but in Christ, who is the well-beloved, in whom hee is well pleased, Matth. 3. 17. he cometh to be well pleased with us, to bear us great good will, and to be delighted in us. This the Lord promised, Isa. 65. 18. *I will make Jerusalem a rejoicing, and her people a joy*; which sheweth nothing else, but that Gods favour, his pleasure and good will should be toward every member of his Church on the face of the earth; yea in Isa. 63. 4. he promisseth, that the Church in the New Testament shall be called his *Cherubim*, for the Lord should delight in her. But to see the heavenly meaning of this more brightly, we are to know, that as hatred or displeasure are not properly in God as affections, but therefore given to him, because he shunoth a thing, and punisheth it, which men do when they hate, or are displeased with any thing: Even

Even so, reconciliation is attributed to God; because he worketh the same which man doth, bearing good will; and being kindly and favourably affected.

Now if one should ask, in what this standeth; I answer: 1. In the removal of all that which was hateful. 2. In that the love of God is procured. 3. In that the fruits of his love are communicated. By *Moses* was the Law, *and by Jesus Christ*, John 1. 17.

Teacheth us, that we labour to know our selves reconciled to God in Christ, and for assurance of it by the Spirit of God. To stir us up to this, consider: Is God our enemy? Who then can be our friend? As the Apostle saith on the contrary, *If God be with us, who can be against us?* So if he be against us, who can be for us? In his favour is life, his wrath and anger is more bitter than death; if all the world be not worth one smile of his countenance, who for all the world would endure the frowns of his face? *Abimelech* was angry with *Haman*, *Haman's* face was presently covered, darkness and blackness best befitted him, when now the King was angry with him; Was it thus with him, when but man frowned? Then well may they take their leave of all outward comforts, that stand under the wrath of God. If the displeasure of a King be death, how many deaths must Gods displeasure be; whose wrath is everlasting, and burns to hell and destruction?

Have we therefore broken our peace with God, lost his favour? What is to be done? Take a course to live again, seek and sue unto him in Christ, whom he hath set forth to be a reconciliation for us, through faith in his blood; and that God, who chargeth us to forget all quarrels and wrongs, when once our brethren call for peace, he will himself make good that which he hath promised, saying, *Return unto me, and I will return unto you, saith the Lord, Zechariah 1. 3.*

Thirdly, we see hence in what order we come to be reconciled to God; We must get fellowship with Christ, we must be incorporated in him, and with believers, before we can be reconciled with him; for we being one body with Christ, and his members, come to be reconciled. Though some think, that this body is to be understood of Christ his personal body, they are mistaken; for it hath reference to one man; and is the same with that *corpuscula*, Chap. 3. 6. and Chap. 4. 4. *et corpus*, Col. 3. 15. He would have then said, his body of his flesh and his cross, is put for his body crucified. Whosoever comes to salvation, and tastes the fruit of his favour, must first be in this body; for he is the *consort* of his body, Ephes. 5. 33. For though we by nature are Traytors, and the vengeance of God is in part on us, and hanging over us, yet when we come in to union with Christ, the Son of his good pleasure, and with the multitude of his beloved ones in Christ, all our defaults are covered, and anger ceasing, the good will of God is inclined to us, his righteousness, the head, shining through every member, as the righteousness of it now in him.

We see then by this, the necessity of coming to be of this body; if ever we have God reconciled, or any spiritual blessing from him, we must come to it in this body. We chuse to be of such Corporations, in which we have most immunities: Strive then to be of this Corporation, *If we walk in light, we have fellowship with Christ, and one with another, and the blood of Christ cleanseth us from all sin, 1 John 1. 7.*

Secondly, it letteth us see what is the condition of all such who are not of this body, who may assure themselves they are not of this body: The head hath nothing for any thing out of the body; no influence of life, or communication of any saving good. Wherefore, as you would have any benefit by Christ, labour to come into this body; not to be as Wens, and wooden legs, but to be living members, such as have Christ living in you, teaching you by his spirit to think, speak, and do all things. It is good being members of good

Reconciled with God, what kind of

Vse 1
Make sure of such reconciliation, Rom. 8. 31.

Vse 2
Renew it still after every breach.

Doct. 3

Vse 1
Get to be of this Corporation.

Merry of them that are no members of this mystical body.

Corporations, which have great endowments, privileges, patrons; but there is not a body like to this, which hath all the unsearchable riches of Jesus Christ given it, in which only there is salvation.

Dignity of the church incorporated with Christ. Lastly, observe the dignity of the faithful, and near conjunction with Christ, they are the body of Christ; not the natural body united to the second Person, nor the sacramental body, but a mystical body; such who by force of Christ his Spirit are knit to him, and receive all things from him proportionably, as the body natural doth from the head: Many other comparisons, as of vine and branches, man and wife, &c. do set it down; but none more lively than this, which is most frequented.

Use 1. This also may assure us of Christ his love; *Who ever loved his own flesh?* Ephel. 5. 29. *Has thou toucheth you, saughest the apple of my eye;* Zechar. 2. It leaeth us see the fearfulness of abusing the godly, that are truly faithful, they like mill-stones, prevail not, but must be crushed to pieces, Chap. 12. 3. *By his Cross;* The meaning of which is, himself crucified, as Gal. 6. 14. *God forbid that I should rejoice in any thing, but in the cross of our Lord Jesus Christ;* Col. 3. 15. *Has triumphed over Principalities and Powers in the same cross;* 1 Cor. 2. 2. *I esteem to know nothing among you, but Christ crucified;*

Use 2. *See then what Christ hath done, what hee might make a peace between God, and us, hee hath offered himself upon the cross, it is Christ's Sacrifice, which is forth enemy between God and us; which was typically taught, in as much as the Lord smelled a savour of rest from the Sacrifices offered for sin; and the Apostle telling us, that God was in Christ, reconciling the world to himself, doth shew, that this was by making Christ a Sacrifice for sin. The which will be thus cleared to you, if you consider what things must be wrought for the mutual reconciliation of God and man, which are these four, two on God's part, two on man's,*

Use 3. As 1. The matter kindling Gods anger, must be slaked.
2. Gods favour must be procured, in the offending person.
3. The enmity of our nature must be abolished.
4. Our love must be regained to him; as in the pacification of two disagreeing, we must first still the anger, work the affection to re-entertain, as heretofore, else we should only make him no enemy, not a friend also. In the party offending, we must make him lay aside rancor, and persuade him to love, and the offices of love, toward him whom he hath offended. Now that which taketh away sin, and so anger against sin, is Christ crucified. Heb. 9. 22. *Without shedding of blood, no remission of sin. The blood of Christ purgeth all sin;* 1 John 1. 9. *That for which God doth not only put aside anger, but become a father to us, is the looking on his Son offered a favour of rest, in whom (he saith) I am well pleased,* Mat. 3. 17. That spirit which killeth our enmity, becometh our poisoned natures, maketh us live fruitful in all these things which are pleasing to God, all is given us through Christ crucified; this spirit which doth circumcise the heart to love God.

Use 4. So then we see what we must look to, if the wrath of God do sting us, Christ crucified is the propitiatory sacrifice; even as they looked to that brazen Serpent, so must we to Christ, *the correction of our peace was on him,* Isa. 53. If we would have the love of God broken out on us, we must hold Christ crucified.

2. It doth confirm our faith, that the Lord Jesus will bring us to glory, Rom. 5. 10. *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.*

Use 5. A ground of Exhortation unto all, that they would be reconciled, we else make the blood of Christ a vain thing, when we will not be reconciled to God: like as a Traitor in hold for Treason, should still plot and practise more villany; and when the Prince had procured his pardon, should still conspire, and not listen to the benefit, nor set his heart to return into the Kings favour.

VERS. 17. *And came and preached peace to you which were afar off, and to* VERS. 17

them that were near.

Now he cometh to the second thing, that maketh us actually neer to God; and one to another; there must be not only the perfecting of this matter in Christ himself, but the application in us: Therefore the second part of the proof, that in Christ we are made neer, is on this manner:

He that hath effectually published this peace to Jew and Gentile; in him we are neer.

But Christ hath effectually preached, and by preaching applyed this to us; *Ergo, &c.*

Now the second part of the reason is in this verse: The conclusion is before. For the words, Interpreters with one consent do construe this coming, of his first coming; this preaching, both of that he did in his own person, and that which he did; and doth by delegates.

But though thus it would afford matter profitable; his first coming, his personal executing ministry, yet I think it is not the meaning of this place, to mention that preaching which was before the death of Christ.

The scope will teach us, how far we may lay out this circumstance, and have it correspondent to the rest: The scope is to shew, how the Jew and the Gentile are made one body; now the procuring of it in regard of Christ, is laid down before; the means therefore of applying this; must be such a preaching of Christ as is common to all, as doth draw all to him.

Again, he speaketh of a coming and preaching which followeth his cross; how that went before: Construe it then thus; As he had wrought these things in himself, so he applyed them in us, and came for this purpose in spirit and power in preaching, that is, with effect opening to us the Gospel of peace in his Apostles ministry, not to us neer only, that is, us Jews; but to you afar off; you Gentiles.

First then, that Christ is said to come to us, teacheth us; *that Christ is so absent from us, that hee hath not quite forsaken us; I am with you to the end of the world, Mat. 28. 20. I and my Father will come in, and sup with him, Rev. 3. 20.* There are three comings of Christ, the one in the flesh, called the coming in his Kingdome, *Mat. 16. 28. Job. 21. 22. Job. 16. 16.* The other of judgement; called the second: But there is one betwixt these two, and that is the coming in spirit and power in his Kingdome, as the Gospel speaketh; and this is one piece of his promised coming, *Job. 16. There are here which shall not taste of death, till they see the Son of man coming in his Kingdome, Mat. 16. 28.* Thus doth Christ come daily; when the Word is effectual in you, Jesus Christ by his spirit is come to your hearts.

Secondly, that he saith [*Christ preached to them,*] that the reconciliation made by him might take place in them, it doth teach thus much: *That look what Christ hath purchased on his crosse, that hee doth apply to us by the ministry of his Word.* It was not enough that Christ had reconciled God to us; but the ministry of reconciliation must be betruisted to the Apostles, that this might be made to finde place in them. For Christ hath not so purchased these things in himself, that they should without any thing on our part have effect in us; but so, that they shall come (in us believing) to finde accomplishment. Now therefore they must be held out in a word of Faith, which is the Word preached; *For how can wee believe without hearing (Rom. 10. 14. 17.) the Word of the Gospel preached?* So that this, that between the procuring of all spiritual things in Christ; and the fruitful effect of this in us, there must come the Ministry to this purpose.

It must teach us, that as we would have any part in that which Christ hath wrought, so to cleave unto the publishing of the Gospel. By the Gospel we come to be possessed of those unsearchable riches of Christ, by the glad tidings

Argument.

What coming, and preaching this is.

Doth.

Three-fold coming of Christ.

Doth.

2 Cor. 5. 18.

Use.
To enjoy Christ, make much of the Gospel.

Gospel, what. of it, which God doth send by his messengers, 2 Tim. 1. 10. *Our Saviour Jesus Christ hath brought life and immortality to light through the Gospel.* For look as we cannot know what is done in *France*, till some come over thence, and tell us the news there; so we cannot know what is done in heaven, till God send down the news of it unto us. For the Gospel indeed is nothing but news from heaven, touching righteousness, and life eternal through Faith on Christ Jesus. And as when things are lost, we cannot come by them, till wee have Word from the Cryer, or others, that they are found; so our life, which wee have all quite lost by nature, we cannot get it again, until God by his messengers, viz. Preachers of his Gospel, send us word of it. We must therefore stir up our attention to this Word, which discovereth such wealth. If one can tell us of some rich purchase at a cheap rate, of some gainful bargain, &c. how will we hear on that side? The Gospel telleth us of all blessedness in this life, and that to come, through Faith in Christ, in comparison of which, all the wealth in *India* is but dross and dung; give therefore the more diligent heed, believe, and obey.

Thirdly, that he saith, *Christ preached to them afar off.* Now he was never a Minister, but of the Circumcision, Rom. 15. 8. *to the lost sheep of the house of Israel*, Mat. 15. 24. in his own person.

Doct. Therefore we see that Christ is present, and hath a part in preaching, even when men preach. See a proof of Christ speaking in mee, 2 Cor. 13. 2. *It is not yet that speak, but the spirit of your Father which speaketh in you*, Mat. 10. 20. *The Spirit of the Lord is upon me, and hath anointed mee, that I should preach*, &c. Isa. 61. 1. *Paul* was lent for execution of the Ministry of the Gospel, Acts 26. 16, 18. All is from the spirit of Christ, God exhorting by us: For this is the office of Christ our great Prophet, not only in his own person, to open to us the will of his Father, nor to furnish out by his command, Ministers of his Word, but to be present, and teach inwardly in the heart with that Word which is outwardly sounded unto the ear by men, extraordinary or ordinary, and thus hee is with them to the end of the world: This was his promise, *I will be with you*, not only infallibly to assist you, but to teach inwardly with your Word, not only in your mouths, but in the mouth of all Pastors and Teachers, to the end of the world. Thus *Paul* preached to the ear, but Christ to the heart of *Lydia*.

Use 1. This must teach us to look up to Christ as the chief Prophet amongst us, and the chief Preacher whosoever speaketh. When we speak, he holdeth us in his hand: It is he that speaketh to the heart, we can but recommend to the ear, and there we leave; but the affections, and the heart, and understanding, he preacheth to them; *wee are all of us taught of God*, Isa. 54. 13. Want of this teaching maketh weak proceedings.

Sinfulness of sin in this age. It maketh us see the fearful judgement which abideth this age, which heareth not the beloved of the Father, whom we are bid to hear, who speaketh to us. *If the Word spoken by Angels was steadfast, and every transgression received a just recompence of reward; how shall wee escape if wee neglect so great salvation?* Heb. 2. 2, 3.

Doct. Secondly, mark here, *That Christ preacheth to all, to Jew and Gentile, dispersed to the end of the world.* And truly, he that in so few years did shed the favour of himself through the earth, may well be said a diligent Teacher. Hee is faithful in executing all his offices, so in his dispensation on the earth diligent himself, preaching to his, sending to them, yea once running forth unto the borders of *Tyre* and *Sidon*. Whence one of the Ancients doth resemble Christ in those dayes of his flesh, to a young woman full breasted, that hath both sufficient for her own at home, and to lend a draught to her neighbours childe in case of absence.

Use. Wee must imitate this faithful diligence which Christ sheweth over every sheep,

sheep, and his whole sheep-fold, in the particular flocks committed to us: To be instant in season, and out of season, 2 Tim. 4. 2. Dry breasts are a curse, though many wilfully chuse to have them: So in Ministers, clouds without rain, breasts without milk, a woful judgement.

Lastly, mark here, After the death of Christ all are preached unto. This was before promised in the Prophets by Christ, When I am lifted up, I will draw all unto mee; that is, teach all, so that they shall learn from me, and be drawn unto me.

So that we see, the words of God fall not to the ground, but have their accomplishment; for this was Christs calling, not onely to be a minister of Circumcision, but a Doctor and light of the Gentiles. Behold, I gave him for a witness to the people, for a Prince, and a Master unto the people, Isa. 55. 4. [Peace.] Observe, That the Gospel of Christ, which hee himself, and which his Ministers do preach, is a Gospel of peace. Christ therefore is called a preacher of peace, Zech. 9. 10. Hee shall speak peace unto the heathen: And the Ministry committed to us, is called a word of Reconciliation twixt God and us, 2 Cor. 5. 18. It exhorteth upon men to be at peace, be of one minde. The two Commandements of the Gospel are, to beleeve, and love one another with brotherly love, and those that were cast into this mould, it is said of them, that they were of our heart, Act. 2. 46.

This Answereth to the prophane Objections of such as load the Gospel and Preaching with imputation of unpeaceablenesse: Neighbours lived quietly together, lesse spent in Law: When there was not so much of this which we call preaching, wee see all were of one minde; now twenty Sects and opinions in the World since this came up: They say it breeds difference, even among those betwixt whom formerly there was the best agreement.

Answer. For answer, wee may not marvel at this, that resistance doth alwaies accompany the first publishing of the truth, so also division of hearts doth follow it; and to this end is that speech of Christ to his Disciples, Think not that I came to send peace into the earth (that is, such peace as the world dreameth of) but the sword, Mat. 10. 34. Wee read, that when Paul exercised his ministry at Iconium, there was much ado, and the people of the City were divided, and some were with the Jews, and some with the Apostles. This made him to be accused before the civil Magistrate, for a pestilent fellow, and a mover of sedition; according as at this day [factious and humorous] is a common imputation.

Now a division cannot chuse but follow preaching; for when as among the hearers, some mock, some cleave unto the teachers, some beleeve, and others beleeve not, and men fall to have great reasoning among themselves, there cannot but follow a kind of division and siding: so that they which in their ignorance accorded together, are by the working of the Word sundred; and some became zealous followers; others malicious opposers; and some neuters, neither cold nor hot, but just of Deputy Gallio his Religion, who cared nothing for these things, Act. 18. 17. By this it appeareth, that division and tumult must needs follow the soundnesse of sealed Preaching; though those that are reclaimed to the knowledge of God are all of one heart, and of one soul, proceeding by one rule, minding one thing, and endeavouring to keep the unity of the spirit in the bond of peace.

Here we see the fulfilling of that which was foretold, The Gentiles shall have hope in his Doctrine, Job. 12. When I am lifted up, I will draw all; that is, I will teach and bring to me by vertue of the Spirit, Jew and Gentile.

In as much as this is here accomplished: it doth teach us the faithfulness of God, in making all his words good in due season; This word is pure as silver often tryed, Pt. 10. And, Heaven and Earth may pass, but not one jot or tittle of this word.

And I sh
ought we to be
Iude v. 12.

Doct.

Vse.

Doct.

Vse 1
A slander to
charge it with
unpeaceablene
nesse.

Act. 24. 5

Division must
needs follow
the Word be
leeved

Act. 4. 13
Phil. 3. 16
Eph 4. 3

Vse 2
God faithful
in accomplishi
ing all his
word.

Believe there-
fore for time to
come.

Word shall passe unaccomplished, Mat. 5. 18. The former things are come to pass, therefore we must learn to grow up by experience; in the full beleef of that God speaketh, even when we see it not yet take place.

Men will easily, if they have all things at hand, say, God is true this way, and that way; but when we see nothing, then to hang upon his word, yea to say, *Shall the unbelief of many make the truth of God of none effect?* This is praise-worthy. When we trust God so far as we see him make sure that he speaketh, we trust his Word; As the Usurer beleeveth the borrower, he makes no doubt but a man will be his words-master in paying ten pounds while he hath a pawn of twenty: this is to give credit to the pledge, not to the person. Trusting on a civil mans word or bond we do seek them carefully, and are glad when we have gotten them, and as we say, we write upon them, that we shall have so much money at such a day, upon a substantial mans word or bond, given us. But God who promiset all good things in this life, as well as in the life to come, his seals we seek not after, which is a sign of our great unbelief in them. While we have means or good likelihood of this or that, we are well; let these fail, we are troubled. Which sheweth that we rest not upon the word of God, which is as sure in the want of all things, as in abundance.

VERS. 18.

VERS. 18. *For through him we both have an entrance unto the Father by one Spirit.*

Argum.

Now the argument followeth, proving that they had heard the doctrine of Peace effectually taught; thus it standeth.

Such as dare go to God the Father, in Prayer, calling him *Abba Father*: Such have the word of reconciliation effectually taught them.

But both Jew and Gentile now go to the Father through Christ in the Spirit.

Therefore both of them have had published to them the Gospel of Peace.

Doct. 1

First then in general; we see where only the word of Peace hath taken place, namely in such as have access to God. This is an unseparable companion of receiving the word of peace powerfully, free access to God the father. It is impossible that we should presume to be suitors to God untill the word of reconciliation hath been applyed in us; till by preaching we have been brought to Faith, and so to peace toward God. *How shall they call on him on whom they have not believed?* Rom. 10. 14. *Whoever cometh to God, must be persuaded that God is, and that he is a rewarder of them that seek him?* Job 27. 8. *What Hope hath the Hypocrite if God take away his Soul?* We see that if Princes be displeased with any, the party dare not come into presence, much lesse be a Petitioner, untill indignation be thoroughly quenched. Look upon *Absolon*, and behold, he durst not press upon his father, though in part restored to favour: much less can any sinner (till the word of reconciliation hath been sown in his heart, which doth teach him that God is pleased with him in Christ) dare to enter the presence of God.

Vse.

A note of
righteously-
ing the word.

So that we may hence learn, how to know whether the Gospel of peace hath found entertainment in us or not, if we have recourse to God through Christ: it is an evident argument that Peace and Reconciliation is gone before.

Prayer, what.

Now in the verse is laid down the Doctrine of invocation. In it we have 1 To consider of the nature of it: It is an entrance or coming to God. *Let us come before the Lord with Psalms. Let us draw near the throne of Grace.* Heb. 4. 16. We bowing the knees of our hearts do speak to God. 2 Mark to whom it is to be directed, to the Father; thus Christ teacheth us in the Lords Prayer, *Our Father, &c.* And John 14. *Whatsoever ye ask the Father in my Name, ye shall receive it:* yet we must not so conceive, as if the Son and the Holy

To whom.

ly Ghost were not to be called on, for things are wished from Christ as well as the Father, and the Spirit is prayed unto as well as either: The Son and Spirit are not indeed expressed. But the Father excludeth all other persons that are pure creatures, not persons, which have the same singular essence with him. Secondly, these are not named, because such is the divine dispensation, that though when one is invocated, all are invocated; yet the Father is singly alone named; because the Son hath the part of a Mediatour, through whom we go to the Father: and the Spirit, the office of a School-master, teaching what to pray, and as wee ought. Neither hence may it be inferred, that therefore Saints are not excluded: For as this or that said of the father, doth not exclude the Son and Spirit, each being one God with him, so it doth shut out whatsoever is not God from participating in that which is appropriated to him, 1 Cor. 8. 6. *Unto us there is but one God, which is the Father, of whom are all things and one Lord Jesus Christ, by whom are all things.*

Even to the
Son and holy
Spirit.

Mark secondly, *By whom wee have access with boldnesse, by Christ, and him only*; There is one Mediatour between God and man, Christ Jesus; one Mediatour, who bringeth of all sorts to God, and maketh our Prayers for every kind of men to be acceptable, 1 Tim. 2. 5. Hee alone being able to make our prayers welcome to God, and speed in the things they entreat: and therefore the Scripture doth found his intercession in his Sacrifice. *He gave himself a sacrifice of a sweet smelling savour to God*, Eph. 5. 2.

Doct.

Obiect. But it will be said, How is it then that we pray one for another? *Ans.* This is no making our selves Mediatours one for another, but a joyning in petition to one Mediatour, love in fellow-members so requiring; as if I had a suit to the King, if I should take two or three to accompany me in delivering my petition to some one Master of requests, this were not to make his Friends Masters of requests, but loving associates with himself going with him.

Why Saints
one with joyn
in prayers
but in heaven.

Obiect. But why then may we not call the Saints at least to joyn with us in our several petitions to Christ?

Ans. This particular praying wherein one Christian joyneth with another, is grounded on three reasons, none of them being the like with the Saints departed or Angels.

1. Not simply on love of member to member, but on love determined to such duties as the occasions of this life require: now though the Saints are more perfect in love, yet these particulars of it, they are freed from.

2. It is grounded on the expresse Commandement of God, *Pray one for another*, James 5. Let prayers be made for all, 1 Tim. 2. 1. Now there is no command as Popish writers, some confesse, and others that will not confesse it, cannot shew any.

3. The more personal remembrance of one another doth arise from outward communion; which by letter, or face to face, wee have one with another, from imparting our estate each to other: therefore the Apostle by letter telleth wherein hee would have them pray for him. *James saith, Confesse one to another, and pray one for another*, particular ground of particular prayer. For this cause it were a foolish thing, (though in some particulars wee pray one for another through the earth) to expect or bid any joyn in particular prayer for us whom wee cannot particularly acquaint with our condition; as who would not laugh to hear one standing here, speak by name to one in France, and wish this or that to be remembered? Now this external communion of ours is dissolved. And there is no other way whereby the Saints should be informed, that the Scriptures manifest; For as for souls absent, or making Angels Knights of the Post, or Gods prompting by immediate Revelation, or their seeing these things in God; as we see things behind us in a glasse, these and the like fancies, like untempered mortar, fly out: men of their own learning have sufficiently refuted them.

1 Tim. 5. 16

Object. But it may bee thought; Is it not more fit to go to God as wee are to come to great Princes, by the mediation of such as are neer them?

Ans. Blinde reason must not judge what is decent in matters of God. Again, if the King should say; Whosoever will have access to my presence, let such or such bring them to mee: hee now that should take such to whom this service was not commended, should know the displeasure.

Object. Christ is now most glorious, and of terrible Majesty; the Saints are men neerer us, and such as have felt the like evils with us.

Heb. 3. 17

Ans. Christ his Throne is glorious and terrible; but to us who are his, exceeding gracious; and hee *was tempted in all things like us; that hee might have compassion on us.*

Object. It is more humility, not to presume to go forth-right to him.

Ans. The worship of Angels (*Coloss. 2. 18.*) was cloathed with this pretence, yet condemned by the Apostle. True humility is to obey God in that hee commandeth, and to think so vile of our selves, that none in heaven or earth, but the Son of God is, or can bee, a mediator for us.

Mat. 5. 3
Mat. 11. 28

*Blessed are the poor in spirit: Come unto mee all ye that are weary and heavy laden: when Peter told Christ, Thou shalt not wash my feet, hee was sharply rebuked. These are sheeps cloathing, which covers woolvish seducers. Let us rest only on the intercession of Jesus Christ. Ask them, whether is the safest. Some of them confesse, it is the safest to go to God in Christ; this is expressly enjoined, the other neither commanded in old, nor new Testament, as some of them grant. Others say, it is commanded, but not expressly. Besides, they yeeld it a thing, which is dangerous Idolatry. If a man were bid by the King, come to him with security to speed at his own hand, say one should reason thus: I know if I should go to the King I should speed, yet though I know not so well what the Courtiers about him will or can do in my cause, I will about with it by them; every one would condemn it as absurd in him. But wee have sure ground of security touching our requests. Wee are perswaded that *whosoever wee ask in his name, hee heareth us in it.* If a man had some great person in the Court that would second him, and speak to have his Petition preferred, a man would write upon it that hee should speed. Hee that sweat water and blood, that made his soul an offering, and gave himself a sacrifice of a sweet smelling savour acceptable to God the Father, *but it is that is our Mediator; let us therefore go boldly unto the throne of grace, that wee may receive mercy, and finde grace to help in time of need, Heb. 4. 16.**

Eekins

1 Ioh. 5. 14, 15

Eph. 5. 10
Eph. 5. 2

Doll

By one Spirit. Observe then, *what is it which doth enable us to come unto God in prayer, the spirit of God. No man can name the Lord Jesus without the spirit, 1 Cor. 12. 3. Wee know not how to pray as wee ought, but the spirit helpeth our infirmities with sighs and groans unutterable; Rom. 8. 26. therefore called the Spirit of Supplication, Zach. 12. 10. Look as it was with those holocausts, they must have the fire from heaven kindle them, if they were accepted: So it is true, that our sacrifices of Petition and Thanksgivings they must have the Spirit, which is a fire kindling them, or the favour of them will not bee sweet in the nostrils of God. Such hellish darkness, such mists of ignorance, such reminders of death hang about us, that wee cannot for matter or manner order our prayets acceptably to the Lord. The inward man of the heart must chiefly bee occupied in prayer: in all our service wee should say with *Paul* Rom. 1. 9. *that wee serve God in our Spirit;* but especially in prayer: It being not the warbling of words, but the yearning and panting of the heart after God, and the things of our peace. Such was Christ's prayers, *Heb. 5. 7.* from his soul they came, for they were offered up *with strong cryes, and many tears;* and if ardent desire is the thing which God heareth, though there bee no voice annexed, as appeareth in *Abner, why cryest thou unto mee?* the Spirit is the rise of true prayer, if it proceed not thence it is an empty thing, which*

Reason. 2

2 Ioh. 14. 17

God

God regardeth not. And this maketh prayer laborious, because the Spirit is to travail in it; and the Saints in this regard can endure better to hear an hour, than to pray a quarter.

Which must teach us to beg the Spirit above all things; without which we are not able to come neer to God in prayer: it is the Spirit which teacheth us with a child-like affection to cry, *Abba Father*, when sent into our hearts, *Gal. 4. 6.*

3. It serveth to convince such prayers as are nothing but vain babling; and words without spirit; as with many, the minde is running on twenty things, while the body boweth to prayer, and lips whisper words that way. Yea, it doth check the indevotion and want of Spirit that doth creep upon us that are the Lords. And let us take heed, for a powerles prayer, if it come not from mee feebleness, which is accompanied with abjectness of heart, but as it doth most times from a spirit of sloath, joynd with presumption; if wee from these grounds shuffle up our prayers, without power and life, God will certainly punish our prophaning his name, with letting us fall into some sin which shall awaken us with smart enough.

4. To detest the prophaneness of such mock-Gods, as make jests at being men of the spirit: See *Jude 20.*

It doth assure us that wee shall obtain with God: God knoweth the sense of his own spirit, and acknowledgeth the longing which his spirit stirreth up in us.

VERS. 19. Now therefore ye are no more strangers and forreiners, but Citizens with the Saints, and of the household of God.

Having proved that Christ was their peace, or the maker of them neer to God and one another: hee now cometh to amplifie their condition; for I told you in the thirteenth verse, that the Apostle to the end of this Chapter, did but prove and more fully declare what in that verse was affirmed: the proof reacheth hither, the amplification to the end. Now hee setteth down their condition: 1. By denying that which they were not. 2. By affirming that which they were. 3. Hee layeth down the ground of their new estate in their being builded on Christ the foundation; for this hath the force of a reason. 4. Hee proveth Christ the Corner-stone of foundation from the use of it, laid down in general and speciall.

Touching the first, these three things are to bee marked:

1. What is the distinction of these two, a forreiner and a stranger.
2. How they can bee said to bee such, when *Peter*, and *David*, and *Abraham*, confesse it of the faithful.
3. Why the Holy Ghost doth inculcate it unto them.

For the first, wee must know that the City and House of God is visible and invisible: so consequently the being a stranger, or sojourner here, is external or internal. Now the outward was thus to bee conceived: the Church of the Jews was only the Church of God; some that were inwardly of it, were outwardly less priviledged. Now it is the scope of the Holy Ghost to deny their utter estrangement, but hee doth it by denying the kindes, which are found in outward conversation. There are in Cities three kindes of persons; Strangers, Forreiners, and Citizens. 1. A Stranger is one that cometh, and his occasion served, returned to his home. 2. A Forreiner is a stranger that maketh dwelling in a City, but is not priviledged, hath not freedom: Now the Apostle setting down their spiritual estate by allusion to Citizens, doth likewise deny their spiritual estate before set down at large by allusion to such kindes as wee may observe amongst ourselves: It is not to deny them to bee such as come up to worship, or such as being Profelites did live amongst them, for these were Citizens, and Gods household; and therefore cannot bee thus opposed.

Vse. 1

Intending to pray, beg the Spirit to assist.

Many prayers are worthlesse.

VERS. 19.

Method.

Difference of strangers and forreiners.

2. This

2. This doth stand with 1 Pet. 1. 1. because they speak not of one and the same matter: For they are said to bee strangers in regard of any during City here, these are said to bee strangers in regard of their City not made with hands, which they live in; and have right to; even the City above.

Use 1

Now 3. The often rehearsal of this doth warn us of our dulness, for eaten bread is soon forgotten; deliverances, though great, are but a nine dayes wonder.

2. Again, it doth sprinkle a sweetness upon the heart; the secure remembrance of a misery escaped. Men will tell with delight now rich, how poor they came hither or thither, how little they began with, how friendless. The love of God which maketh us bold to go to God, is shed in our hearts.

3. To love Christ which wrought their enfranchisement that they are brought to that neer conjunction with God, which a family hath with an household or master of it.

Doff.

Secondly, hee affirmeth that now they were fellow-citizens with the Saints, it doth teach, how they believing have communion together as those that live in one city; *They that believe are come to bee of one city with all the Saints, Heb. 12. 22. We are come unto the Mount Zion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable Angels;* Where two things are laid down. 1. That when we are brought to the faith, we come to have communion with all the Saints, that is, be fellow-citizens in one city, wee live with them. 2. How this communion standeth with the Saints which are here below. First, what it is? *Ans.* A state of glory by which God cometh to dwell in us, in which the elect creatures dwell as in a commodious, rich, defended city: For this city must bee so considered, as to receive in it God and all Saints; it is therefore said the city, or the Tabernacle of God, *Psa. 134. 3.* Again, it is said that *Abraham sought a city, Heb. 11. And now shall enter into the city, but those who are written in the book of the Lamb, Rev. 21. 27.* A city is considered two wayes: 1. For a society of persons: 2. A place. The persons, God, Christ, Angels, men elect, dead or living. *Q^u.* But how come wee to converse with them in heaven? *Ans.* In regard of faith, hope, and desire. *Faith is the evidence of things not seen: Hope is the eye: our conversation is in heaven, whence wee look for the Saviour. I desire to bee dissolved and to bee with Christ, Phil. 1. 23.* Love; *1 Pet. 1. 1. whom, though ye have not seen, yet ye love, and rejoyce under the hope of the glory of God. Wee pray for their accomplishment with ours, come Lord Jesus, come quickly.*

Heb. 12. 1.

Phil. 3. 20.

Rom. 8. 2.

Use 1

Seek one anothers good.

Conform to the orders of our city.

Believers happy.

Citizens of Bethel must not communicate with Babylon.

Doff. 1

It doth teach us that wee are bound, being fellow-citizens, to seek the good of each other: As every one made free of any corporation, is sworn to the common good of it.

2. It doth teach us, that wee must live according to the customes of that city, whereof wee are free denisons: wee see in cities, their customes must bee stood to. If the law and their custome meet, so as they cannot bee reconciled, law giveth place to custome: so must wee, if the fashion of the world, or the laws of men yeeld us this or that, yet if they come against the custome of this city, they must not bee admitted.

3. This doth teach us our happiness when wee are brought to believe, and should provoke us unto faith.

4. It doth teach us, that the godly are set apart from others, and must not seek to bee privileged in state of the world; wee must not have to do with that spiritual Babel, nor seek freedom to follow the lusts of this world: What agreement betwixt the city whereof God is the Head, whereof Saints, just spirits, sanctified men are members, and that whereof the Devil is the Head, evil Angels, spirits of unjust men, and incarnate Devils are the citizens?

Of the household of God. Observe hence, *That all the believing are conjoynd among themselves as members of one family: To bee fellow-citizens, is to bee neer*

neer one another; but to bee of one and the self-same family, is a more strait bond; and often wee are called the *house of God*, the *household of Faith*: And in the Parable, God is brought in as an householder; and wee as one joynt household.

The which consideration should serve to encrease love; wee being confined within one family, a common roof under which wee all live and board; wee must bee all of one heart, at peace and unity; and the God of love and peace will bee with us, 2 Cor. 13. 11.

Secondly, it is to bee marked that it is said; *wee are Gods household*. Now this is a circumstance full of divine meditations.

First, it doth teach us, how wee must live to him who is the master of us all, every one faithfully seeking his advantage. Wee see that all the household is bound to give obedience to the master of it in the Lord. The Parable of the talents doth teach that God expecteth this; hee giveth us all works to go about, and looketh that wee should bee faithful in them; if wee do not, the Lord will not bear it.

Secondly, it doth teach us how reproathful to God our sins are; that profess ourselves to bee his: the good behaviour of our households are his praise; the folly and scapes committed in them, they turn to our ignominy who are their governours. If any in the country live beast-like, it discrediteth not the good householder; why? Because hee hath not taken them so neer; as to undertake the guidance or care of them; but if one of our households; of our families; bee taken with theft or uncleannels, wee that are governours, will bee branded with it: so though Atheists, and Papists, and Epicures commit sin with greediness, Gods glory and name heareth not ill from them in comparison; but when those that will praise themselves, his household, will walk covetously, riotously, proudly, contentiously, unchastly, Gods name heareth ill: these are your Gospellers, your forward professors, what cometh their Religion to? they are as griping, as covetous, as contentious, as proud as the Devil. But let this teach us, that if wee work ill, God shall hear ill, and wee shall bee a shame to him and to all the household.

It doth assure us, that the Lord will provide for us carefully: though a man hath his head beaten about many things, yet all draweth to this, provision for his household, present and future, *I will set my eye upon you for good*. And how can hee fail in this, who putteth into man this care? Shall hee that maketh the eye, not see? Shall hee that giveth to sinful man to bee careful, inasmuch as hee accounteth him worse than an Infidel, shall not hee provide much more for his family? Your heavenly Father careth for you.

Objct. I, but I see wicked men that make no conscience, they have abundance, and are exempted in the evils of men, and myself am pinched with many distresses.

Ans. But this should not dismay, to see the wicked kept high; If one keep dogs and horses well liking, will hee starve his servants? If God bee so good to those that are dogs and swine; (as the Scripture truly termeth) shall hee bee careless of such as are his household? No, wee have a master in heaven; who will abundantly provide for his servants.

That wee are all of us one household, should teach us meekness to our servants, who live in subjection under us; for though wee are masters over our own households; yet wee are but fellow-servants with our servants in this household; hereupon the Apostle exhorteth, *Do that which is equal, knowing you also have a master in heaven*; Eph. 6. 9.

VERS. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone;

Now hee sheweth; how they come to bee thus: the ground is, they are built upon Christ, *What is it to bee builded upon Christ?*

Gal. 6. 10.

Use.

A motive to love and unity.

Distr.

Use 1

Live unto God.

Sins dishonour God.

Use 3

Cast all your care on this householder.

1 Tim. 4. 8.

Matth. 6. 34.

Use 4

Bee meek to your servants.

VERS. 30

The spiritual building.

Ans.

Ans. To bee brought to the faith, by which every believing soul leaneth on Christ, as every parcel of the house on the foundation: for this hath some respect to the seventeenth verse, Christs effectual publishing the Gospel of peace, and so bringing them to acknowledgement. Again, if the multitude of believers coupled with Christ bee the thing builded, as they are called in the next verse, and in the third to the *Corinthians*, then the bringing to the belief, must bee the building.

Two sorts of
Prophets.

Secondly, it may bee asked what these were? There were Prophets of the old and new Testament: In the new Testament there are two sorts; Prophets foretelling, and Prophets having the gift of interpretation, which served to edifie the Church. Now I think hee meaneth Prophets in the last sense: and the fifth verse of the next Chapter doth perswade to it, and chap. 4. 11. where Prophets must bee taken for Prophets then extant, who had a more full revelation.

Christ is the
foundation,

And Corner-
stone.

It may bee asked, what is meant by *Foundation*.

Ans. Christ himself, whom the Apostles and Prophets preaching and writing did publish; 1 Cor. 3. 10, 11. *I as a master-builder laid the foundation, other foundation can no man lay than that which is laid, Jesus Christ.*

What is meant by *Corner-stone*?

Ans. It is the self-same with the foundation, as *Esa. 28. 16.* Christ is called the foundation, the corner-stone, one matter expressed by divers termes.

Now then here are two things to bee marked. 1. The building of the Ephesians. 2. The thing on which they are built.

The thing is laid down: 1. By a circumstance: 2. In expresse words; as if hee should say; thus you come to bee from what time the effectual preaching of the Gospel did bring you to faith, did lay you, and build you on Christ, the only foundation, which the Apostles and Prophets preaching and writing doth lay, viz. Christ; for Christ alone is the Corner-stone or foundation, there can bee no other laid, Christ only being hee who doth bear up all the building, which is a property of every foundation.

Doct. 1

First, then the figurative speech, that the believing are said to *bee built*, it doth give us to consider of *that property of faith which doth make us to lean on Christ*, as the building leaneth on the foundation; it is called therefore leaning or relying our selves on God, a *staying on God*, *Iesai. 5. 10. a trusting in God*, *Iesai. 26. 3. Prov. 3. 5. Trust in the Lord with all thine hearts, and lean not unto thy own wisdom: Commit thy way to the Lord: Roll thy self and all thy affairs upon him*: this is it which doth bring us to bee of Gods household; therefore called a household of faith; *Whose house you are, if ye hold fast your confidence*, *Heb. 3. 6.* Our faith must not bee a swimming conceit, but an assurance, making us stay on our God.

Doct. 2

Secondly observe, *that the Church is built on Christ; On this rock will I build my Church*; which doth let us see the stable condition of every believing soul: the firmness of the house is according to the sureness of the foundation: & therefore such things as are reared on sands, they stand not, but the house built upon the rock, that is immoveable; and therefore our Saviour hence teacheth how impregnable his Church is, because it is built on himself: *Hell shall not prevail against it: They that trust in the Lord shall bee as mount Zion, which cannot be moved, but remaineth for ever*, *Psal. 125. 1.* This is it wee finde in ourselves for the waves would disperse us asunder; and storms would overwhelm us; but that this foundation doth break them, and bear us up. Persecution, Heresies, flagitious examples, Crosses, Terrours within, Evils without, all these would overcome us, *Iesai. 54. 17. All the weapons that are made against thee, shall not prosper.*

Vse 1

To let us see, that our standing is sure: Look as *Paul said, 2 Cor. 4. 8, 9. We*

we are afflicted on every side, yet are we not in distress; in p. verry; but not overcome: persecuted, but not forsaken: cast down, but we perish not: and as David saith, Ps. 73. 26, when heart and flesh faileth, yet God is the strength of mine heart, and my portion for ever: So is it with us, we find it by experience, we may be shaken, but we have too good a ground work to fall: shaking houses stand surest, they say.

Secondly, it doth teach us, that there is no stability in the wicked, they are without a foundation, the wicked is as the dust; chaffe, stubble: And therefore all the great things of the world are extinct as if they had never been. The Church, though it hath all the world against it, abideth as mount Sion, as the Sun or Moon, recovering her self gloriously from all Eclipses.

Thirdly, that he saith, the foundation is laid in the Apostles and Prophets doctrine, we see, That the Gospel, is no other new Gospel, it buildeth us on no other foundation than the Prophets laid down from the beginning of the world, Luk. 2. 70. The self-same thing spoken by all the Prophets since the world began. And Paul (Act. 26. 22.) saith, I continued teaching that which the Prophets had taught should come; and therefore this is no new Gospel, but one and the same, Gal. 1. 7: For the first preaching differeth from the last, not in substance, but degree; wee beleve through our Lord Jesus Christ to be saved, even as they; Jesus Christ yesterday, to day, and for ever. A common Faith to the elect, of all times; places. Those Philosophers of the Epicures and of the Stoicks said, May we not know, what this new Doctrine whereof thou speakest, is? So, where was your faith (say the Papiſts) before Luther? We answer, in the writings of the Prophets, & Apostles, and those that embraced them.

This letteth us see, there was never but one way of salvation: The Sun rising, and at noon, differ not for substance: Christ is the kernel of both Testaments, blossome and ripe fruit.

The second principal thing is this, viz. that whatsoever is to be believed, it must have Prophetical and Apostolical authority; or thus; whatsoever the Church or house of God beleeveth, it must be the Doctrine of the Prophets and Apostles: the text is plain; for hee doth not say, Ye are builded on men, or on traditions of men; or on opinions; but on that which the Prophetical and Apostolical doctrine hath revealed unto you.

1 The truth of this must be expounded and proved.
2 The measure of it, viz. how far we are builded on the Prophetical and Apostolical doctrine.
3 The use of it.

The first is so clear a truth in the terms propounded; that the Papiſts themselves in word yield: For they say, that whatsoever is a matter of belief, must have Apostolical Authority; that the Church with the Pope cannot make any article of belief new: that no rite must be admitted contrary to Gods word: but *hony words, and poisoned hearts often concur*: For between us and them is a main difference in these points: 1 That they have a word of Apostolical Authority unwritten. 2 This which is written, the sense which their Church holdeth, is to be held for the true sense of it. 3 That the Church may determine some particulars to be believed, which are not expressed in Scripture. If you say, then they are contrary to scripture: they answer, No; because look as the particulars of the New Testament are not contrary to the Old, because we are bid to hear Christ, in which after a sort, all the particulars of Christs Doctrine were included: So when the Church doth not only expound but determine new specials, it is not contrary to the Word, because the Lord said of the Church, *Hee that heareth you, heareth mee*; in which after a sort all those things which the Church should determine, are included, as praying to Saints, dirges for the dead, Purgatory, &c. So that though they say every thing to be believed must be Apostolical, yet they bring under this their unwritten verities, their own senses of Scripture, what points soever their Church shall determine, though never so different from the word written; which are not

Standing of
Christians is
sure.

Use. 2
Wicked men
in an unstable
condition.
Psalm. 1

Doff. 3

Act. 13. 1

Act. 17. 19

Use.

Doff.

Luk. 10. 16

not contrary, because in the general at the least, which biddeth us hear the Church, they are infolded.

Now the true exposition of this doctrine standeth in three branches:

- 1 In shewing that the Apostolick doctrine is no word beside, but this only which we have written.
- 2 In shewing that the Scripture is a glass in it self, and we are to hang on no construction further than it is warrantable by Scripture.
- 3 That the generals and particulars to be beleaved, are expressed in the Scripture.

Mat. 28. 20

For the first, I prove it from the office of the Apostles to preach by mouth, and writing to the world, by writing to continue, *I am with you to the end of the world.* Which could not be meant of their personal ministry and word of mouth which passed, but of their Doctrine penned to be a word of Faith to the end. Secondly, from the all-sufficiency of the Scripture, in all that is necessary to salvation, *Joh. 10. 30, 31.* Exceptions against it, see in them that handle controversies.

How to gather
the meaning
of Scripture.

2 For the sense, the Scripture it self sheweth the sense of Scripture: either the sense of Scripture must be brought from the Scripture, or brought unto it: But we must not bring senses to it, for they are not the senses of Scripture, but our presumption. What doth preaching hold out in lively voice, that construction the Scripture maketh of it self. Scripture is both the glosse and Text: For that which is the sense of Scripture, must be brought from circumstance of the Text, from conference, from proportion of Faith. Yea, the Papists, themselves fall unto it: for ask them, whether the Pope and Counsel determine immediately: No, for that is the difference betwixt his determination and Scripture, there must be study and consultation about the Scriptures. But in truth they deny this, for the mystery of their learning doth take away this: For they move Scriptures and Fathers but as cyphers; What are all Fathers but the writings of private Doctors, therefore lyable to error? And what are the Scriptures from a whispered tradition, and from a personal spirit of the Pope and his Clergy? they rob the sense of Scripture, suffer not themselves to be ruled by it. They think the Scriptures not of absolute necessity: they are Anabaptists in effect: for they have a spirit teaching them, out of this written Scripture, the foundation of our faith.

Thirdly, we say, that this word written, which sheweth forth a construction of it self, is sufficient for every particular: *But though we, or an Angel from heaven preach unto you otherwise than that which we have preached unto you, let him be accursed, Gal. 1. 8, 9.*

Object. Beside that which we have preached. *Ans.* Preaching is either by word of mouth, or writing. Whatsoever be preached, the substance thereof was written, whatsoever was to be beleaved unto salvation. They object [*Beside*] *Ans.* is contrary.

Ans. Contrary is beside, but beside is not contrary. To preach otherwise, is to preach contrary. Because precepts and Doctrines, may be delivered if they be diverse, and not contrary. As the Gospel of John and the Apocalypse, were written after the Epistle to the Galatians, which are diverse to it, though not contrary. All the Apostles are alike in Commission, but do not write. This first must be laid as a ground, that as it was their office to preach by word of mouth, so to the world by writing; they were not only Gods tryers, but registers also.

Preach, I am with you to the end of the world, Mat. 28. 20. And what way soever they published the Gospell to the World, is here commanded: but they published it by writing: The reason, because the Apostles cannot be thought to have exceeded their Commission; yea, more properly writing than preaching; because this is not with their fading voice, but with the substance

stance of it written to the end of the world, and a divine instinct did lead to it, which presupposeth an expresse Commandement.

Secondly, that they writ all things necessary to salvation appearing from their office. 2 From the end of writings. 3 From Scripture. The absolving of it did cease all extraordinary instruments. They that Preached nothing the sum whereof was not in the Old did much lesse Preach those points of beleefe which are not in the word; that which from the first delivery was sufficient, that together is much more sufficient. This being granted, two thain conclusions follow.

One, that the Scriptures alone by themselves without any other word, are abundantly sufficient to salvation, whether we regard Doctrines of Faith or manners. For he that delivers any doctrine out of them, and beside them, as necessary to be beleeveth, is accused. The second is, that unwritten traditions, if they be tendered to us as a part of Gods word, and as necessary to salvation, they are abominations, because they are not built upon this foundation of the Prophets and Apostles.

The Roman Religion then falls to the ground, because it is founded on tradition out of, and beside the written word.

The authority of man in matter of Doctrine and religious observance, is not to be respected, against or beside the word of God. Men of estimation have always been of some regard, so far that their opinions have been entertained, because they were theirs: this made the Jews so scrupulous, the authority of their great Rabbies and traditionary divinity, was so embraced by them, as Christ saith, *It is said of Old, but I say*. So in matter of rites, their *tradition of hands* with signification, they call it a constitution of their Fathers; this was in the Primitive Church continued that many were so addicted to some men, that they would receive the things fathered upon them, though discrepant from the Evangelical Doctrine. So that in *Tertullian*'s time many did defend that the Apostles did not write all truth for us to know, but that there was a more perfect Divinity, which was traditionary: yea, in *Jerome*'s time before *Tertullian*, lib. 1. cap. 22, 24. For this is the property of Hereticks to calumniate the perfection of Scripture, neither do they ever fly to it, but only to the bark of the outward Syllables, that they may avoid the substance and matter of it, which is most manifest; and the Authority of Antient tradition is so forcible, that it beguiled some of the Fathers, drawing them to use some Ceremonies utterly ungrounded in the Word, as Milk and Honey in Baptisme, giving the Eucharist to children, not kneeling from Easter to Whitsun-tide. But how did *Tertullian* then shew that traditions were not to be regarded which were beside the authority of the word, in matters of Faith and manners? Even thus. The Apostles were sent by Christ, if therefore they did not publish things faithfully, either they were unable or not sincere, and Christ blame-worthy that would send those so qualified. We may say, either they could, and would not; would, but could not: or else were willing and able, but might not. That they could not, is absurd, who had the gifts of the Holy Ghost so abundantly. That they would not, is unlikely, who were so faithful, and who suffered all things, yea, death itself, for the Churches good. That they might not, lest holy things should be too much divulged, and so *Pearls cast before Swine*, for Christ bid them *speake all things they heard from him* (yea, though in secret) *upon house tops*. And as for dogs and Swine there is no fear, for the Bible (though open) is a clasped book to them: as for others, all the counsel of God belongeth to them.

Be not then deceived with things after the traditions of men. By this we

Libertatis et de deo et de homine

Mat. 23, 23

Mat. 23, 23

Mat. 23, 23

Mat. 23, 23

Upi

Be not delu-
ded with tra-
ditions as
Papists,

Stand not too
much on au-
thority of men.

Rules of mo-
desty and mo-
deration,

Use 3
Adorn pleni-
tudinem scrip-
turae Text.

How far we
are built on
the truth.

1 Tim. 3. 15

Use 2

discern the deceived estate of the Roman Church; for one egge is not liker another then they to those old Heretiques: and the principal part of their belief and practice hath no better ground then humane tradition, without the Word.

Secondly, this must teach us not to stand too much upon the authority of men, as to pin faith upon their opinion. *Omnes Patres & tota Schola*, are not the Old and New Testaments; wee all incline to speak as they, *Which of the Rabbies and Doctors of the Law say thus?* and to reject that which cometh not ushered in with humane testimonies. Whereas wee should not receive any thing, because men affirm it, nor deny any thing in this regard simply, because great Clerks are of other judgement, (though wee must not on the other extreme pass by antiquity and modern judgements upon a self-willed fancy, as if they were not to bee heeded.

Quest. You will say then, What use are wee to make of them? How are wee to bee disposed toward them?

Ans. I answer. Say I conceive this or that opinion; but Hee, or it is cold mee such and such are against mee in it, of worthy note. Knowing this; 1. I am so far to respect this, not as therefore to discard it, and judge it erroneous, but only not to precipitate any determination against them. 2. I am to have the more jealousie of that which by opinion I conceive. 3. I am to excite my self to the more full enquiry, to see what grounds they had, what verisimilitude at least for their sentence. 4. If I finde my self in the truth, I am with more humility and thankfulness to imbrace it, when I see that even men of greater parts had it not shewed unto them. So on the other side, the Fathers say this *unanimis consensu*, I do not therefore believe it, this were humane faith, but I account it a presumption, that the thing is true. 2. I search the grounds of it with more alacrity and confidence. 3. I having grounded my faith on Gods Word, am in this regard more confident in my perswasion.

Lastly, this must teach us to adore the fulness of the Scripture, according to which who so speaketh not in the things of God, speaketh without understanding. For whatsoever any knoweth out of his natural wildome; foolishness in Gods matters; what hee knoweth without the Word, hee hath it out of his own wildome. There is no shift unless wee will say there is place for Revelation, without the mean of the Word; therefore what hee thus speaketh is foolishness; the Word containeth all things, if not in syllables, yet in sense; that are needful for faith and manners, yea direction for all indifferent things which are variable.

For the second point, How far the household of God are built on this truth. I answer, The household of God must bee considered two wayes. 1. In regard of those in heaven. 2. In regard of those in earth. These on earth are either so in truth, or in appearance. The first are perfectly freed from error, and have the clear light of this truth, Heb. 12. *The spirits of just and perfect men.* The second are built on this truth but in part, so as they may erre not fundamentally to a total revolt, *Hell gates shall not prevail against them*, hee doth not say, shall have no power. *Wee know but in part.* Those who are not true members of the Church of God, being so outwardly in profession, may fall quite away, both teachers and people; as this Church of Ephesus, which Paul writing to Timothy (whom hee had now left over it,) doth call it *the Pillar of truth*, yet there was an Apostasie of the Shepherds themselves among wolves.

To shew us a note how to discern the true Church, namely, if wee hold close to Propheticall and Apostolicall doctrine alone, with faith, love, and obedience.

3. To confute unwritten words; they came neither from Prophets nor Apostles, therefore are to bee rejected.

3. It proveth the authority of the Word above the Church: For the being and authority of the Church is from the word of the Apostles and Prophets. The Church being therefore a Pillar of truth, because it is builded on this truth.

Obj. The Church doth not make it self above the word it in self, or authorise in it self, but with us.

Ans. The Church was before the writing, not the word written; this is the same word with the lively voice, though cloathed with letters and syllables; as a man is the same for substance naked and apparrelled. 2. The word written is now in the place of the lively voice. 3. It is therefore authorised with us, because it is the Word of God to us: the Kings writ or letters Parents to any, the persons, the messengers.

4. This teacheth us what wee must preach; namely, the pure word of the Prophets and Apostles: do not trifle in the Pulpit, weigh first how it will edifie, before wee broach it to the people. What if you know some things that are not obvious, must they as wilde figs needs come forth? Many make preaching a prophane medley; being not unlike them *Hugo* speaketh of, who not knowing how to contain things within even bounds, seek Syllogismes in Grammar, inflexions in Logick; so wee use to cord with the Word of God all kindes of strange language: think of it, where do shepherds feed; is it not in their masters walk? with what in hard weather, but with their masters store? so must wee lead them to those *green Pastures*, feed them with the wholesome word; cast them into this mould.

Christ himself being the chief Corner-stone. The same with the foundation as appeareth. 1. Because *Esay* putteth them for one. 2. Because it is not the intent by calling him a Corner-stone, to make him a principal or partial foundation, but a sole and entire foundation, as the next words teach.

Hence then wee are taught; that *wee relye on Christ as a sure foundation to uphold us*, *Isai. 28. 16.* hee is called a stone, a tryed stone, a precious Corner-stone, a sure foundation: every way a sure stay, none shall bee confounded that put their trust in him. So that in all our temptations, wee must remember this, and cleave fast by him. Look as one would cling by a rock, so must wee by Christ: *Take heed there bee not in any of you a heart of unbelief to depart from Christ.* Hee that waiteth on the Lord, shall renew his strength.

This then doth serve to convince the doctrine of the Romish Church, teaching the Pope to bee a foundation of the Universal Church visible. Yea, they apply the place in *Isai. 28. 16.* to the Pope, and justifie their doctrine. And *Rev. 21. 14.* wee are said to bee builded on the Apostles, as foundations. Again, wee are to know, that a thing may bee called a foundation properly or figuratively. Properly, that which supporteth all: Figuratively, that by which any thing is in any manner born up as a Pillar, or one stone to another. That which serveth to lay us on the foundation, as Doctrine, Faith, Confession; wee yeeld that improperly all the Apostles, all Ministers may bee so called, yea all living stones each to other. But this maketh nothing for the Pope: for they will have the Pope to bee but a ministerial and secondary foundation.

Ans. It is otherwise, they make him such a foundation, that the shaking and mining of him, is the shaking and fall of all the Church; that as the Sun is in the heaven, so is hee in the Church. Further, wee must know that their doctrine maketh him a proper foundation, one, from whose person all things flow unto the Church immediately, all determinations of truth, Lawes binding the conscience, all administration of holy things; as the vertue of Christ is the cause of them, so the person of the Pope is the Conduit-Pipe of them; so that whatsoever they believe, it is after a sort resolved into the Pope. For look as all the work of the Spirit is determined in the lively voice and Scripture; so all the faith of Papists is determined in the voice of the Pope, and

Oportet presbyterum silentio discretum esse, in loquendo autem utilem.

Dolt.

*Heb. 3. 12
Esa. 40. 31
Vse.*

Popish foundation undermined.

Foundation properly and figuratively so called.

Arguments
against them.

builded on him. They make him a foundation, on which immediately, and next of all our Faith, is grounded on Christ. But 1. The foundation on which wee are laid, is the same on which the Prophets builded; the Prophets builded not on the Pope. Secondly, if the Pope were properly the foundation of us, though second from Christ, then wee should be built first on the Pope, by mean of him on Christ. But wee are not built on men, but immediately on Christ. *Wee preach not our selves as Lords of your Faith; but Christ; and our selves your servants for Christ's sake, 2 Cor. 4. 5* Saint Peter telleth the Jews, that they were come not unto him, but unto Christ, a Corner-stone: Paul is yours, *Apollos, Peter, but you are Christs, 1 Cor. 3. 22. As yee have received Christ Jesus, so walk in him, rooted and built in him, Col. 2. 6, 7.*

1 Pet. 2. 4, 5, 6

1 Cor. 3. 10

Thirdly, God gave Saint Peter, not to be a foundation, but to be a master-builder. Take wee then these Conclusions.

1. None can be a foundation properly bearing up, but Christ; for it is the spirit of Faith coming from him which doth uphold us.

2. The Apostles were not, any of them, but ministers laying this foundation.

3. None is so a foundation, as the Apostles were, none having immediate and infallible assistance.

Distinctions must be proved from scripture.

1. If there were a ministerial head, then men should say; I am *Cepha*, Sec.

2. Then the Apostle should build men first on Peter, then on Christ: But Peter and the rest, call them immediately to Christ, *Col. 2. 7, 1 Pet. 2. 4, 5, 6.*

3. If Peter had been the foundation of the Catholique Church, then Paul should every where have built on others foundation; but hee did not so, *Rom. 15. 20. I enforced my self to preach the Gospel (saith Paul) not where Christ was named, lest I should have built on another mans foundation.*

VERS. 31.

VERS. 31. *In whom all the building coupled together, groweth unto an holy Temple in the Lord.*

Now he describeth the fundamental stone from the use of it, which is twofold.

1. It containeth and upholdeth all.

2. All groweth up in it.

The use is laid down in general, and in particular with application to the Ephesians. In generall in this verse, from a double use it hath in the whole building: 1. from hence, that the building is held together, and sustained by it; 2. from this, that the building increaseth in it.

In whom, that is, by Faith in Christ, all the multitude of beleevers is coupled fitly, both with him, and one with another by love, do grow and encrease from Faith to Faith, Holinesse to Holinesse, till they become an holy Temple in the Lord, through the vertue of Christ, with whom they are joyned. So that here are these points to be considered.

1. That the beleeving are called a building.

2. The strait and even conjunction of the Beleevers with Christ, and with themselves.

3. How the Beleeving receive an increase, from what time they are in Christ.

4. What is that Temple wherein God dwelleth?

5. What vertue it is, by which we are sustained and augmented?

Dott.

The first giveth both teacher and people to consider of Christian instructions: for the beleeving being a kind of building, do shew, that there is a special wisdom required in those that are to dispense the doctrine of Faith, that are to build the body of Christ, that must proceed by line and order. We see in building, there is an order in raising the frame from the beginning, and in casting every thing com-

modiously

modiously. Men do not rough-cast before the foundation be laid. Wee see in the material Temple, how that the works of it required extraordinary gifts of art, that men made wise by the Spirit of God were used for that purpose. We see again, how we be-trust not a peece a work of any moment, but to those that are their crafts-masters (as we say.) So then, much more must men think, that this spiritual building, which differs no less than substance from shadow, requires wise master-builders, *workmen* that labour so as *they need not to be ashamed*, 2 Tim. 2. 15. Wisdome which may make them deliver the counsel of God, every parcel of it, in his season, not bringing forth the roof and tyle when the grounds of Religion are not savourly digested.

It teacheth people how they should submit themselves to be framed and squared according as the ministry doth require. Before a rough stone can be commodiously laid, it must be hewed by the Mason, fitted, polished and plained, and so brought to the rest of the building: so it is with you, you must be smoothed and plained, before you can come to lye in this building. The matter to be builded must be a Patient under the builder, you are the building, we given to be builders, Eph. 4. 12. *Obeys them therefore that are set over you, whomst give account for your souls, Receive the word with meeknesse, laying aside all anger*, &c. Jam. 1. 21. 1 Pet. 2. 13. If ye be Gods building yee must be squared to his model, fitted and furnished for his entertainment. Every man according to his degree, loves to have his house trimme and delightfome. The Devil himself likes well, when his house is empty, swept and garnished, Mat. 12. 44. Empty of good thoughts, swept from good exercises, garnished with appearances. The Lord in a contrary sense, loves to have his house also empty, swept and garnished; empty of Pride and vain-glory, noysome lusts, &c. swept and cleansed from all filthiness of the flesh, and garnished with all holiness and grace, paved with love, Cant. 3. 10.

Secondly, when he saith, this building is coupled together in Christ, hee doth give us to understand, *how strait and even a conjunction the faithful have with Christ, and one with another*. Look as in a house, the building all of it, must be fitted to the foundation, and every part of it suit one with another; so in this building, which we are, there must bee a strait coupling with the foundation, and correspondence one with another: Thus in the material Temple (the type of us) the walls or rows of stone that were in it, they were so squared, that one peece did not belly out above the other, but as they write, being laid together, a man would have thought them one entire stone. So all the other things were so contrived, that window answered to window, door to door, chamber to chamber; there was a pleasant proportionableness in every thing: So must the multitude of beleevers, all of them be laid on one foundation, and all of them so even, that they may seem as one living stone, and every one answering most commodiously to other: And thus it is with the Faithful, if you consider them with Christ, they are most straitly conjoynd by Faith: by Faith wee put him on, and he cometh to *dwell in our hearts*; And look as the head and members, the Vine and Branches, the House and foundation are most straitly linked: So it is with us beleeving, and Christ Jesus.

Again, the beleeving are fitly coupled one with another, there is no uneven bunching out in them, love making the multitude of them as one man, of one mind, and heart: And as all the parts of a building have a commodious correspondency each to other: So love maketh the Saints each seek the good of the other, and be serviceable each to other.

Remember and study this edification.

Growth.] Whence observe: *Those that are true beleevers, they grow up from day to day*. Even as it is in great buildings, they are not at once begunne and perfected: So it is, the whole and every living stone have their increase till they come to perfection.

Vse.
Suffer thy self
to be thorough-
ly wrought on
by these build-
ers.

Dott.
Beleevers have
strait con-
junction with
Christ.

Eph. 3. 17

Vse
Dott.

1 I will shew and prove the things.

2 Open the qualities of this growth.

3 Make the use.

1 To see this increase, you must know that there is a double consideration of the faithful. 1 In regard of the whole number. 2 In regard of every particular stone.

The first is to be seen in these material buildings, which by the access of one part to another, are further augmented. The second is not to be seen in them, because the particulars are not living, but is in this, the stones of it, every one being living stones. *Who so bath, to him more shall bee given. The righteous shall flourish like a green Palm-tree, Psal. 92.*

For grace is a spring of living water, which will never be utterly dry, but gush out in abundance so much more violently, by how much for a season it is stopped. Wee must not stand at a stay, but grow in grace, 1 Thes. 4. 1. *We beseech you brethren and exhort you, that ye increase more and more. Grow in grace, and in the knowledge of our Lord Jesus Christ, 2 Pet. 3. 8. He that is righteous, let him be more righteous still, Rev. 22. 12.* This is the nature of true grace, if but as a grain of mustard-seed: Grow up, as new-born babes, to giant stature and perfection in every member; *Forgetting that which is behind, striving to that which is before.*

Now for the qualities of this growth, it must be continual in us, wee must never cease to grow, but with Paul, *forget that which is behind*: where wee cease to grow, there we decline; hee that wins not, loseth: and he that in this life setteth down his rest from going forward in the way of grace, that man never yet set right foot in the way. Leave off indeavour to be better, and you shall soon cease to be good.

Secondly, this growth of every one of us is by little and little, so small that the progresse of it step by step is insensible: as the moving of a Watch, or the springing of an Heerb: no creature so hardly getteth up as an infant doth, but it thrieveth faster than this inner man of the heart can.

Thirdly, it groweth in all things. Even as an infant groweth in every member: so must we in obedience to every Commandement.

Fourthly, we must grow to fruitfulness, to abound, to bring forth more fruit in our kind, to be fat and flourishing, like Cedars in Lebanon, Psal. 92. 13, 14. *Joyn with faith verine, and with verine knowledge, and with knowledge temperance, &c. If these things be among you and abound, they will make you that you shall neither be idle nor unfruitful, &c.*

This then first doth let us see, what is our duty: if we be truly in grace we must shew it by increasing; *Let him that is righteous be more righteous; Be ye perfect as your Heavenly father.*

Quest. How may we come to this?

Ans. 1 By shaking off lust. *Fly the corruptions that are in the world through lust*; the widow loaden with lusts was *alwaies learning, but never taught*. For as it is with infants whilst any tooth is breaking forth with them, it keepeth them down; or as a man that hath a wolfe feeding on him, can never hold out: so a heart abounding with noysome lusts, cannot but be brought low and languish in all the graces of the Spirit; and with lean and spiritlesse souls they pine away.

2 They must hunger after the milk of the word, 1 Pet. 2. 2. *that they may grow thereby.*

3 They must blow up the graces of Gods Spirit; *None awaketh himself to lay hold upon God, Isa. 64. 7.*

4 Take heed of that which may quench your affections to God; dead company, who can neither speak nor hear the language of Canaan.

5 Take heed of worldly cares, the common choak-weeds of all seeds of grace.

1 Ink. 8. 18
Plal. 92. 13,

Mat. 13. 32
1 Pet. 2. 2
Phil. 3. 13

Qualities of a
Christian
growth.

1 Thes. 4. 13

gradually

uninterrupted

perfect

Augmentatio
fit secundum
omnes partes
1 Pet. 3. 5, 6

Use 1.

Grow on to
perfection.

Rev. 22. 14

Mat. 5. 48

How we may

grow daily.

1 Pet. 2. 2

1 Tim. 3. 7

1 Tim. 6

grace and goodnesse, inordinate diligence about earthly matters, eating, drinking, building, the world shall bee drowned in these when Christ commeth to judgement. Weed out of your hearts all such things, as like weeds spring up and smother better devotions.

For rebuke, the Son of righteousness is gone back with many in their Dilemma, who are fallen from their first love, from that life and power which sometime they have had; sustained visible decays of ancient gifts, selling their God for bread, and the unspeakable peace of a good conscience for outward peace and liberty; these may fear that God will cut them down as unprofitable branches, good for nothing but combustible fuel for the fire of his everlasting wrath.

Secondly, this doth give us to understand, *that the state of a believing soul is such as cannot finally fall, or bee utterly extinct.* Every stone in this building hath an increase in regard of it self, and in regard of others which come to bee laid with it, it doth not shrink in, and quite fall out: the Holy Ghost the Builder of this Temple wanted not wisdom to lay these stones: Yea, such mortar as is everlasting, even those gifts *without repentance*, of faith and Love. And touching the increase of grace in the believing, hold these things.

First, this grace is of a more excellent property than that in the Angels fallen, or in Adam: Christ is the Head whence this issueth spiritually: as Adam was the Head whence that other grace being natural should together with nature have been conveyed. It hath a higher rise, and the name of it maketh it eternal, as being a life, not subject to death, not onely promise and assistance.

Secondly, this cannot totally fall away.

Thirdly, this grace hath his woundings, when as yet life lies in the heart, like fire in a flint.

Fourthly such grace as the scripture maketh us fall from, is temporary grace, as much differing from true, as wild hearbs, and those of the garden, as things solid and superficial, grace in estimation and appearance, grace in regard of outward profession; and thus a man may be in Christ, in the shape of Faith, that is not inwardly ingrafted into Christ: It faileth not in saving faith. Or if they speak of true grace, they onely do it by supposition, not affirming any such matter.

Now let us consider out of the words these three circumstances.

1 To what it groweth, a Temple.

2 A Holy Temple.

3 In whom, in the Lord.

First, then we see what kind of building the believing are, namely, a Temple for Gods habitation; a house in which it pleaseth him to be a residentary, 1 Cor. 3. 16. Know ye not, that ye are the Temples of the living God? 1 Pet. 2. 5. And ye as lively stones be made a spiritual house to God. It is not a material house, which is a Temple for God; hee is a spirit, and as Solomon confessed in the dedication; and as Isa. 66. The spirit of the humble and contrite men, fearing before him; they are the fittest houses for him; and the material Temple was symbolical, such as had reference to a further thing which it signified, that is, 1 the Humanity of Christ, the Temple of the God-head, in the true Immanuel: 2 the multitude of the faithful here in this place: 3 Every particular believer, 1 Cor. 3. 16.

For the second, How or in what regard they are a Temple?

Ans. In respect both of soul and body: primarily, of soul; secondly, of body: as the seat of God was the ark of propitiation primarily, secondly, the whole Temple.

The Use hereof is, to let us see the excellent priviledge of us, that are the

Vse. 2
Terror to
backsliders.

Doct.

Rom 11. 19

Doct.

Hierusalem
temple a type
three waies

Vse 11

A great dignity
of Christians.

household of Faith, and therefore *Peter* doth reckon it as the first, that we are a spiritual house. It was a great blessedness to approach unto the material Temple, *Psalms* 134. to minister before the Lord in it, but to bee the spiritual Temple, even the true rest of the Lord, this is a blessing above all we can conceive. Again, this doth amplify the dignity of it, that the Lord made such promises: For look what was spoken concerning the outward Temple, that God would delight in it, rest in it for ever, defend it, sanctify it, these things have the true accomplishment in that which is performed upon the believing.

Vse 2

Defile not the
temple of God

Secondly, this doth teach us our duties, that wee must not at any hand averser our selves, that is, we must not alienate our selves from the Lord; for if we withdraw our selves from him, wee rob him, and commit sacrilege. If we surrender our souls or bodies to spiritual, or bodily uncleanness, Church-robbers of all others, are counted odious. But if one will go for a Christian, and give himself up to sin, to offer to corrupt the soul of another, and so snatch him into one destruction with himself, this is to deny the Temple itself. The world is full of Church-robbers in this sense. So when men will pin themselves upon men, call themselves after them, setting them in the room of God, it is an interverting of this Temple; as orders do the authors of them, as the *Corinthians* did. Though I know the Papists say they hold nothing but distinction, and what is more, they hold not allowable.

Vse 3

It teacheth us that wee must avoid all uncleanness; for as the former, so this is a prophaneation of the Temple: now in *Leviticus* in the buyers and sellers, and in others of whom the Ecclesiastical and prophane story mention, you may learn what a terrible thing it is to prophane a Temple, wrath from heaven following it. Prophane is not with fornication, Prophane is not with idolatrous association, *Separate your selves and come out from amongst them, and I will receive you.* Whatsoever is done to the withdrawing man from God, is a spiritual sacrilege. If wee yeild to the inveigling seducements of false teachers; If wee withdraw our hearts from God and fall to the World, this is a surrender of that which is Gods unto the Devil, horrible sacrilege. So if any do rob us leading us to lust, to false doctrine, he is a sacrilegious person: the Apostle intimates no lesse, that those who build stubble, or hay, or straw, are destroyers of the Temple of God, and such will God destroy. Wee must neither do, nor give consent to such an evil.

Doct.

It is said further, a holy Temple; which doth teach us, that the believers are such who must bee sanctified throughout: in the Temple there was not anything but was holy, so in us there must not bee any thing but must bee holy, the God of Peace sanctify you through him, wee are in every part sanctified, that are come unto God. Thus if we should go through all the parts of a Christian, mind, will, affections, senses, members of body, the scripture doth teach us that all these must bee holy, and instruments of holiness; the Temple which our souls and bodies are, must bee a holy Temple. *Renewed in the spirit of your minde unto true holiness:* covenant with your eyes, give up your whole bodies instruments of holiness: put not out the finger to evil. The Temple had in it: 1. An alienation of things from prophane and common use. 2. the Dedication of them to divine use. 3. the conservation of them in this property: correspondent to which must bee our holiness: 1 We must come out of the world, and separate our selves from the customs of an evil and froward generation. 2 Wee must yeild our selves up to God. *Rom. 12. 1. I beseech you brethren by the mercies of God; that you give up your bodies a living sacrifice, holy, acceptable, unto God.* 3 We must labour to keep our selves from all prophaneation; *1 Thes. 5. 22. That your whole spirit and soul,*

Eph. 4. 22
Rom. 6. 12

Three things
in the Tem-
ple holiness
and cure.

and body may bee kept blamelesse. Now then wee see what is the thing that all in Christ must grow to, even holinesse: not to knowledge, not to cotten-
 letter with performance of outward duties, not to a more familiar conver-
 sing with men of the best mind, as commonly wee speak: Wicked ones that
 are not this Temple, may know so much as to bee teachers of others, wicked
 ones may come to learn the yoke of outward duties more easily: A wicked
 one may (like *Simon Magus*) bee a companion of the Disciples: And many
 that say, *Have wee not eaten and drunk in thy presence?* And many that have
 lye in the same sheets with them shall not enter: The thing which principal-
 ly all the building on Jesus Christ must grow, is holinesse.

Look then if you will prove your selves believing, that you stay on him the
 corner stone. Look if you have grown in holinesse: what increase of Faith
 thou hast got, what more grief for sin, watchfulnesse against sin, victory o-
 ver thy corruptions, wrath, lust, intemperancy, covetousnesse, unbelief, what
 increase of Faith, Patience, Meeknesse, Sobriety, chastity, heavenly-minded-
 nesse: if wee have no growth in these, all our shows are but a blanke worth-
 nothing: every stone laid on Christ must grow up to an holy Temple. Who-
 soever thou art, that canst say, I thank God, I was so haunted with pride,
 with uncleannesse, with intemperance, with wrath, with covetousnesse, that
 my poor soul was chained up in them, usurping and triumphing over mee:
 but now though I see some scars of them, yet the Law and tyranny of
 them is ceased, and my soul much freed, I thank God it is somewhat better
 stablished with grace. Blessed are these.

Secondly, it doth teach us what wee must indeavour to, increase of holi-
 nesse. *Be ye holy, for your heavenly father is holy*: if those that did bear any
 thing belonging to the material Temple, were to be holy, much more must
 we who are the Temples themselves.

Thirdly, it doth convince many to have no conjunction with Christ, for
 they are the Devils chappel, rather than Gods temple: they are a cage of un-
 cleannesse: What dwelleth in them, but covetousnesse, envying, strife, pride?
 Can these filthinesses have aboad in a Temple of God? Many mock at ho-
 linesse, at careful refraining their riot, their swaggering, their loosenesse;
 can these be in Christ, in whom, whosoever is builded by Faith, must grow
 to bee a holy Temple of the Lord? No surely, for *what communion can
 there be twixt light and darknesse?* Look as in the eighth of *Ezekiel*, the Lord
 spake of the type: So now it may bee spoken of living spiritual houses of
 God: as that had these two abominations, the pictures of every creeping
 thing, which though they were to bee pulled down, yet there were the Elders
 offering incense before them: So it is with many that outwardly will bee
 Christians, and holy Temples; in them are all unclean pictures, their
 thoughts and imaginations which are the pictures and portrayures of their
 mind, what are they of the glory, lust, profit, of this world: And where-
 as by mortification, they should root these out, it is far otherwise, for they
 applaud them, and after a sort sacrifice to them, taking up their happiness and
 contentment in them, these are Idol temples.

In the Lord. The last thing here to bee observed is, That it is the vertue
 of God our Lord, which doth build up and increase the number of Believers. I will
 (saith Christ) build my Church, it is not the strength of man. Look as it
 was in the type, *Zach. 4. 6. neither by an army, nor strength, but by my spirit* (saith
 the Lord of Hosts: so in the truth, neither can it bee other, if men will open
 their eyes to see the enemies which oppose it, not *Samballat* and *Tobiab*, *Neh.*
2. 10. not flesh and blood, but spiritual wickednesses. And this it is, that hath
 made the Church still go forward, notwithstanding Heresies, Persecu-
 tions, all Scandalls of life, all the Gates of Hell, because God hath
 been Hee: whose vertue and strength undertaketh the building of this spiri-
 tual temple.

Mm

Vse 1.

Trial whether
 we be build on
 Christ.

Vse 2.

Follow after
 holinesse

1 Pet. 1. 15

Vse 3.

Many are the
 Devils styce,
 not Gods tem-
 ple.

2 Cor. 6. 16

Deff.

Mar. 16. 18

Vse. 1

Look up to
him for thriving
spiritually.

2 Cor. 10. 4

καὶ πρὸς ταύ-

τα τίς ικανός

Vse 2

VERS. 22.

Doff.

Doff.

Doff.

Vse 1

Grieve not;
but please this
guest.

1 Pet. 1. 4, 5

Levit. 10. 3

To teach us, whether wee must look, even to God; because wee cannot and conspire with God as subordinate unto him in the work of conversion and edification of his elect. God indeed maketh us Co-workers with him, not that wee adde unto the power of God; but that wee obediently apply ourselves unto the working of God; *wee are mighty through God*: and energetically able to beget children in Christ Jesus through the Gospel; 1 Cor. 4. 15. *We are of our selves, but our sufficiency is of God; who also hath made us able Ministers of the New Testament*; 2 Cor. 3. then no marvail if God and the word of his grace be able to build men up further, and to give them an inheritance among them that are sanctified, Act. 20. 32. Rather wee may marvail, that at any time the word of God should fail of his effect, or that any of his fellow-labourers should say *I have laboured in vain*; But indeed it is not a vain word, but shall accomplish that I will, and prosper in the thing whereto I send it, *Isa. 55. 10*. Secondly, it may comfort us that wee shall in due time be finished; God will make up all the breaches and ruines of our sinful nature, and build us up a glorious Temple for himself, wherein he will dwell for ever.

VERS. 22. *In whom you also are builded together for an habitation of God through the spirit.*

In this last verse hee speaketh with application to the Ephesians: of whom hee layeth down two things; 1 their building together. 2 the end, to be a dwelling of God: the manner being annexed, by his Spirit. The things especially of the first part have been spoken of, but that hee saith these Ephesians were thus and thus; it doth teach us, that wee are particularly to apply the blessings of Christ to those with whom wee deal. It is a good thing to bring people to know particularly the things bestowed on them. And the infancy of many requireth, not onely that the Minister have the breasts of the Testament; but that hee bring those hee dealeth with, to take them rightly; and those that are more perfect, though they know the things bestowed, yet the dullness of them is such, as if they be not remembered in this kinde, they are short of duty. And all are not alike Husbands, reviewing their commodities as others.

Quest. But it may be asked, how S. Paul speaketh this?

Ans. 1 In the judgement of charity. 2 In the judgement of certainty; for hee speaketh of the believing, for these are the words of Faith in particular.

Observe first, how wee come to be a dwelling of God, by being builded on Christ; you (saith S. Peter) *being built on him become a spiritual house*; by coming unto him wee have conjunction with him, and so God by his Spirit comming to us: for Christ Jesus is hee, in whom is founded all Gods dwelling near to us: in his humane nature the God-head is personally, so that wee by Faith being laid on him, the Father, Son, and Holy Ghost, come by this means to rest in us: and Gal. 3. 10. the Holy Ghost saith, *wee receive the Spirit by Faith*; hee that hath not the Son, hath not the Father, nor Spirit. Even as there must be a connexion with the Head before there can be a Communion of the spirit to the Head.

To be a dwelling of God. Observe then, That the believing have the Lord dwelling with them, walking with them, hee dineth and suppeth with them, as is testified in the Old and New Testament. *Levit. 26. 11. I will set my Tabernacle amongst you, and will walk among you.* John 14. 17. *The Spirit of truth dwelleth in you, and shall be in you: My Father will love him, and wee will come in to him, and make our abode with him,* ver. 23.

It teacheth us that wee must cleanse our selves, that wee may no way grieve so glorious a guest. *1 Cor. 3. 5. Who is this that commeth out of the world like pillars of smoke, perfumed with myrror and frankincense, with all powders of the Adherians? How painfull God is of those to whom hee approacheth!*

I will be sanctified in all that come near to mee: for what Communion can there bee 1 Cor. 6. 18
betwixt light and darknesse, the Lord being a consuming fire, and who can dwell Efa. 33. 14
 with those everlasting burnings? If any great personages come to visit us, we
 will have every corner swept, and not leave stutish holes for nolegaies to them.
 The Apostle on this ground enforceth his exhortation, 2 Cor. 7. 1. *Having*
such promises, let us cleanse our selves from all filthinesse of flesh and spirit, and
grow up in full holinesse in the fear of God.

Secondly, It doth teach us the blessednesse of all the faithful: what an out-
 ward felicity it is deemed, if a Prince do grace with his presence this or that
 place: if hee reiterate that favour, there is no small joy in that City: and
 when a house is more mean, if then a Prince shall in progresse, or otherwise
 lodge in it, it is a narration for posterity, how thus many times it pleased to
 great a King to grace such or such a place with his presence. But that the
 great King, and Lord of Heaven and Earth should once vouchsafe to take
 up his lodging under our roof, this bounty cannot bee sufficiently ex-
 tolled.

Use 2.
 Honour of true
 Christians.

We read how that when the Ark came amongst the Israelites, they shouted
 that the Heavens did ring for joy, 1 Sam. 4. yet that was but the pledge and
 token of Gods gracious presence to his People. And wee see if wee have te-
 nements, wee are glad to have them bestowed on those who will keep them
 from wind and water. God dwelleth in us, not for his good, but for ours; wee
 have houses against violent weathers, which shall stand fast as mount Zion that
 cannot be moved, Psal. 125. 1.

A ground of meditation, when we find God absent, how to request his
 presence to long for him, to cry after him, to hold our selves most miserable
 without him. To this end thou maist purge and cleanse thy self, prepare a
 clean room in the closet of the heart for him. *The humble heart is the onely*
Palace of his delight, Mai. 57. 15. For thus saith hee that is high and excellent,
hee that inhabiteth eternitie, whose Name is the Holy One, I dwell in the high and
holly place, with him also that is of a contrite and humble spirit.

Use 3.
 How to reco-
 ver the pre-
 sence of God.

Object. But it may be said: *God filleth Heaven and Earth, Heaven is his throne*
and the Earth his foot-stool.

Answer. Essentially God is every where present, Jer. 23. 24. but here his pre-
 sence is taken energetically for his effectual action, neither that universally,
 forso hee is present with all things visible and invisible, governing them by
 the power wherewith hee created them, both according to nature and against
 nature: but more especially and peculiarly with his Saints and chosen, mak-
 ing them partakers of all those gifts which are needful and necessary for them
 unto salvation. In which sense the words of Christ are to be taken, *If any man*
love me, my Father will come in unto him and dwell with him, Joh. 14. 23. Wouldst
 thou then know, whether God dwelleth in you? If hee bee in thee, hee is like
 the Sun which giveth light over the whole Horizon, the gross fogs and mists
 of blindness are scattered, and the day-star of understanding hath appeared. If
 God dwell with thee, then is thy Conscience sanctified, and clearly acquiteth
 thee of all thy transgressions; for thou hast received the Judge into thy house,
 who hath fully discharged all, and freely stricken off all thy sins. If God dwell
 with thee, thy will and affections are reformed; thou hast the minde of God,
 willing that which is good, hating that which is evil, thou fearest God and
 lovest his truth, and art humble in thine own eyes. For as a wise master of
 the house, guideth his whole family with discretion; so God ruleth in the
 soul with the scepter of his Word, and composeth the working thereof to
 his will. Contrariwise, if thou bee still ignorant, faithlesse, unruly, ungovern-
 ed, proud, covetous, full of carnal policy, and the like; then Christ is not in
 thee, but Satan, who ruleth in the children of disobedience, provoking thee
 unto ungodly, unlawful pleasures, contention, wrath, blasphemy, contem-
 ning

Divers sorts of
 God's presence.

Notes of
 Gods indwel-
 ling.

ing the ministry of the Word, maligning the professors thereof, by malicious practices, mockes and scorns.

Vse 4

It teacheth us further how to lift up our lamentation in Gods absence, when we see others usurping his possession. *Lift up your heads ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may enter in, Psal. 24. 9.* If one should bar the door of the owner, not giving him ingress and egress, what a riot would it be deemed? Bee careful to entertain him entered, in enjoying him, by rejoycing in him: let him not wait at our door; *Behold, I stand at the door and knock, Rev. 3. 20.* And when hee taketh up his Inne with us, and lodgeth with us, wee must not mis-rudely molest and awake him, lest in displeasure he take his leave and depart from us.

Object. How can the Father and the Son be said to dwell in us by the Spirit, seeing they are no lesse present with us than the Spirit.

Answer. True, in regard of Omnipresence, not true, in regard of putting forth this effect, in which their inhabiting of us is grounded.

Prov. 1. 23

By the Spirit:] Inasmuch as the Father and the Son are there present in their Spirit, so they are every where manifesting a peculiar presence by the effect of sanctification. This was promised in the Old Testament, *I will put my Spirit into you. Know ye not that ye are the Temples of God, and that his Spirit dwelleth in you? 1 Cor. 3. 16. and 6. 19. Your bodies are the Temples of the Holy Ghost, whom ye have from God.* Our sanctification, in regard of which effect God is said to dwell in us, is referred to the Spirit, with some distinction, though it be the work of the Father, and the Son.

Use 1
By the work
of the Spirit
conclude of
Gods pre-
sence.

So that we may see in what wee are to see the presence of God, in finding his Spirit working in us. When wee find the Spirit of God working Faith, Patience, Love, Meeknesse, then wee may say, we find God dwelling in us. When wee finde the Spirit of God comforting and chearing our hearts, then wee may say, wee finde God as it were supping with us: hee smelling our spiritual sacrifices, wee feeding of his comforts: when wee finde the Spirit confirming and strengthening us, then wee may see God repairing his house, *1 John 4. 13. Hereby know wee, that wee dwell in him, and he is in us, because hee hath given us of his Spirit: Working truth in us and spiritual peace, John 14. 17.*

Object. But the Spirit is every where.

*In most cities
waiting to be*

Answer. A man, though he come into twenty houses, is not said to dwell in them all, but where hee lodgeth, where hee dineth and suppeth, where hee doth reparations and buildeth, there hee is said properly to dwell: hee is in others, as by the way, as a passenger, or after the manner of a stranger, not as an inhabitant and master of the house.

Vse 2
Not having the
Spirit, wicked
ones.

Secondly, this cleareth to us the state of such as are without the Spirit of God, they have not God; for Gods dwelling in us is by means of his Spirit: therefore the *Apostle saith, if the spirit of Christ dwell not in you, you are not his, Rom. 8. 9.* Therefore not only such forlorn wretches as mock at the Spirit, but all those that walk according to the flesh, they utterly be without God, in such onely the Devil and his Angels reside; *they enter in and dwell there, Luk. 11. 26.* It is true, there is a double possession: the strong man spiritually doth hold all, till God by his Spirit come to re-enter. If you ask how Satan should do this, and wee not aware? My answer is: The natural corruption which thou carriest about thee, is confederate with the Devil, yea, of such similitude and likeness, that they can hardly be known the one from the other. Now as in an obscure night much evil may be done, and we not aware, especially if one of our own family be consenting: so in the night of the body, where God by his Spirit is absent, much villany is practised by Satan, wee not discerning it, our own familiar flesh being the conjutor and furtherer in all his malicious and impious proceeding. Now where the Spirit is,

*How Satan
works, yet
undiscovered.*

hee

he hath put the flesh out of office, and taken away the keyes and government of the man, and over-ruleth every power of the soul: the spirit in thy mind, the spirit in thy conscience, in thy will, in thy heart, and who but the spirit in all thy actions.

A consideration of great comfort, that God is come unto us by his Spirit. Art thou afflicted at the sight of thy sins? Look up to God, sitting in thy heart by his spirit, who will cure thee of every deadly sin, and will purge thee from all thy uncleanness. What if I have reliques of corruption in my flesh? Yet I know that I am not in it, nor led by it, if I have the spirit of God dwelling by me: You are not in the flesh but in the spirit, seeing the spirit of God dwelleth in you. Rom. 8. 9. Again, am I in bondage under my corruption or temptation? Where the spirit of the Lord is, there is liberty; this spirit is of power to deliver us, and to dissolve the works of the Devil. Am I in fear of my dishonour, and doubt of my resurrection? If the spirit of God dwell in thy soul, it shall quicken thy dead body. Rom. 8. 11. If the spirit of him that raised up Jesus from the dead, dwell in you, hee that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you. If a Physician should dwell with us, we would look what ever he might do for us in that kinde, hee would readily undertake it for us: so the Spirit of all grace dwelling within us, we may expect those things which are the offices of the Spirit of God, for hee is sent for this purpose.

U. 2. 3
Comfort to
men guided by
the Spirit.

1 Cor. 3. 17

THE

The Principal matters handled in this third CHAPTER.

Verf. 1.

The scope of the third chapter wherof

The effectual working of the Gospel doth procure persecution to the Ministers of it.

Other things are oft pretended, but this is the true cause.

We have cause to suspect that the Gospel doth not thoroughly work when the Devil letteth all bee quiet.

God can make the persecutors of this Gospel become Martyrs for it.

Gods faithful servants are subject to persecution.

Wee must not be ashamed of our sufferings for Christ, but rather rejoyce in them: When and in what afflictions we are to rejoyce.

The suffering of faithful Ministers profits their people.

Verf. 2.

What dispensation is: The Ministerial calling, called grace, and why.

This will assure Ministers that their sufferings are for the good of the people, if they know they have a calling from God.

God doth distribute callings for the good of his Church.

As God giveth Ministers their calling, so also their people, toward whom hee will bless their labour.

The difference of Apostles, Evangelists, and ordinary Pastours; against illimited ordinations; against the affectation of a concourse of strangers to hear them, and of much preaching abroad; Ministers should not hastily remove from their first charge to another; and people are specially to depend upon their own Pastour.

Verf. 3.

What revelation is, and the kinds of it.

Whom God sendeth, he also teacheth.

We have by nature a veil before our eyes, that we cannot see spiritual matters till they be revealed.

The Doctrine of salvation is a thing hidden to the world, and how.

The Apostles writings are but a brief of their preachings.

Verf. 4.

The scope of the Apostles writings will reveal Christ sufficiently to salvation.

Reading of the Word is greatly profitable to us, yet it is not so bee matched with preaching.

The Papists are to be reproved who disparage this exercise.

Sundry motives to provoke us to a daily reading of Gods word.

Verf. 5.

God doth not in all ages give the like measure of light to his Church.

God by degrees revealed the Messiah to his people.

God did diversly order his Church before Christ, but now all is fully revealed.

They are sottish which will believe no more than their fathers believed.

They are amiss who will allow no interpretation of the Scriptures, but onely of the Fathers.

The benefit of these Evangelical times is having greater light than was under the Law.

Since Christ we have the mystery of salvation more fully opened; and that in three things; we must therefore yeild the greater obedience.

God revealeth his sacred mysteries unto his Saints; the difference of revelation granted to the godly, & to the wicked; mens wicked lives are the cause of their ignorance.

Gods Spirit doth reveal the things of God unto us: Means to obtain Gods Spirit.

Verf. 6.

It is the Gospel which bringeth us to faith, and so to the heavenly inheritance.

Wee are not to bee discouraged from following the Word, neither by the unworthiness of the Preachers, nor by the conscience of

of our own unworthiness; nor by our not profiting to our mind.

Ministers must not give over preaching; neither upon conceit of their ignorance; nor of the small good they see comes of it; nor for want of feeling in themselves the power of these things they preach; nor upon sense of temptations contrary to it.

Verf. 7.

The Ministerial gift, which God of grace giveth, makes a Minister.

Ministers differ in their gifts and qualifications.

Gods power accompanieth the gift of the Ministry.

Verf. 8.

How the Apostle could say, hee was the least of all Saints.

The most excellent men must think himself of themselves.

A great favour of God, to be called to the Ministry.

To abuse our selves, the way to extol Gods grace.

Ministers of the Gospel bring good tidings to men.

They are foolish who neglect the Gospel. We must depend on the Gospel.

Ministers must principally preach Christ Jesus.

None able to come to the full knowledge of Christ.

Verf. 9.

Ministers and Ministry the light of the world.

The things of the Gospel not to be comprehended by the reach of nature.

We must seek the spirit who searcheth the deep things of God.

The Creation, a testimony of the Divinity of the Father and the Son.

Verf. 10.

Why Angels are principalities and powers.

The Angels are not instructed by the preaching of the Gospel, but by the Church as it is by it collected.

Of Gods wisdom how it is manifold.

God will in time bring them to further knowledge who have a true desire of it.

Angels have a stroke in the sway of earthly kingdoms.

The Angels are eye-witnesses of what is done in the Church of God.

Those that enjoy the blessed view of God, do not thereby attain the knowledge of all things.

Of a four-fold knowledge in Angels.

How Angels profit in experimental knowledge by things done in the Church.

Against Baptists, that Saints departed cannot hear our prayers.

Gods manifold wisdom doth specially appear in his dealing towards his Church.

Four things wherein it appeareth.

Verf. 11.

Whatsoever doth befall us in time, hath been purposed by God from everlasting.

Verf. 12.

In Christ only is our conscience able to plead its righteousness before God.

We must commit our selves wholly to Christ.

That which is equal to a particular word.

In Christ we may securely come into Gods presence.

Two things which breed confidence, wicked men are deceived, who are persuaded of their security to Godward.

To have benefit by Christ, we must be true to him.

It is a most safe way to live in unbelief.

Faith is not a bare assent, but a confident embracing with the heart the things asserted unto.

A Popish collection answered.

Two acceptions of confidence: How a weak Faith hath confidence.

Faith only looketh to Christ, as it justifieth.

There are other works of Faith, but they only justify.

Verf. 13.

What it is to faint.

A Minister must be careful to remove offences that hinder the growth of the Gospel.

There will scandals arise to hinder the saving virtue of the Gospel, and how.

The difference of a carnal and a godly man in receiving Christ and his Gospel.

The skill and fidelity of a Minister is in removing scandals.

We are prone upon the trouble of Ministers to forsake them and their Gospel.

We must be ready to suffer in the afflictions of the Gospel with the Ministers thereof.

of 1

of; Our hearts may be false when in our own sense they seem very sound; It is a good sign of false Faith, when we receive Gods Ministers and stick to them in their trouble.

There is a lawful affecting of some glory, viz. spiritual, not carnal glory.

It is a glorious thing to partake in the afflictions of the Gospel, with the Ministers.

Such are unsound who will countenance Ministers while they are in credit; but forsake them when they are in trouble.

Verf. 14.

Ministers must pray for their people as well as teach them.

In Prayer we must compose our outward man to due reverence: Outward gestures are to express inward affections, and so stir them up: What gestures are most fitting prayers: Cautions touching bodily gestures in Prayer.

Verf. 15.

Gods name is called on by believers.

It is the special glory of Christians to be taken into Gods family: The privileges of Gods family: Of the sanctification of new-born.

The Scripture acknowledgeth but two places to receive believers, heaven and the earth.

Verf. 16.

Riches of glory what.

All our spiritual power, is from Gods rich glorious power; we must acknowledge God for our strength, and grow up in strength in him; nor must we be dismayed at the feeling of weakness.

The Spirit of God worketh in us the power wherewith we are confirmed; How the Spirit doth strengthen us.

Our inner man must be strengthened; When we feel our selves weak, we must go to the glorious strength of God: There is want of strength in the forwardest.

Verf. 17.

A threefold presence of Christ.

We must have communion with Christ if we will be strengthened with his Spirit; we have a communion not only with the nature of Christ, but also with his person.

There is a near conjunction between Christ and a believing soul; This conjunction implyeth three things.

Those that truly receive Christ, receive him with the heart.

We have our union with Christ by Faith: The Popish Faith is not true Faith.

Verf. 18.

The steps by which we proceed to be rooted in the love of Christ.

The feeling of Christs love doth imbolden us against persecutions: Wee must mark the experiments which God sheweth us in his love: Wee are not able to receive all Christs love at once: They are deceived who think that they can never again have the love which at first they tasted: By marking experiments we must rise to an apprehension of Gods love.

Verf. 19.

Christs love is incomprehensible.

Christs love to us considered in itself: The works of it, and his resting in us.

Divers kinds of the fulness of God.

To be well grown in grace doth make us stand fast in evils: Our habitual grace worketh not without the quickning of the Holy Ghost.

By nature we are empty of God: We must seek to be filled with the fulness of God.

Verf. 20.

God can, and doth work most powerfully for the good of his.

Our thoughts and prayers come short of that which God doth for us.

There is a power working in us which can accomplish our hearts desire.

The godly only truly praise God.

We must praise God in Christ.



COMMENTARY

UPON

The third Chapter of the Epistle of St. Paul

TO THE

EPHESIANS.

CHAP. 3. VER. 1.

For this cause, I PAUL, the Prisoner of Jesus Christ for you Gentiles.



His Epistle divided it self I told you, into three parts:

1. The Preface. 2. The Matter. 3. The Conclusion. The

Matter containeth three branches: 1. It propounded

the benefit singly. 2. Did illustrate them by compari-

son. 3. Did prevent the offence of his bonds, and so

make way for the better entertaining of that hee sub-

merly delivered: Such being his Apostolical care, lest a-

ny thing should occasion them to run in vain.

The scope of it is to take away all distast of his condi-

tion, and to all prejudice of his doctrine. The sum of it may be comprized in

these two syllogismes.

Whole bonds are caused by you, and tend to your good; you must not be

ashamed of his bonds, but rejoyce in them rather. But because of you I am

Prisoner; and for you, that is, for your further good and advantage: there-

fore you must not be ashamed of me nor of my bonds.

The second part of this reason is in the first verse.

The conclusion in the 13. vers.

From the 1. verse to the 13. hee proveth this main argument, by a prosylo-

gisme, which you may frame thus.

Hee who hath a calling of God to you Gentiles, the things hee doth or suf-

fereth in executing this calling, are for your good: But I have a gracious cal-

ling of God toward you.

The 1. is propounded in the second verse. Then it is amplified from the

parts of it.

1. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

2. From the Commission ministerial which he received from God, ver. 7.

3. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

4. From the Commission ministerial which he received from God, ver. 7.

5. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

6. From the Commission ministerial which he received from God, ver. 7.

7. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

8. From the Commission ministerial which he received from God, ver. 7.

9. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

10. From the Commission ministerial which he received from God, ver. 7.

11. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

12. From the Commission ministerial which he received from God, ver. 7.

13. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

14. From the Commission ministerial which he received from God, ver. 7.

15. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

16. From the Commission ministerial which he received from God, ver. 7.

17. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

18. From the Commission ministerial which he received from God, ver. 7.

19. From the relation of the Gospel made to him by God, ver. 3, 4, 5, 6.

20. From the Commission ministerial which he received from God, ver. 7.

The scope of the third Chapter.

Epheſians

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The second syllogisme is this.

That which I strive for to God in prayer, that you are to take to heart, affixing your selves of ability thereunto.

But I, &c. Ergo.

Now for the more particular unfolding of these things, the general carriage whereof is thus contrived, first for the words of this first verse.

For this cause:] that is, by reason of the effect of my Ministry above named, that you *Ephesians* of hellish Captives are now set in Heaven with Christ, are made one body with Gods people, builded so in Christ, that God dwelleth in you by his Spirit, for this cause: this is the efficient of my trouble.

2 Cor. 11. 23

I Paul am the Prisoner for you:] that is, I Paul who sometime did imprison those who professed the Doctrine of Christ, am now that prisoner, frequently in prison for Christ his cause, 2 Cor. 11. 23.

And that for you:] that is, for your further good, that you may bee edified more in your holy Faith, this being one end of the Saints sufferings. Here then are sundry things to bee marked.

Doct. 1

What is the cause that stirreth persecutions against the Ministers of the Gospel.

The Person, I Paul Where.

You are to remember Act. 9. 23. where it is said, Saul yet breathing out threatenings, and slaughter against the Disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus, that if hee found any that were of that way he might bring them bound to Jerusalem.

3 You are to mark, that hee doth not make dainty of his estate, concealing his name, but fetcheth his name as a mountaine in the Text, as no whit blushing at his bonds.

3 His Condition, Christ's Prisoner.

Doct.

The end for you Counsels. The 1. Consideration doth teach, That the fruit of the Gospel and the effect it taketh, doth occasion the Ministers of it persecution. S. Paul did see that the fruit of his Gospel brought forth in the Gentiles, the exchange of their estate from darknesse to light, this was the cause why bonds and imprisonment did beide him. The History of the Primitive Church doth clear this, the word was no sooner fruitful any where, but that the Devil raged. Act. 4. 16, 17. When Peter and John had preached the Gospel with much power upon the hearts of the people, the whole Counsel of the Rulers and Scribes were moved, saying, What shall wee do to these men? For surely a manifest sign is done by them, and it is openly known to all them that dwell at Jerusalem, and we cannot deny it: But that it may bee noised no further, let us threaten and charge them, that they speak henceforth to no man in his name. So Act. 4. 16, 17. & Act. 13. 19.

In some of the
hands and
persecuted

Ephes. 1. 3
Other things
are oft preten-
ded, but this is
the true cause.
Act. 14

Rom. 13. 1

Vse 1

This is it which the Devil cannot endure with patience to see himself dispossessed, and dislodged out of the hearts which sometime hee hath rested in, and therefore hee doth spit his venom against them, stirring up evils against them from the children of disobedience, in whose hearts hee is opposed. Whatsoever pretences are spread, why such measure is offered Gods servants, this is the true cause of all the tragedies of this kinde. S. Paul was accused as an enemy to the State, as a dissolver of the Temple and Law, as a sedition follower; but these were flourishes beside the truth, for hee taught every soul to bee subject to all ordered powers. Hee became under the Law to gain them under it, hee never committed the least seditious attempt; the matter of all the quarrel was, that the Devils kingdom did fall down like lightning from heaven in the hearts of the Gentiles.

So that wee must make hence this use to our selves to learn what it is which doth

doth cause the disturbance of Gods servants that serve him in the Gospel, it is no matter of trifles (for the Devil doth not play small games) it is the gaining of men to Christ, the bringing of men from the Devil to God, and this is it which hee so hardly digesteth: So that though the blinde world will not see, yet we must open our eyes and judge righteous judgement.

Again, seeing that the taking effect of the Gospel hath afflictions of this kinde accompanying it, wee may well fear that the Devil doth hold all hee would in the most of us, he is so quiet: for if men were truly severed from the World, and clave to God in his wayes, then the Devil would not want engines wherewith to assail the stoppage of such proceedings; then you should hear such voices as these, Conventiclers, seditious, factious persons, &c. But when the strong man is quiet, it is a sign hee holds possession at his pleasure.

For this cause I Paul,] That Paul here is often in prison for Christ, who Act. 9. 2. did bind all that professed his name; Observe,

That God can make those who have been the most zealous persecutors of his truth, become the most forward Martyrs for the testifying of it. Hee that persecuted us in times past, now preacheth the Faith which before hee destroyed. Paul once zealous of traditions, now rejoiceth in nothing but in the Crosse of Christ, Gal. 6. 14. Paul destroying faith, the same a great planter of it: Paul afflicted and put in hold, the same Paul made collections for the cherishing of them, most diligently. God doth so, that thus to create hopes where they are hopeles, is most with his glory, Gal. 1. 23.

This is a ground of Prayer, that wee should not give over to pray for men, even Persecutors of good things in some sort, that it would please God to enlighten them and convert them if it may stand with his glory.

Likewise it is a ground of hope for the Church, to think that if no way else do appear, yet God can give it peace by turning the hearts of those that are the arch-enemies of it.

3 That Paul setteth down this his condition, a Prisoner of Christ. Observe hence,

That the estate of the faithful servants of God, is subject to persecution for Christ his sake: Mat. 10. 16, 17. 2 Tim. 3. 11. they must not look to bee received with the world as if they were her own, but to be intreated as such whom the world knoweth not, acknowledgeth not: So Christ, his Prophets, his Apostles, they did kiss the Prisons sometime, and suffer violent outrage at the hands of the wicked: neither can it be otherwise.

For the Ministers of Christ cannot be pleasers of men, Gal. 1. 10. If I should please men, I were not the servant of Christ. Pleasers of men in indifferent things for their good and edification, they may; pleasers of the natural man in the way of his sinful delight, they cannot. Let every man please his neighbour in that that is good to edification.

A second reason, because that Christ will bee known not to bee a King after the manner of this world: the favorites of great potentates are all great Personages, Dukes, Marquesses, Earls, &c. But Christ his outward favours are imprisonments, ignominy, these are the cloth of his estate which his servants wear for his sake; his dearest servants.

Christ would have them thus intreated by the world, subject as weak men to all their violence, that the power which subdued the world to God, might appear not to bee of them, but of God, 2 Cor. 4. 7. Wee have this treasure in earthen vessels, that the excellency of that Power might be of God, and not of us.

This therefore must warn us both Ministers and other, as in a glasse to take view what may be our condition: wee must not dream of Paradise, but prepare with the preparation of the Gospel of peace: with getting innocency of

Use. 2
We have a
cause to sus-
pect that the
Gospel doth
not thoroughly
work, when
the Devil seeth
all bee quiet

Doct.

Gal. 1. 23
Gal. 1. 14

Use. 1

Use. 2

Doct.

Reason. 1

Rom. 15. 2.

Reason. 2

Reason. 3.

Use. 1

Eph. 6. 14

Mat. 10. 16

the dove, serpent-like wisdom, to undergo affliction: It is not the will of God, that because our condition now tryeth not that which the Apostles found, that therefore wee should put evil far from us, that wee should sing with the Priest, *Hic requies mea*, and say in our hearts, Our mountain shall not be shaken, our estate shall not bee exchanged.

Dott.

4 That S. Paul doth not blanch the matter, or shrink any whit as ashamed of his estate, but saith boldly, *I Paul thus prisoner of Christ*; it doth teach us, that we must not bee ashamed of the things we suffer for Christ, but rather glory in them.

Of this three things.

1 Wee prove it.

2 Wee answer this question, Whether all our afflictions must bee rejoiced in.

3 What use we are to make of it.

Act. 5. 41

1 The Scripture is plain; it is said of the Apostles after they had been beaten, and shamefully abused. They departed from the presence of the Councill, rejoicing that they were accounted worthy to suffer shame for his name. Of this Paul glorieth, 2 Cor. 11. 23. In labours more abundant than all, in stripes divi measure, in prisons more frequent, in deaths oft.

Rom. 8.

Wee rejoyce in tribulation. And 1 Pet. 4. 16. If any suffer as a Christian, let him not bee ashamed, but let him glorify God on this behalf. So of temptations, S. James speaketh, James 1. 2. Count it all joy when ye fall into divers temptations. For suffering for Christ is in it self glorious, and a gift of grace. If ye bee reproached for the Name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you, To you it is given, not onely to believe, but also to suffer for his name.

1 Pet. 4. 14

Phil. 1. 29

Secondly, the person for whom wee suffer, is such as wee owe our selves unto. Paul professeth of himself this holy resolution, Act. 21. 13. I am ready not only to bee bound, but also to dye at Jerusalem for the Name of the Lord Jesus.

Thirdly, the recompence of reward, Heb. 11. 25. It is reported of Moses he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, because he had respect to the recompence of reward.

When and in
what afflictions
we are to
rejoyce.
Heb. 12. 2
1 Pet. 1. 5

Quest. 2 For the 2. Whether all afflictions must be rejoiced in?

Ans. The answer is made by some, that it is not to be looked for as being a peculiar gift to some persons: and if wee frame our answer to that which is done, not to that which should bee, it is true; for Paul saith, *Our afflictions for the present are not joyous*: and S. Peter tells us, *If need require we are made heavy with sundry temptations*. But the scruple remaineth, How far I am bound to rejoyce in afflictions, in what afflictions I am to rejoyce, in what not. The Answer is to bee made from the ends of afflictions: which are chiefly threefold.

1 They are to give testimony to the truth.

2 They are to try us, and so prepare us for good things.

3 They are to correct us.

Now in the former wee may rejoyce, yea, it is our duty to rejoyce. In the latter wee must mourn and bee humbled, Jer. 5. 3. God complaineth of them as bad behaviour in his people, that when hee did smite them they grieved not: *Thou hast consumed them, but they have refused to receive correction*; they have made their faces harder than a rock.

It being a foretold carriage in a child to smile under the hand of a correcting Father.

Vse 1.

Now this doth reprove our softnesse, who if wee endure but a more hard term, are ready to sit down with the finger in the eye, and if any disgrace accompany this or that way of uprightness, wee are shamelessly shamed.

a token that wee love the glory of men more than the glory of God, and that wee have not received the spirit of power, love, and of a sound heart, 2 Tim. 1. 7.

It doth teach us how to think of reproaches, injuries, or persecutions more sharpe, which befall us for righteousnesse, wee must glory in them; as the Apostle is not ashamed, but proud of his chain, so must wee. Souldiers will tell of the wounds, the shor, of all the hard measure which they have suffered from the hand of the enemy under their colours: So must wee esteeme it as our chief honour, when God shall lead us to suffer any thing for well-doing.

That prisoner, or bond-man, for you Gentiles. Observe hence lastly, *That the sufferings of faithful Ministers do make for the advantage of their people,* as Paul here saith, that this his imprisonment, it was for the Gentiles, that is, it should redound to the good of the Ephesians, and all the Churches of the Gentiles. For look as the Captain, his resolution rescueth the whole Army from being discomfited; so it is erewhile that the Ministers casting themselves upon the pikes, is the security of the people depending on them. And to speak more particularly, they are many waies good, mediately or immediately.

Mediately, in that they dispose those that suffer, to become more serviceable to you. Look 2 Cor. 1. 6. *Whether wee bee afflicted, it is for your consolation and salvation, which is wrought in the enduring of the same sufferings, which wee also suffer:* And Christ himself, for this purpose amongst other, was not exempted from temptations: Heb. 4. 13. *Hee was touched with a feeling, of our infirmities, and was in all things tempted, that hee might be able to succour all that are tempted.*

1. Immediately, they have the good of example, for they give us not merits or the crown of life, but they are patterns of enduring.

2. They have this good, that they testify and put seal to that form of doctrine into which the people have been delivered.

3. They are good in that they prevent the scandalizing of many, for if the Shepherd should shrink, the flock would easily be scattered.

4. They are good as a seed of all prosperity to the Churches, the blood of Martyrs is the seed of the Church: All which things wee may consider in the *Marian* martyrdomes and Persecutions which were among us; their storm occasioned our Sun-shine, and in their persecutions, Christianly endured, was sown our peace, which we have enjoyed to this present.

This therefore must teach us, that seeing the sufferings of the Ministers of the Gospel are for the good of their people; that wee must not bee offended at them, slipping the collar like *Hermogenes* and *Philetus*, but wee must know that the troubles and molestations which our Ministers conflict with, are for us, beneficial to our estates, tending to this, that we may bee further and further edified.

2. It is a comfort to Ministers that their plough never standeth still, but their persecutions and imprisonments, &c. shall be real Sermons, available to others; the Word is free, when hee is bound, *Pauls* chains occasioned the Gospel to ring in *Cæsars* family.

VERS. 2. *If you have heard of the dispensation of the grace of God, which is given unto you.*

The Apostle proveth that the things hee suffered were because of them, and for their good; the argument stands thus.

He who hath a calling towards you from God, whatsoever befaller him in the ensuing this calling, is because of you, and for you. I have a calling from God toward you: Therefore whatsoever I do or suffer, &c.

It is propounded in this verse, and prosecuted after.

For the meaning of the words, you must not think that the phrase *If you have heard* is simply in a doubting, but thought to be conditionally propounded.

Vse 2.

Dott.

And how.

Heb. 4. 13. and
5. 2

Vse 1

VERS. 1

yet the Apostle doth take it as granted: so the word is used, 1 *Pet.* 2. 3. *If ye have tasted how good the Lord is, so wee use to say in common talk, if I be so be trusted I will do this or that, not that we mean to call our truth into question by so speaking.*

What dispensation is.

Quest. Again it may bee asked, What *dispensation* is? And how here to be conceived? *Ans.* Dispensation is nothing but the giving out in particular that which one hath with him by great, so as is most behoveful for the family.

Quest. But one may here ask, How it is to be understood, whether on Gods part, or the Apostles, actively or passively? for *Col.* 1. 25. *Paul* saith, hee was made a Minister according to the dispensation of God.

Ans. For answer, God dispensing grace to him must here be understood, because hee doth not tell in the next verse, 3. what hee did, but what God did to him.

Quest. Thirdly, what is to be meant by [grace?]

The Ministerial calling, called grace and why.

Ans. His ministerial calling so termed, because the designing to it is of grace, and the faculty qualifying us for it, is from the free favour of God, *Rom.* 1. 5. *By whom wee have received grace, and Apostleship:* It hath these two properties: 1. It is founded in the free pleasure of God, *Gal.* 1. 15. *When it pleased God, who separated mee from my Mothers womb, and called mee by his grace,* 1 *Cor.* 15. 10. *By the grace of God I am that I am.* 2 All that sufficiency which enableth any man to dispense the mysteries of the Gospel, it is the meer grace of God, 1 *Cor.* 15. 10.

In the verse, four things might particularly be considered.

1. Gods dispensation.

2. The thing dispensed.

3. The instrument by whom, the Apostle.

4. The persons towards whom, to you *Ephesians*, you *Gentiles*.

To refer the second and third verses to the eight verse, three things are to be marked. 1. How the Apostle doth assure them that his sufferings were both caused through them, and also available for their good; hee assurcth this hence, because hee was called of God to them. Whence wee learn,

Doct.

That the only thing to assure the Ministers and the people, that their sufferings are for the good of people, if they know themselves to have a calling from God. For what are Ministers themselves, their works, sufferings, all are yours, even for the further edifying of the Churches to which they are given. Whereas if they have no calling, God may say when they suffer, Who required this at your hands? you are not by mee led into these things, but have cast your selves upon them without my direction.

Vse

Wherefore it is profitable to know that wee are called of God to this or that people, that in all our sufferings wee may know God calleth us unto them, they shall further our reckonings, and be of good use to our people.

Doct. 2.

1. That God is said to dispense grace, it doth give us to consider: *That the Lord doth distribute callings for the good of his house, which is his Church:* the force of this word *omovola*, noteth so much: for to dispense is to give out this or that one hath in common, by number, weight, measure, as fitteth the family. Hee is a wise householder whose dealing ministerial gifts, and dispensing of them, is full of wisdom, as all his works in general are done in understanding: *Thus the Jewes sought a sign, God gave them Peter, great in signs and wonders,* such whose words were wonders, seeing they knew them not to have been matriculated in any Schools of learning: so the Gentiles full of wisdom, the Lord gave to them *S. Paul*, full of learning, able to encounter their deepest Philosophers in disputation.

Psal. 104. 24

Vse

Which must make us, where wee know God hath given a calling, to subscribe to it as most behoveful for the Church; to the gifts of every faithful Minister, to know that they are most wisely divided, the dispensation of God himself concurring hereunto.

The

The last thing to be marked in the verse is this: that Paul saith, *which is given to you.* Observe hence: That as the Lord doth give a calling and grace, so a people towards whom it is especially blessed with Gods calling and grace; there are a people designed towards whom it is especially blessed. It is true the Apostle had a more large flock, the care of all Churches was upon him; but where-soever God giveth a calling, there hee giveth a people of whom the Minister may say, toward you grace is given mee of God; Acts 26. 18. Take heed to your selves, and to all the flock, over which the Holy Ghost hath made you overseers, 1 Pet. 5. 2. Feed the flock of God which is among you. God hath assigned every ordinary Minister a portion of his people: for this is the difference betwixt extraordinary, as the Apostles, Evangelists, the seventy Disciples, and our ordinary Pastors. The Apostles had an universal Commission, and the Evangelists were delegates of the Apostles during their absence: the seventy, if not Evangelists (which some of the Ancients incline to) yet they were unlimited helpers and fellow-labourers in the work of the Lord. But ordinary Ministers, the Lord commanded to fasten them to certain places; Tit. 1. 5. Ordain Elders in every city. And in the Council of Chalcedon the sixth Chapter; it is decreed, *Let none be ordained at large, lest hee prove a wandering Jonathan.* Every Minister must be separated, 1. Separated. 2. Authorized. 3. Have allotted to him a certain portion of people which may be instructed by him, which the diminutive *parochia* not *parochia* may seem to insinuate. Now as God doth give every Pastor his several flock, so hee will that wee travel in leading of them. Wee must not as *Jonathans* be B.B. in other mens Diocesses, lest God say, Who required this at your hands? When the Lord lighteth candles, hee doth finde candlesticks on which to set them, and when hee giveth a calling, hee giveth a people amongst whom this function should be exercised; in what consciences hee doth give his Minister a special report. The calling of the Ministry is not like a degree in Schools; which giveth honour, and testifieth qualification, but enjoyneth no labour, as a Doctor of Physick hath a degree put upon him, though it compell him not to have Patients whereon to practise; But the Ministry is a labour in word and Doctrine, and therefore there must be those with whom this labour must be employed. This then doth serve to confute those illimited ordinations, which do call to Ministry, without allotting any particular people toward whom this grace should be dispensed; which doth tend to nothing but to breed a vagrant Ministry, (like that of *Jonathan* the Levite), which might proper their service when they might finde entertainment, a thing most ill-beseeming the dignity of so sacred a calling as this is. It serveth to instruct both Ministers and people; Ministers in this, that they are to know that God hath given them as a calling, so gifts of calling, report to these gifts principally toward them who are their charge and people: which if it were letted in the hearts of men, it would reform a three-fold want: For often there's in men an affectation of the Confluence of strangers, when our hearts do not so fervently embrace our own, as they do delight in seeing a concourse of those who do not so directly belong to us. If any come to our congregations as vaunting, (for hunger breaketh the stone wall) then it is good for a Minister to be like a young woman, so full breasted that shee can both feed her own fir, and lend a draught to her neighbours childe in case of absence. But to let in such of vainglory carry us so far as to affect this that cometh from without, and bee cold at home; this is to forget where our grace principally lyeth. Let this be marked of such, who out of lightness and vainglory, or by instigation of such friends as Christ had, who would have him make

Doff.

2 Cor. 12. 19.

The difference of Apostles, Evangelists and ordinary Pastors is shown in this manner.

Ministers are of two sorts, extraordinary and ordinary. The extraordinary are the Apostles, Evangelists, and the seventy Disciples. The ordinary are the Pastors, or Ministers of the Church. The difference between them is, that the extraordinary have a universal commission, and the ordinary have a particular charge of a flock.

Against illimited ordinations.

Tit. 1. 5.

Vse. 1
Against illimited ordinations.

Vse. 2

Against the affectation of concourse of strangers.

And much preaching abroad.

With what
caution should
they may dis-
pense the word
to a people not
dependant on
his charge.
Act. 16. 9.

Mat. 13. 57.

V. 3.
Ministers
should not
hastily re-
move from
their first
charge in an-
other
place.

V. 4.

People are
specially to de-
pend on their
own Pastors.

V. 1. & 2.

V. 3.

V. 4.

V. 5.

V. 6.

V. 7.

V. 8.

V. 9.

V. 10.

V. 11.

V. 12.

V. 13.

V. 14.

V. 15.

V. 16.

V. 17.

V. 18.

V. 19.

V. 20.

V. 21.

V. 22.

V. 23.

V. 24.

V. 25.

V. 26.

V. 27.

V. 28.

V. 29.

V. 30.

make himself known at Jerusalem, are lavish of labour among those who de-
pend not on them: nurse abroad, and let their own cry at home; which I
(speak not to put a sword in a mad-mans hand, or to wipe Christian labour
soberly afforded, for there is a place to water abroad as well as to place at
home; but to cut down too too lavish labours from our own, which if we
would take shorter, we should see them more effectual when they were af-
forded: and if we did think that grace were given chiefly to our own peo-
ple, many words would be needless to this purpose. You are stars, and
the best thing is in your own sphere. Yet this must not be conceived, as if
we were not lawful in some cases to lend our labour elsewhere; for (due cir-
cumstances considered) we may say, *Come help us in Macedonia*; as Paul, we
may water where others have planted. And it hath always been the cu-
stome from Primitive times; as Clement testifieth, lib. 3. *confratres* & *diaconi* any
Presbyter or Bishop do come to another, they shall be entreated to preach,
the former giving a reason, & falling out as Christ saith, that a Prophet is
not without honour, but in his own country.

This should make Ministers more wary in translating themselves from those
to whom God hath once given them. If a man were persuaded that God
as hee gave him this or that people, so hee did give him grace toward them
in a special manner, hee would fear lest accepting a new people, hee should
want his old grace. They say that *such as have loved once to purpose, can-
not love again*: it is true here, that if men in tasting the grace of God had
ever taken in a love of a people, they could never love so lightly as many
do, but these flickering roving persons from one place to another, do testi-
fy that they never knew what that office and grace of God meant, but the be-
nefit is the model at which their mouths water.

This doth also serve to instruct people to depend especially on those that an-
swer over them, for those are they who are furnished from God in an eminent
manner with grace toward you. They are foolish Pigeons that know not
their own lockers, and foolish sheep that know not their shepherds voice;
and foolish people that know not their Minister. Neither must this be ta-
ken as if we would clack you altogether under our wings, or sought further
property than we have, but it is your good which doth enforce us to speak
it, for till you know your shepherds set over you, the wolf doth threaten
you. God give every people a teacher that we might not be blown up
with the windy doctrine of every seducer. And look as it is in marriage, it is
not the having a husband which maketh a wife free from all underminers of
Chastity, but the loving her husband: So in this marriage of Pastor and
people, it is not the having of a Preacher which doth secure you from sedu-
cers, but your acknowledging of him and depending on him in the
Lord.

VERS. 3.

VERS. 3. *How this by revelation be made known unto me the mystery* (as I
wrote afore in few words.)

Now followeth the Explication of this grace, which hath two branches

1. His enlightning.

2. His Commission.

The 1. to the 7. verse the 2. to the 13. verse.

His enlightning hath three considerations.

1. The manner.

2. The matter.

3. The thing wherein hee was taught, amplified from the Prophe-
cy in the 5. verse, and subject about which it is convenient in
the 6. verse.

For the opening of the manner, we must know, 1. What is meant by re-
velation.

What re-
vela-
tion is, and the
kinds of it.

revelation

Revelation. The kinds of it. To deſcribe it from the force of the word; it is the taking away the vail wherewith any thing is covered. There are two kinds of it.

Ordinary which the Spirit worketh in the word.

Extraordinary, that is mediare, by the benefit of ſeeing and hearing; thus the Apoſtles had extraordinary revelation, yet the things which they ſaw heard, and handled, ſuch as they taught, 1 Joh. 1.

Immediate, without the benefit of ſenſe, as *Aſt.* 10. and *Paul.* 2 Cor. 12. *Paul's* revelation may be underſtood either of a mixt, or of this latter kind; for it had ſomewhat differing from the more timely Apoſtles.

Then that the Apoſtle having calling from God, received his meſſage and inſtructions from him, he doth teach us; that

Those whom God ſendeth, God alſo teacheth to that purpoſe. We ſee Princes do not diſpatch Embaſſadours, but they furniſh them firſt with precepts, and with their pleaſure which they would have ſignified; ſo doth God in Chriſt, ſending any to men.

A Scribe muſt be taught in the kingdom of God. And our Saviour Chriſt ſent out his Apoſtles with this Commiſſion, Teach whatſoever I have commanded you. So *Paul.* 1 Cor. 2. 13. What I have received of the Lord, that have I delivered unto you. Now this teaching is of divers ſorts: immediate, or immediate; in the ſpirit, or in the letter, as in the eleven and *Judas*. But howſoever the Lord ſendeth none, but hee firſt ſo informeth them, that they can ſignify his pleaſure.

So that it ſeemeth us ſee what wee are to think of them that are run upon the Miniſtery without their errand in their mouth, they run, but God ſent them not. True it is that they may enter thus, and after be enabled: Some men ſtrike in before, and ſome follow after, nevertheleſſe this is certain, till their repentance, that humbling themſelves, they have found ſome ſupply of their wants, they are not to be reckoned as ſent from God.

It muſt needs teach us to ſeek the knowledge of Gods will before we take upon us to make publication of it: Look *Gal.* 1. 16. *Paul* ſaith of himſelf that hee was called of Gods grace, and that God revealed his Son in him, that hee ſhould preach him among the Gentiles. Yea wee ſhould ſeek this not in the letter, but in truth and power, that we may not ſpeak of theſe things as men do of countries which they never ſaw but in the Map.

That *Paul* by revelation cometh to learn, which ſignifieth the taking away of a vail: Obſerve hence,

That all of us have a vail on our eyes, which ſteth in from ſeeing theſe things, till they are revealed: *Paul* was no Cyclops, but quick-ſighted, and yet till theſe things were by revelation opened to him, hee did not underſtand them: So it is we have ſcales on all our eyes, which will not let us ſee till the Lord make them fall off, ignorance doth cloſe up the ſight of the mind, till the Lord with the beams of his light doth diſperſe it: wee are all born blinde from our birth, and cannot conceive and comprehend the myſteries of grace and of Chriſt; the natural man perceiveth not the things of God, neither can hee

becauſe they are ſpiritually diſcerned. Hereupon *David* prayeth, Open mine eyes that I may ſee the wonders of thy Law; it is not want of light in the Scriptures, but vails of darkneſſe over our eyes, that keep us from ſeeing. For while the heart is veiled, the eye cannot ſee as it ſhould; and as this corporal and aſpectable light coming into a room, maketh all the things which were mantled up in darkneſſe, now conſpicious; So this ſpiritual light irradiated upon our minds, the wonders of Gods Law are made perceivable.

But till the ſpirit of the Lord come, there is a vail over our eyes that wee cannot diſcern the wiſdome of God in his Word; *Paul* was quick-ſighted, and in all the learning of the Pharisees very exact, yet hee could not diſcern theſe matters.

Doſt. 1. 10.

Mat. 13. 9.

Mat. 23. 16.

Vſe. 1.

Jer. 3. 21.

2 Tim. 2. 26.

Vſe. 2.

Doſt. 2.

1 Cor. 2. 14.

Pſal. 119. 18.

V. 1

Wherefore wee must all pray that the vail may bee removed from these points of the Gospel, that the spirit of liberty may be given us, which where it cometh there is light and understanding:

2. See what wee must impute our not profiting to; viz. this, that wee have not got that eye-bright of the spirit, wherewith our eyes should bee cleared. Wee do many, like the woman, who going to bed seeing, and in the night taken blinde, waking in the morning, complained of the Curtains: So wee not discerning our spiritual blindnesse, wee complain of the Curtain, strange manner of teaching, obscure speaking, perplexed sentences, I know not what in the teacher, when the fault is neerer home, wee are too much in our own light, not knowing our selves.

Dott.

Hee made known unto mee the mystery.] Now that hee calleth this Doctrine a mystery, it giveth us to consider, That points of salvation are hidden things to the world, strange riddles to the natural man; I did before mention the point, now I will only shew in what regard these things are hidden. I answer, Not in themselves, but to us, not through darkness in them, but by reason of that darknesse which is in us. Things are lightsome or obscure in themselves, or to us? Now to bee made lightsome in themselves, there needed but the light of the Sun to shine upon them: but to make them lightsome to us, wee must have inward light in the eye whereby to discern them: thus the counsel of God is for the nature of it light in itself. 1. It is made sensible and visible, the light of revelation shining on it. 2. It is so discerned where there is the supernatural eye of the Spirit, by benefit of this external light to discern it. But if a thing bright in itself, having the beam of the Sun spread upon it, bee a hidden thing, it is not so in itself, but to this or that person which doth not, or hath not eyes to discern it, all is hid in darknesse to him. So that wee had need to pray with David, Psal. 119. 18. *Lord open our eyes, that wee may see the wonders or hidden things of thy law.* You see (beloved) that wee are all of us men of clay, and living here as it were in the bottome of the ship, walking upon clay, and therefore if wee would know the will of God concerning us men here beneath, either God must bee revealed from heaven extraordinarily, whereof wee have no warrant, or ordinarily, and that is by these books written and indited by the Spirit of God, to bee seen, read, and understood. Now this must stand by great reason, for if a man were in a mineral, or cole-pit infinite fathomes toward the center of the earth, were it possible hee should know the will of us men here above, unless wee either descend our selves, or send, or at least throw in a letter of our minde, which notwithstanding will bee never the near, unless wee convey light to read the same: so I say, either God must call unto us in an audible voice, or send his Angels, or raise up a fresh some extraordinary means of revealing his will, or else send his letters of his minde to us his loving friends, redeemed by the blood of Christ, yea and reach us light also for the perusing of the same, or surely wee shall never as long as wee live attain to the knowledge of his will, it is impossible. Now I grant that these books of Scripture do contain the divine will of God, but such is the darknesse of our understanding, that wee cannot conceive thereof unless the outward means of the preaching of the Word bee joyned with the inward working of the Spirit, as fire to enlighten the whole house. Not that the Word in it self is obscure and dark, but that it lighteth into those hands of such blinde Expositors, in whom is nothing but darknesse, as the bright silver lying in a dark chest.

As I wrote above in few words.] Now followeth the proof from the effect of the Apostle his writing, which his writing is amplified from the use or fruit of it in the verse following. In his writing might bee considered two things.

1. The writing it self.

2. The manner.

But

But the latter only I will observe: it hath two parts
 1. The conformity with his revelation.

2. The brevity of it. On that I insist.

That the Apostle did write in few words. Observe hence,

That the Apostles writings are but *summe and briefe* as *more of that they wrote*: thus *Moses* hee did write but summarily the things which hee had often delivered, and that largely: so the Prophets, wee see the Sermons of them as they are written, may be read in few hours, which were in preaching forty years. This wee have is but an abstract and abridgement of that they largely uttered, *Revel. 10. 10.* this book is called a *little book*. For thus God would have his Scriptures not great in bulk, but of great vertue: as gold amongst metals, so is Gods Scripture amongst writing: These are little, but have more vertue than all the volumes of men; the wisdom of it is such as cannot be founded with the fathome of humane understanding.

God knew that reading much was but a wearisomness to the flesh, *Eccles. 12.*

That the world could not have received all particularities, *John 31.* Many things *Jesus* did, the which if they should be written every one, I suppose the world could not containe the books that should be written.

God would have them brief, because hee would have the gift of interpretation take place in the Church, and therefore did proportion the Scripture so as might serve with this purpose.

This being so, it must move us to acknowledge the goodnesse of God, who when hee might have charged us with great volumes, hath only commended to us a little book, hath inspired his servants so, as to write in few words. And seeing the Scripture is so compendious, wee must hang upon the gift of interpretation, without which wee cannot conceive of it as wee ought.

VERS. 4. whereby when ye read, ye may know mine understanding in the mystery of Christ.

This is the fruit of his writing: In which wee consider,

1. The thing they should know, his understanding in the mystery of Christ.

2. The mean, by reading: which when ye read,

Then wee see what the Apostle maketh the use which hee intended in his writing, to exhibit a draught of his understanding in Christ: this doth teach us,

That though they did write briefly in few words, yet sufficiently to satisfaction the scope of them to reveal Christ in their writings (sufficiently unto salvation).

For the Apostles being faithful Registers for the Church of God, could not suppress any thing which they did see behoveful for that City of God. To consider this, doth prevent that which the Papists would infer, O say they, they write in few words, and therefore obscurely and unsufficiently. Nay, in few words, saith Paul, yet so that ye may see by means of it what he know of Christ.

The principal doctrine of this verse is this: viz. That reading is an exercise greatly availing us: hee telleth the Ephesians that reading, they should know his understanding.

Now there are two kinde of reading, Private and Ecclesiastical.

1. In private Gods people were commanded to have the words of the Law

as *Exod. 24. 24.* and all are commanded, *John 5. 39.* Search the Scriptures, and Ministers especially, *1 Tim. 3. 13.* Give attendance to reading.

2. Ecclesiastical, a lecture out of the Law and the Prophets, and Chapters in the Prophets suited with the Law, which might serve as a Commentary upon the portion read, and *Coloss. 4. 16.* When this Epistle is read of you, cause it to be read in the Church of the Laodiceans, &c. and *1 Thess. 5. 27.* I charge you in the Lords name this Epistle be read unto all the brethren. You may see how the Churches had this custome of reading when they were assembled. And this Ordinance of God is very beneficial to all sorts, both to the cal-

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led and uncalled. These it doth prepare to edification by the ordinance; others it doth build up and lead even to behold the knowledge, the affections of the men of God by whom they were penned. Yet though it be an Ordinance fruitful, it must not be made a compeer with the preaching of the Word, much less be preferred before it.

1. It is not so absolutely necessary for the being of a Church; which the Primitive Churches did know, who before the written word came into their tongues, were the true Churches of God.

2. It is not an ordinary mean of converting to God; the Preaching of the Word goeth before it here, *Rom. 10. 14.*

3. Though it further promote knowledge, and the work of grace in us yet not in so great measure as the Word Preached; so it is with the Word as with the Elements and creatures which sustain us, simply taken, they are not so good to us as when they are skillfully cooked; so the word dressed and dished forth to us by the Stewards of God, is of farre greater nourishment then otherwise.

Vse 1.
The Papists are reproved who disparage this exercise.

This then confuteth the Papists that are in this point clean contrary to the Apostle, hee saith that by these things read, they shall understand what is his knowledge; they say the common sort of Gods people can understand no more by hearing the Prophets and Apostles read, then if they should hear an unknown language. Again, that their cursed practise in taking away the key of knowledge, the publick, and in a manner private reading of the Scripture, in which fact they are like the *Philistines, putting out the eyes of Sampson, and taking away the Smiths, not leaving a weapon in Israel.* It doth convince us in practise, for though wee hold not that the Papist doth yet wee are negligent to read them, as if the reading of them were not a matter of such benefit.

Vse 2.

Vse 3.
Sundry motives to provoke us to a daily reading of Gods word.

And in the third place, seeing that reading is so beneficiall, wee must be exhorted that wee would set apart sometime to spend this way; wee are so affected to the writings of our friends that if a letter come in, when wee are about to sit down, wee will not tast any thing till wee have read it: these writings are the letter of God to us. If we have any thing bequeathed us in some will, wee will have, if not all the will, yet the clause of it perfectly in memory, and at our fingers ends. These things written are Gods testament, that wee cannot without great indignity neglect them. Again, why do you desire Gold and Silver? But because it is of that price that it can purchase any earthly commodity: But what is that in comparison of the Word, which together with the Spirit worketh unto life everlasting.

If one of you should this day walking by himself, hear the voice of God break out of Heaven, hee would be astonished at the hearing, and perhaps hee would easily be perswaded, that he should ponder every syllable: Why, this Word is as great, and as much, in this thou hast God speaking by himself, by men, by Angells, by all means to draw thee unto him. Wherefore if thou art desirous to hear God speak (as I think some curious spirits are) thou hast *Moses* and the Prophets, the written will of God, which convey God speaking to thee daily.

Again, is there any that hopeth to gain lands and possessions, and will not acquaint himself with the evidences which may lead him thereunto? In the written Word lyeth the great grant of that blessed Land promised to *Abraham*, and to his seed, and from thence how it is entayled unto us of the Gentiles.

Naturally wee all desire knowledge, as the blinde man deprived of his sight now from the Word floweth all knowledge as the rivers from the Sea, and enricheth the mind with a quick and sharpe capacity.

Lastly, Wee desire to hear tell of strange things: what more strange threats

read of that celestial Palace beyond the Stars, called Paradise, and of the glory thereof? What more strange than to hear tell of the Father of Spirits, and the Host of Heaven, Angels, and Saints? to hear tell in like manner of the place of darknesse, and shadow of death, of the Prince thereof, and his attendants? If all this will not provoke thee to this duty, humble thy self, suspect thy self of some gross iniquity which filleth thy stomach to the full.

Object. But men will object, as we finde they have; 1. That they have callings which take them up, and so many things troubling them, that they cannot while it.

Ans. A simple pretence, who would not see his weaknesse that should thus reason; I am to crosse a very dangerous troublefome Sea, I need not to life Card or Compasse: I am continually in warfare, I need no weapons, I care not for carrying them with mee? So is this, for the Scripture is to our course and warfare as a spirituall armory and direction.

Object. I, but they are hard, I cannot profit in them.

Ans. It is false, reading you shall profit, the Text saith, God speaketh in the Scripture to the learned and unlearned, the Ant may wade as well as the Elephant swimme, a sucking babe may finde milk here, reading thou shalt know what thou dost know, more perfectly, and shalt learn that whereof thou art ignorant, and what thou canst not of thy self find out, it shall prepare more easily to conceive of it by the help of another.

Object. I cannot read.

Ans. Get them that can; wee will get things read to us in our indentures, and evidences, when our selves cannot.

VERS. 5. Which in other ages was not opened unto the Sons of men, as it is now revealed unto his Apostles and Prophets by the Spirit.

Now followeth the amplification of the thing wherein hee was enlightened, from the property of it, which is by a correction explained, as if hee should say, my meaning is not that it was altogether concealed, but it was not so revealed as now it is to the holy Apostles and Prophets. For the distinction of Apostles and Prophets, it is already laid down vers. 20. of the second chapter.

Then God doth not deal with all ages alike, nor with his own Church and people. Not only the Gentiles had these things altogether concealed from them, but the Sonnes of men, no creature had them so opened, as they came after to bee revealed: so touching our Saviour, though it was told from the beginning, hee should bee the seed of the woman, yet that hee should bee the Son of a Virgin, was not so clearly known in the first ages, as from the time of *Esa*: so the calling of the Gentiles was not so known to the Church of God, though it was foretold, *That all Nations should be blessed in the blessed seed*; in these former ages as it was in the same Church of the Jews in *Dauid* time, and afterwards, when in their *Psalmodies* they sung that matter before the Lord, thus since Christ, though the word revealing is compleat, yet God doth not give like light to every age: when the Doctrin was altogether obscured, and abundance of darknesse, even wherein that fog of the bottomlesse pit should prevail, there could not then bee the light which now there is; when the little book is opened.

For God is a sovereign Lord holding of no other, hee may do with his own as pleaseth him, and hee doth use his liberty to shew his free dome, to move us to thankfulness, seeing he leaveth some altogether without his Ordinances, as the Gentiles, whom hee a long time regarded not so far, and to his own people hee revealeth sometime more sparingly, sometime more plentifully, as pleaseth him, *Heb. 1. 1.* At sundry times, and in divers manners, God sheweth the Father in old time. God did not at the first at once reveal his whole

VERS. 5

VERS. 11

God by degrees revealed the Messiah to his people.
Gen. 3. 15
Gen. 12

God diversly ordered his Church before Christ.

Now all is fully revealed.

Mt 18 20
Ac. 10. 37.

They are foolish which will believe no more than their Fathers believed.

They are amiss who will allow no interpretation of the Scripture but one of the Fathers.

Use. 3
The benefit of these Evangelical times in having greater light than was under the Law.

whole will, but at sundry times, by parts, by many several, and particular parts, now one part, and then another. For mark how Christ was revealed, first to Adam: *The seed of the woman shall break the Serpent's head*; then was a Saviour promised to destroy our enemies, that should come out of our nature, *the Seed of the woman*: After more particularly to Abraham, God said, *In thy seed shall all Nations be blessed*; there hee makes a promise that the Messiah, should come from his loins: further God did more particularly declare him, when hee said, hee should come of the tribe of Judah, Gen. 49. Then after more distinctly of a particular family, namely of David, *Esai 11. 1. That there should come forth a rod out of the stemme of Jesse, and a branch shall grow out of his root*. And in succession of time more distinctly laid down, how this Messiah should be born of a Virgin, the place at *Bethlehem*, and set down what hee should do, and how hee should suffer. So that by these degrees was the Redeemer, the Saviour of the world revealed more and more as his time did more neerly approach, that the Faith and hope of Gods people might be more and more raised up, as hee was more evidently and clearly revealed unto them. So in regard of the general government of the Church, and declaration of the will of God; before God had gathered the *Israelites* together, to be a peculiar people to himself, and committed his statutes to them, his will was declared by particular revelation; onely of such things as was needful for those times and persons. Again, when God had established his Church which was to continue divers generations, then the Lord gave them Ordinances and Rites, by which he did declare his will: thus did the Lord set forth himself by degrees unto that people then living, before the exhibition of Christ, in the infancy of the Church. But doth hee so now? No, but now under the Gospel God hath revealed his whole will and counsell, so far as is needful for the Church to know; for Christ coming down from the bosome of his Father, hath made known the whole will of God to us, and therefore he giveth this charge to his Disciples, *Whosoever I have commanded you shall do*; and thereupon Paul is bold to say in his excellent farewell to the Church of Ephesus, that he had delivered unto them the whole counsell of God.

This consideration doth rebuke both learned & unlearned: these think all new doctrine that their Fathers, meaning this or that generation left in darkness, did not know, they will believe as they believed, and no otherwise; But if this were well weighed, that God leaveth some generations in ignorance, and the shadow of death, that his own people come not to know all truths in all ages alike, they would renounce this plea as gross ignorance.

So many learned ones who think that nothing in opening the Scripture must be admitted which cannot be shewed out of antiquity; they are to know that God deals not with the Church by one scandal in every age; and as prophecy foretold it, so hee seeth nothing that doth not behold the gifts of tongues and interpretations to be far more plentifully given, then hath been heretofore; and so no doubt but God will grace future ages with a more clear light in the revelation then is yet any thing commonly afforded. We must not be superstitiously devoted to times past, injuriously neglecting our own that are present, and prejudicing those that are to come.

Here behold the benefit of these Evangelical times in which wee live, and the privileges and prerogatives thereof, wee enjoy these things that the Fathers hoped for, the things promised to them are accomplished to us, now this is a high prerogative, the very consideration of this made those that lived before these times, enquire and search diligently when these times should be. A good thing is better discerned by the want of it, then by the fruition and enjoying of it, and therefore hence it is that wee so little regard it, and they so highly esteemed of it, they would have thought themselves happy if they might have

have lived in those times wherein these promises made, might have been accomplished, and therefore our Saviour Christ saith: *Blessed are your eyes, for they see, and your ears, for they hear: such and such things as many Prophets, Kings, and righteous men have desired to hear and see, and yet could not.* Mat. 13. 16, 17

The second part of the verse hath three circumstances to be observed.

1. The time of further revealing, *as now.*
2. The persons, to his holy Apostles and Prophets.
3. The Authour, *by the Spirit.*

The 1. doth let us see: *That since Christ was here more fully opened the mystery of our salvation.* Their revelation was a hiding of it in comparison of this we have obtained. To shew the point; wee see that these times since Christ have three things which needs must work a further enlightening.

1. A fuller word revealing and more clear word; theirs was as a candle, *a light shining in a dark place*; ours a ministry full of glory and light; now as the eye by a great clear light seeth better than by a little dim one, so it is with us.
2. These times have a more full inward illumination; which is the eye of the minde, wherewith wee see by mean of this revelation the Spirit now is powred out: now as a quick bodily sight seeth by benefit of light without better than a sight more weak and obscure: so it is with us, having a more full enlightening than that former of the Jewes; which was more sparing.
3. As a thing is better seen at hand afore the eye, than afar off, so we have a fuller apprehension of them in as much as they are now accomplished, which they saw as things afar off to be performed. And this more full revelation was firstly kept till Christ our principal teacher should come; till hee as our King should enter his Kingdome.

For look as it is with School-masters in great Schools, they will reserve the teaching of the most learned lectures, and the most ripe Scholars to themselves; so Christ hee is our great Rabbi; all were his Ushers that were before; they taught the Puries an inferiour lecture of the Law and Prophets, but Christ hath reserved the fulnesse of prophesie for himself to unfold. And as Kings do then chiefly shew their bounty when they are crowned; so these spiritual gifts, our King, not of this world, did fully reserve to his Coronation with glory.

Wee must therefore who have so great revelation, remember that God expecteth more obedience: a householder doth not set up a candle; but hee will have some work by it, so with us; God would have us walk by this light, else that will take hold of us in the Parable. *The servant that knoweth his Masters will, and doeth it not, shall be beaten with many stripes;* this is the end of the glorious light of the Gospel; that wee beholding it, should be turned into the self-same glory.

2. It doth let us see how fearful their estate is that remain in blindness when so great light shineth; it is a token that the spirit of darkness doth keep possession in their hearts, *1 Cor. 4. 3, 4.* If our Gospel be hid; it is hid to them that perish; in whom the God of this world hath blinded the minds; that the light of the glorious Gospel of Christ should not shine unto them.

3. It is to be marked who they are that have these things revealed to them; his holy Apostles and Prophets. *Ob.* What kind of men God doth take to reveal his truth to, such as are sanctified; *1 Pet. 1. 10.* The holy men of God spake as they were moved by the Holy Ghost. So more generally S. Paul maketh the Saints; those to whom God doth reveal the mystery of his Gospel; which is the mystery hid since the world began; and from all ages, but now is made manifest to his Saints. For this is meet that as wee put not precious liquors into uncleane vessels; so these spiritual treasures should not be committed to us, not cleansed and sanctified. Again, the Lords opening his secrets;

Dost;

Use 1:
Wee must
yeeld the great
ter obedience.
Luke 12. 47.

Dost;

Col. 1. 26;

John 5. 20.
John 15. 15.

Verse 14.

The difference
of the revelati-
on granted to
the godly and
the wicked.

Use 1

John 7. 17.
Mat. 5. 8.

Use 2.

Men wicked
live the cause
of ignorance.

2 Tim. 3. 7.

Use 3

Doff.

Iob 11. 8.

1 Cor. 2. 11.

Means to ob-
tain Gods spi-
rit.

secrets, is a fruit which springeth from his love to his friends. The Father loveth the Son, and sheweth him all things whatsoever he himself doth: And touching his members, hee saith, I have called you friends, for all things that I have heard of my Father, have I made known unto you: Even as to unlace our selves, and communicate our counsels with this or that person, is a token that wee do affect him intirely. Now whom doth God love? the righteous? whom doth hee call friends? Those that do his commandments, even those that are holy in his sight. Yet this must not bee so understood as if God might not reveal his will to one that is unholy, both Predictions, as likewise ordinary revelations; for wee read of Balaam, of Caiaphas, of Judas, and others, that were workers of unrighteousness, yet shall plead that they have prophesied in his Name. But yet there is a priviledge to the holy ones above these.

1. God doth not so ordinarily open his secrets to these unholy ones, as to those that are holy.

2. They have not that spiritual wisdom given them to make use of that they know, which the Saints have.

3. They have these things put into them; not that God is pleased with them, but that hee regardeth his Church which hee maketh the devil himself serve for the good also.

So that this letteth us see what all of us must bee, if wee would know the secrets of God, wee must become holy, and then wee shall bee made to understand the secrets of God: If you will obey, yee shall know my doctrine: Blessed are the pure in heart, for they shall see God: Holinesse doth dispose us not only to revealed Divinity, but to the Theology of the Saints in heaven; as contra corruption in conversation, is commonly accompanied with corruption in judgement; and the more unholy any one is, the more is God and his wayes strange to him.

Wee see the cause why so many remain ignorant, never coming to the knowledge of the truth, because they study not for sanctification, this filleth our Athens with unlucky Owles flying the Sun-shine: they are so full of swagging, pride, voluptuousnesse, such cages of uncleannes, that it is no wonder if the spirit of revelation bee far from them. So Professours, a great number like Pauls Widdow, always learning, and never coming to the truth, because they have divers lusts hanging on them, and grow not up to holinesse; It is just with God, when wee will not obey the truth wee see, to turn our eye self into darknesse.

Thirdly, wee see how wide the world shootech, they think that holinesse softneth the sense, and taketh away the edge and ripenesse of wit, that men cannot bee of any great reach if they look this way, but blinde men cannot judge of colours; young Daniels shall alwayes bee found not the least acquainted with Gods secrets.

The last thing to bee marked is this, Who it is that doth reveal the things of God to us, viz. his Spirit. The Spirit of the Almighty giveth understanding, therefore called a Spirit of understanding, Esay 6. For look as if I would know what such a man thinketh, his spirit must open the matter, for the spirit which is in a man doth only (of all creatures) know what is in man: so the Spirit of God which searcheth the deeps of God, this must bee gotten, if wee would know the things of God: if this Spectacle come upon the eye of our minde, wee shall see things that eye cannot see, ear cannot hear: Wherefore if any would understand Davids Psalmes, Pauls Epistles, seek for the Spirit of David and of Paul.

Quest. If you ask, how wee should seek?

Ans. 1. By prayer, Solomon prayed for the Spirit, and he had it in a larger measure than any that went before him: so if you pray for the Spirit, you have Gods promise for it, that he will give the Holy Ghost unto them that ask him, and

and this hee doth speak by way of opposition, *If you which are evil can give good things to your children, how much more will God?* &c. If a man or woman will bee importunate for grace, and the Spirit, as a childe will bee with his Father for bread, then hee cannot nor will deny you.

Again, another means to get the Spirit, is to bee conscionable and constant in dependance upon the ministry of the Spirit, and private exercises, in hearing the Word preached, and therefore the Apostle saith, Gal. 3. 3. *Receive ye the Spirit by the work of the Law, or by hearing of faith preached?* as if hee should say, you may know whether you have the Spirit or no by this, examine whether you have gotten Faith by the preaching of the Word: Our Saviour saith, *The tree is known by the fruit*; if wee get not Faith in Christ, and bee joyned with him, wee shall never get the Spirit: therefore if you would get the Spirit, get faith: for faith is a knitting and a drawing grace, it will draw the Spirit into the soul, and it will knit him fast unto the soul, that hee can never depart away from it.

3. A third mean is by a Christian course of obedience; *Hee that keepeth my Commandments, I and my Father and Spirit will come and dwell with him*, as contrarywise when wee nourish sin, wee give a check to the good Spirit of God, wee grieve the Spirit, and cause him to depart: Wee obey the Spirit when we give him good entertainment, when you feed him with holy and heavenly thoughts, and do what hee would have you do.

VERS. 6. *That the Gentiles should bee fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel.*

The quality of the mystery opened: now followeth the manner, which hath two things to bee observed.

1. The condition, to which the Gentiles should bee brought.

2. The means.

1. The condition in three things; the latter still the ground of the former.

1. *They should bee joynt heirs with Christ.*

2. *They should bee of the same body with Christ and his Church*; for first wee must become beloved children in Christ the beloved, before wee can bee inheritors.

3. *They should bee partakers of the promise*; for by faith in the Word of promise, wee come to have fellowship with Christ.

2. The means, by the Gospel. The sum is thus much.

"This is the thing which hath not been so known heretofore, this I say, that you Gentiles sometime without hope of inheritance should bee joynt heirs of heaven, that you sometime without Christ, and alien from Israel the body of Christ, should bee incorporate with Christ and his people, that you who were without covenants of promise, should by faith partake in the promises of Christ, and all this not by circumcision, or the Law, but by the ministry of the Gospel."

Their being heirs, their being one body, their believing the promises, of these I have spoken before, Chap. 1. verse 10, 11, 13, 14, and Chap. 3. 12, 13, 14.

Only one thing out of this verse, what it is that doth bring us to belief, and so to our heavenly inheritance, viz. the Gospel of God. This begeth us to eternal life, even this Word preached to us, 1 Pet. 1. 13. *Being born anew, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.* Paul was sent to preach the Gospel to the Gentiles, for this ends to open their eyes, and to turn them from darkness to light, and from the power of Satan to God. And Acts 26. 22. *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* There you see the power of this Gospel for down. The point is often handled. Now therefore wee will only shew these two Uses, which must bee deduced from this consideration

Luke 11. 13

John 14. 23

VERS. 6

Do 1. 1

1 Cor. 1. 13

1 Pet. 1. 13

V. 1

We are not to be discouraged from following the word neither by the unworthiness of the Preachers;

Nor by the conscience of our own unworthiness;

Nor by our not profiting to our minds.

V. 2

Ministers must not give over preaching, neither upon conscience of their ignorance.

Rom. 1. 16.

Nor of the small good they see comes of it;

Nor for want of feeling in themselves the power of those things they preach.

Job 24. 11.

1 Cor. 9. 13, 9.

Nor upon state of temptations contrary to it.

1 Jan. 4. 7.

Wee must that are hearers never bee weary of it; never give over attending on it. Wee take offence sometime at the persons of Ministers, sometime at things wee finde in our selves: For as with the sons of *Eli*, so it tareth with many in Ministry, their wickednesse doth make men decline their Ministry. But wee must know that though a wicked man doth reach out the treasures of God, yet wee may safely receive them: for the hand of the Almoner, though a wicked man, doth not hurt the Kings almes which are given by him. In our selves wee sometime are kept back from following the Gospel cheerfully. 1. By conscience of unworthiness. 2. By considering our little profiting by means of it: But no unworthiness nor unfitness must keep us from the word; what distaste soever wee have, it is that Physick wherewith it may be cured: And heathens, possessed persons, excommunicate persons, are to bee admitted to the hearing of the Gospel; how much more must such know who are the Lords, that no suggestion of infirmity must detain them from it.

3. To the latter wee must know, that though wee thrive not by the Gospel as wee wish, yet there is no way for us but to continue. For as the body in an atrophy, though wee fare dainily, yet there is no shew of it, yet wee continue to take our diet, sleep, exercise according to strength, and say, Nature may work it out in time: so when the soul is diseased, so that the Word doth not strengthen and comfort it, as might bee wished, wee must not give over, but keep us to the diet of it, pray to God to open the obstruction of the heart, in time his grace may and will make us out-grow it again: in the mean while we are sustained by it.

The second use is to us Ministers, that wee must never give over to preach the Gospel whatsoever discouragement wee have, nor must wee bee ashamed of it, seeing the Lord by it bringeth men to salvation. What if wee have ignorance? let us preach according to the gift of knowledge received, and it will multiply in us, like as the loaves did while they were broken; and *John* the Baptist did not know Christ so as afterward hee came to know him in his preaching; and the Apostles, what ignorance was in them till after Christ's resurrection? 1. What if wee cannot feel that power wee desire, in executing this office, yet wee must think that *Moses* face did shine, and hee knew no such thing, yet did it shine so that the children of Israel could not behold him. What if wee see no fruit as wee wish, wee must know that the fruit of ministry is not tyed to our observation, *Mark* 4. 30, 31, 32.

2. The fountains run, though none come to fill a cup-dish at them; so wee must gush out with this water of life, though none by the vessel of faith should take it in.

3. There may bee seven thousand gained where wee see not seven.

4. That which sheweth not fruit presently, may bee a seed, of which others may reap comfortably hereafter.

Again, what if I cannot get any comfortable feeling of that I am to deliver, neither before, in the while of speaking, nor after, wee must not in this bee dismayed, but support our selves by comfortable meditations; as,

1. That the fruit of my ministry is not tyed to my feeling.

2. That God hath promised mee the inward teaching of his Spirit, if I will wait for it.

3. God is not like those tyrants of whom *Job* speaketh, who will kill them with thirst that tread the wine-press: hee would have them taste of the good which they serve at it; and would not have the mouth of the One maled, and many such like things.

Lastly, what if I finde my self much troubled, and feel wicked powers assailing mee even while I am speaking, yet wee must not shrink from this Gospel, but fix our eyes on Christ: Resist the devil and hee shall flye; build this spiritual

spiritual Temple like good Nehemiah, having our trowel in one hand, and our sword in the other, the Word in our mouths, Faith in our hearts to resist all the fiery darts of the Devil.

VERS. 7. *Whereof I am made a Minister by the gift of the grace of God,* VERS. 7: *given unto me through the working of his power.*

The gift hath 2. parts. 1. The Quality. 2. For both these inward graces with
done and knowledge.

Likewise the exercise of them, to think, to speak, the whole labour of Ministry is on his grace in us, 1 Cor. 3. 5. *Not that we are sufficient of ourselves to think any thing as of our selves, but our sufficiency is of God,* Phil. 2. 13. *It is God that worketh in you, both to will and to do of his good pleasure.*

So that we must grow up to know our insufficiency, and to look up to God for strength and ability in every thing wee undertake, making him our wilddome, our strength, and to empty our selves of all hope or help in our selves, or in any means, but let the Lord be our strong arm of salvation, and our all-sufficiency in all things.

Learn to refer the glory and praise of all we have to him alone, *for of him, and through him, and for him are all things to whom be glory.*

Observe, *What it is that maketh a Minister, the Ministerial gift which God of grace giveth.* This doth form him *adintus*, as skill in this or that manuary Science doth make an Artificer: The Church doth not make, but declare and authorize for exercise those whom God doth qualify for such purpose, Eph. 4. 8. *When hee ascended up on high hee gave gifts, some to be Apostles, &c.* God doth bestow a particular Ministerial gift in particular, according to which every Minister doth serve him.

The Papal authority in forgiving sinnes, their judicial determining, their Prince-like enacting of Lawes that bind the conscience, these encroach on the Royalties of Christ, and make them not Stewards and Ministers, but Rulers, by their compulsive force. Christ in instituting Ministry maketh reservation of all authority in Ministry a pure service betwixt Christ and men. *Let us be so, but hee that is the greatest among you, let him be as the younger, and he that is chief, as hee that doth serve.* And S. Paul saith, 1 Cor. 1. 24. *Not that we have dominion over your faith, &c.* It is not a rule and regency, but a mere service under Christ who is present in his Church, having all authority, *what is Paul, or who is Apollos, but the Ministers by whom yee believe, and every one according as God giveth him for his service.*

Given to me, Hence Observe, *That Ministers have their particular gifts given to them.* 1 Cor. 12. To one thus, to another thus. One Last-fitteth not every foot, nor one measure fitteth not every Minister; but of these some more excellent, some less, Paul and Barnabas not alike gifted, as there are metals, some of Gold, some of Silver, so gifts in Ministers: And to make no difference, but to embarke all in one bottome, hath more good affection, then sound judgement; though there bee diversity of gifts, some more, some lesse excellent, yet wee must neither immoderately admire the one, nor underprize the other. There are people affected both waies: some that think it enough to give their names to such a man, and to cry down others in comparison of him who hath the most parts: These persons have no true taste of the gifts of him whom they extoll; for the wondering at their person, keepeth from talking the gifts of one, as if a cup of wine, were set down, while wee look at the curious workmanship of the cup; so they: For others, they think so basely of them, as if they could say nothing worth the hearing: some on the other hand, because God doth all in all, they make no distinction in the instrument, but are offended with them that look more at one than another.

Now between these this is the true way, neither so to love those who have the greatest, as to despise the other: nor to love the lesser, so as not to love there more where God loveth more, and to bless him more (though we do it in all) where he hath distributed more plentiful grace and favour.

Dott.

Observe lastly, That the almighty power of God accompanieth the gift of the Ministry in two regards.

1 In regard of the person preaching.

2 In regard of the person hearing.

In us speaking, all our inward qualification, and the whole action of it, is not without the almighty power of God, 2 Cor. 4.6. *God who commanded light to shine out of darkness, hath shined in our hearts, &c.* So for thinking, speaking, for it is no less power must make the dumb to speak, then that which must make the blinde to see: so that if wee look at our own death and inability, and at that enmity of the Devil, it is not without the almighty power of God that our words are not intercepted. Now all would bee fruitless with the hearers, if Gods almighty power should not accompany; for when we have done all wee can, it is nothing: therefore Paul doth teach the Corinthians not in perswasive speeches, but in such a manner as the Spirit of God did put forth all power in it.

1 Cor. 2, 4

VERS. 8

VERS. 8. *Even unto me the least of all Saints is this grace given that I should preach among the Gentiles, the unsurchable riches of Christ.*

Least of all Saints. Because for Christ a Servant of all Saintes; as also because of his bale intreaty from men.

Quest. But how can a spiritual Saint say, hee is lesse than a carnal?

Answ. The Apostle his speeches are thus reconciled: the one speaks what he was by the grace of God, when there was just occasion to confesse it: the other what he had been, and what he was, in himself considered: and so the distinction of men, it is by grace; there being place for the spiritual in other consideration to humble themselves before the meanest.

Quest. How could he say that of himself, that he was the least?

Answ. Because he did further see his own, than the corruption of all others; the true speaking doth follow the true apprehension. Better so be lowly with the meek, then to share with the mighty; boughs most laden with fruit bow more than the empty, Christ an example.

Dott. 1

From the matter Observe, What the most excellent men must think of themselves, they must think of themselves most submissy: and by how much God grows in an increase of true grace, by so much hee giveth increase of true humility: so that they are in their own eyes so much more humble, by how much more eminent than others: and in this the Apostle doth no more then hee calleth us all unto, Rom. 12. *In giving honour to one before another; and Phil. 2. Let every man esteem others better than himself.* So Paul, in most abundant humility doth think himself lesse than the least of Saintes: for it is humility to be subject to our betters; it is more humility to give place to our equals, but to be underlings with out inferiours, this is exceeding. And as Paul doth set himself after Saintes, so Agur doth abase himself under mankind, *I am more foolish than men, and have not the understanding of a man.* And the Apostle in two regards doth thus abase himself.

Prov. 30. 2

1 In respect of that which he had been,

2 In regard of the remnants of sin which hee found dwelling with him; not that these were more abundant in him than in others, but because he did more briefly discern them.

The 1. you may see 1 Cor. 15. 9. *I am the least of the Apostles, not meet to be called an Apostle.* The second may bee gathered from the discourse, Rom. 7. where in regard of that which he presently felt hee calls himself, *sold, bond-slave under corruption, a miserable man compassed about with a body of deadly sin.*

For

For look as grace gathereth head against corruption; so it groweth up in discerning corruption; the more wee are led into that spotless light; the more our least darkneses are discovered; and therefore the Saints are a burthen to themselves. For such evils as they did sometime digest insensibly, not hearing again of them; *the blind swallow many a fly.*

It must teach us to bee base in our own eyes. When wee are least in our own eyes, then God will exalt us: and such as have been partakers of the greatest grace must bee most lowly; as the ears of Corn which are best, bow themselves most, and chaffe keepeth the top when the grain goeth to the bottome. So if wee bee loaden with the grace of God, the neathermost place will serve us.

Yet this doth not take away civil respects, and bring in a kind of Cloyster-lowliness, as if civil preferments were to bee relinquished. Nor yet doth it teach to turn humility into iniquity, by denying the good things God hath given us, in such proud modesty which possesseth many who speak of themselves basely, but think otherwise, and speak so as that they may occasion the sound of their own praise to ring in their ears; this dissembled humility is open iniquity; and the Apostle his example may make us blush, that think so highly of our selves, are wise in our own eyes, think our selves some body, the fore-runner of none; *For God resisteth the proud, and giveth grace to the humble.*

Is this grace given? Observe hence, That this is a special favour of God to *such as he calleth of Ministry.* The Apostle doth every where acknowledge mercy in assigning him, and becommending to him this calling of preaching the Gospel, which may appear by their office set down by the titles of it. Embassadors, 2 Cor. 5. 20. Stewards, 1 Cor. 4. 1. Paronymphs, John 3. 29. fellow-helpers, and co-workers with God, the calling of which wee shall speak of by and by.

Thirdly, Their private course, which is to bee employed in reading, meditating, private exhorting. Fourthly, their protection, I will stroke through the joints of them that rise up against Levi. Hee is a wall of brals about them.

Fifthly, Their height of glory, Dan. 12. 3. *They shall shine as the Sun in the firmament.* 1 Pet. 5. to minister before God; to go in and out twixt God and men in the things pertaining to God.

So that wee see how wee are to challenge our selves for light esteem and want of thankfulness for this great favour. *David desired to bee a door-keeper,*

How wee are to bless God that hath done us this favour; the Psalmist doth stirre up especially those that dwell in the house of the Lord to praise the Lord.

Now of the end; to extol Gods grace in becommending him with Ministry, wee learn hence, *What is the way to commend the grace of God, so abase our selves, and set forth our own unworthiness.* Jacob saith, *I am less than the least of Gods mercies.* So David, *What am I, and what is my Fathers house?* The Apostle hence magnifieth the grace of God, *that when wee were enemies, hee did reconcile us,* Rom. 5. There is a reciprocal and changeable affection betwixt these two, grace and unworthiness, the one doth shew the other, grace tasted doth breed conscience of unworthiness in us, wee are presently dust and ashes if God reveal himself in the glory of mercy, and our unworthiness; the conscience of it, and confession of it doth magnifie within our selves, and extol before others, the grace of God.

There is no Popish compounding of a perswasion of grace and desert, no, though wee thank God for all, as the Pharisee did.

See then what must let us see the greatness of grace, and set it forth to others, wee must get a conscience of our own unworthiness, and confess it freely.

1 Chron. 29. 14. Gen. 32. 10.

Lastly,

Doll.

Lastly, It is to bee marked, *That the Ministers of the Gospel do bring to men good tidings*, Rom. 10. 15. They are said to bring glad tidings of Peace, tidings of good things, 2 Cor. 4. 7. They are earthen vessels; yet they are said to have treasure in them; divine treasure. And because of this, when the Ministry of the Gospel was given to the Gentiles by occasion of the unbeleef of the Jews, the Apostle is bold to say, *that the fall of the Jews was the riches of the world*, Rom. 11. 12, and in 2 Cor. 6. 10, the Apostle doubteth not to say, that though we Ministers of the Gospel bee poor, yet wee make many rich. Now what these riches are, hee expoundeth, *the benefits of Christ*; those benefits where with wee having Christ, come to bee enriched, and in one word, they are all those things which Christ suffering hath purchased for us, the merits of Christ, for these are our wealth, 2 Cor. 8. 9. *So Christ was made poor, that in his poverty wee might bee made rich*, in his sufferings, his death, our righteousness, our life, our redemption, and grace of Adoption, forgiveness of sin and favour of God, the Spirit of the Father and Christ the Son, the title to all creatures, and service of all things, and title to everlasting life.

Use 1.

They are swinish who neglect the Gospel.

We must depend on the Gospel.

To let us see how swinish they are that neglect this Gospel. What is the property of swine, but to trample pearls under foot, and delight in their mire? What do those that whore with this world, but neglect these unsearchable riches? true fools: for this is one property of the Fool, that for a chain of counters, he will part with Angels.

1. It teacheth that we must depend on the Gospel; wee see if a deal were dealt how the poor will flock about it from all corners, wee need not to toll a bell before it: so what multitudes of poor do hang about the Almoners of Princes; the Ministers are the Almoners of God, they bring out this treasure, they are the Cofferers, we must tell out this treasure, how should you hang upon this word? You are all poor naked brats, not having a ragge of Righteousnesse upon you: you are infinitely in debt to the justice of God; were you as rich as Dives, you are not rich toward God, all this must make you rich: how then should you here seek to get your acquittance of your debts sealed to you, seek a new stole of Righteousnesse to live on eternally?

2. Wee must not grudge our temporal things to them that sow spirituall treasures to us.

Ministers must principally preach Christ Jesus.

1 Cor. 4

3. Our duties, to keep these precious treasures under lock and key.

Lastly it teacheth us, *what especially the Ministers of the Gospel must bear upon*, Christ Jesus our Lord, to reveal Christ; this is the principal nail upon which a Minister is to beat, this is the Alpha and Omega, which sinful men must hear; for though the Law is fruitfully preached, and is like a needle to make way for the thread of the Gospel, yet this must not bee so conceived as if it were of absolute necessity so to proceed, when Christ preached to Adam fallen, the Gospel, yet this is the end of all, which must make the Law work wholesomely in us. Paul, Gal. 1. describeth this as the matter of his Ministry *to make manifest the Son*, hee professeth that he in his preaching cared to know nothing but Christ, *yea him crucified*, in the first place: and the ministry of the Gospel is called a testimony of Christ. Which place is to bee marked as which sheweth that the end of all the gifts of speech and knowledge is this, to confirm the testimony of Christ.

Now what it is to preach Christ you must remember from Pauls words, Gal. 1. 6. *Col. 1. ult. Hee did labour and strive to this, according to the effectual working which was wrought in him mightily, to present them to Christ, to spread the favour of Christ, to present men as chaste Virgins to Christ; to paint Christ before them as crucified in their eyes.*

Doll.

Unsearchable riches. Observe hence, *That none is able to come to the full knowledge of Christ*. The riches of his person in respect of each nature wee cannot comprehend them, the everlasting righteousness, redemption, grace and

and favour which hee hath procured, wee cannot fully conceive of them; for wee know but in part, wee do not yet see him as he is, but only have a glimpse of him, as wee have of things that are behinde us while wee look into a looking glasse, 1 John 3. 3. This is the richest Mine that can bee digged in, the veins of it are never at an end.

In his person, the divine nature in the second person assuming, the humane nature assumed: now who can finde out the riches of his divine wilddome, power? nay, the Apostle doth break out in exclamation, *O the depth of the wisdom of God!* &c. In the humane nature, what understanding, what power, what life, treasures of life which now are hid, treasures of wilddome, the spirit without measure, all power though a created power, yet such as by which hee can do whatsoever hee will, either by that nature with himself, or by his Deity: for the righteousness and grace of Adoption, wee are the Sons of God, &c. But wee have the riches of glory in his body and soul: sip in other learning, but drink in this.

Let Ministers teach him as the truth is in him, that grace may not bee turned into wantonness, *Whosoever is in Christ is a new creature* 1 Cor. 5. 17.

To stir us up alwayes to bee seeking, for here is alwayes something new: no new thing under the Sun. Wee are never weary of looking on goodly rich things: the Angels do pry into these things.

3. Here learn what we must seek, if wee will bee rich: spiritual treasures, which neither moth nor canker can corrupt, enduring substance, an immortal inheritance provided for us in heaven.

VERS. 9. And to bring to light to all men what is the fellowship of the mystery, which from the beginning of the world hath been hid in God; who created all things by Jesus Christ.

Now hee doth amplify it from the effect which it had in the world, the enlightning of men in the fellowship of the mystery. Observe then, *What the Ministers and Ministry is, they are the light of the world*, Phil. 2. 15. *They are bid to shine as lights in the world*, the same word there used as is in the Creation. For you must conceive that without the ministry of the Word the world is in darkness: *They were once darkness, but now are light in the Lord*; they were once ignorant of their estate not knowing what they did. Hee that walketh in darkness woteth not whether hee goeth; they know not their sinful courses, much less the way of salvation. Now when God putteth his Word in the mouth of his Minister, then hee doth as it were set up a candle in a dark place: and when Paul was sent, hee did go to this purpose to bring them from darkness to light. But yet for sight concerning what hee doth, you must know that Christ is light, that the believers are lights, the Ministers lights, the Sun, Moon, and Stars, they can but help him that bringeth eyes, this light giveth eyes. Some mens light is like to Thieves Lanthorns, that burn inward and shine, though the world bee blinde, like candles spending themselves.

1. The rebuked men that have no shine. This must teach men to affect plainness, fluttering like a muse to the understanding of the simple, 1 Cor. 13. 1.

2. It teacheth how wee should flock about it, as the Jewes are said of John's ministry, *Hee was a candle, and yee joyced in his light for a season*.

3. This checketh the practise of such as affect to deliver things in obscurity, *And to bring to light*, inward and outward, make them be performed in effect that the Gentiles with the Jewes have one faith, one Lord, one Hope, which from the beginning was hid in God, a thing which God kept as counsel, which hee within himself purposed: Neither must wee think much that the Gentile is brought to this estate by Christ: for God is the Ordainer of the one as well as of the other, and it is the fittest disposition, that hee who created both by Christ, should bring them both by Christ to one common salvation, Rom.

Rev. 4. 29. and 10. 13. One Lord of all, no difference.

2. By Christ, to shew the correspondency and harmony of the divine disposition in saving us by Christ. 3. To take us by the hand in believing, therefore the power of God in creating is suffixed. 4. To teach us to rest in Christ our Head.

Dott.

Hidden God.] Observe hence, That these things of the Gospel are such as no man by nature can conceive of: for God, no man hath seen him at any time, hee is a light to which there is no access. So that the things which are hid in him are such as flesh and blood cannot reach till they bee revealed. Look as if my Spirit conceive this or that, no man beside my self can tell it: so God, the things in him none can tell but himself, and those to whom hee will reveal it.

This is one principal difference betwixt the Gospel and the Law, that there is a God, that hee should bee served, that a man should not bee a murderer. This is not above natures reach: But that mankinde is lost, or that there should bee a Redeemer of the lost, see, no reach of nature can comprehend.

Vf.

So that wee have cause to acknowledge Gods goodness in revealing these hidden mysteries of grace and salvation to us, who were altogether strangers to Christ, blinded by the God of this world in our understandings, and of our selves could never have come to the least glimpse of these glorious mysteries which in Christ by the Gospel are now made clear to our eyes.

Vf. 21

Wee must seek his Spirit, the Spirit searcheth the deep things of God.

Obiect. Why, may one say, what needeth now they are revealed now they are fulfilled, and therefore more easie?

Ans. None can conceive of the work of God, but hee whose understanding the Lord hath opened, therefore the Princes of this world that heard the heavenly wisdom of God from the mouth of Christ that did accomplish the counsel of God, they did not know it, for then they would not have crucified the Lord of glory: even as if I should think this or that, and should write it, or do this or that before one that was blinde, hee could neither read, nor behold it: so it is with God in his counsel, until hee give his Spirit.

Dott.

Hidden God.] Here is a testimony of the Divinity of the Father, and the Son. For as there are many forms of arguments, so this is one principal, this work of Creation. First wee may learn that God is equal in shewing mercy to the Gentiles as well as to the Jew: for this is laid down as to shew how equal his counsel within himself was.

But this must rightly be understood, for wee must not conceive as if grace of Redemption extended as far as Creation: but therefore it is let down, because it doth stop the mouth of the Jew envying at that God did to the Gentiles, and thus is made equal to deal alike with those that are equal; God is justifying all in his light.

In Christ.] wee were made, not as by an instrument; it doth reach us to things.

1. That comely proportion in Gods disposition, when wee shew reason why not the Father nor the Spirit, but the Son should work the works of our Redemption, this is one that it was meet as wee were made by Christ, that so wee also should bee redeemed by him.

2. It doth strengthen our Faith touching the all-sufficiency of our Saviour, for in many things wee must look to the Almighty power of God, as in the first part of the Gospel, Col. 1. 14. 2 Cor. 4. 6.

3. That wee rest in him only as an all-sufficient Saviour, Col. 2. 8. 9. Remember that hee has sayd that spirit, it is for in him I make all the fulness of the Godhead bodily.

VERS. 10.

VERS. 10. To the intent that now unto the Principallities and Powers in heavenly places, might be known by the Church the manifold wisdom of God, how as Now followeth the second effect wrought by the Gospel, inasmuch as the Gospel

Gospel wrought the gathering of the Church, it wrought mediately this further instruction of the Angels; for from that which they did behold done by the Gospel, they proceeded to a further understanding and acknowledgement of Gods wisdom.

This effect is set down by three circumstances.

1. The persons, in these words, *to Principalities and powers.*
2. The mean of their further knowledge, in these words, *by the Church.*
3. The ground of it, and all from the 1. ver. Gods eternal purpose.

For the clearing of the words four things must be considered.

1. What is meant by Principalities and Powers.

Ans. The Angels to whom God giveth a Prince-like power in the administration of these Kingdoms, for their ministry God useth in executing his sovereignty on the face of the earth.

Why Angels are principalities and powers.

2. What is meant by Church.

Ans. It noteth not the preaching of the Apostles or other Ministers in the Church, but the Church really now collected by the Ministry of the Gospel, for these three reasons.

The Angels are not instructed by the preaching of the Gospel, but by the Church it self, as it is thereby collected.

1. The preaching of the Gospel is to teach and build us, a word of Faith for us, and our children, not for the Angels to learn by.

2. It inverteth Gods order through the Scripture, who is read to have taught men by Angels, not the contrary.

3. It doth not agree with the Context, for Paul was sent to preach Christ to the Gentiles; thus to bring them to fellowship in the Word, to make them one sheepfold under one shepherd, that thus by the Church now gathered, the Angels might bee further informed in that which they did behold, further conceiving the wise work of our Redemption, and unfearchable wisdom of God which contrived it all.

3. What is here meant by wisdom.

Ans. The Wisdom of God is two-fold.

Either that wisdom which is in God, or that wisdom of his without him, an effect of the former; and this is two-fold: the wisdom of his word, or his works, which as the former are done in wisdom, and called wisdom, even the work of Creation, which is lesse than his work of Redemption. Here is meant, partly the wise disposition of our salvation by Christ: but principally the wisdom of God which is himself, the author of the other.

Of Gods wisdom.

Manifold. It is called manifold, not that God hath more wisdoms than one, but because of the manifold wise courses which God taketh for accomplishing that which hee doth purpose, as wee may bee said to have a manifold will, though we have but one, when wee will many things and divers. The sum of the words commeth to this.

Gods wisdom how manifold

God made mee a Minister of the Gospel, that I might gather the Church of the Gentiles into one with the Jews, that thus, the Angels to whom God doth communicate a Prince-like power over Kingdoms, these I say, where they had desired to see the things of the Gospel, 1 Pet. 1. 12. might now by that which they saw fulfilled in the Church gathered together, come to a more full and confirmed knowledge both of the wise work of our Redemption, and of Gods rich, unfearchable wisdom, the disposer of all.

Now for the Doctrins.

1. Comparing this verse with 1 Pet. 1. 12. we learn.

That God hath his time to bring such to further knowledge who have a true desire of knowledge. The Angels as they are pictured over the Propitiatory in the Holy of Holies, they did turn their faces downward, not so much veyling, in conscience of their infirmity before their Creator, as with great desire prying into those Heavenly mysteries. Now here wee see they have their desire fulfilled. God will satisfy the hungry with good things.

Doct.

Vse.

Prov. 2.3, 4

Dott.

Ecc. 9.8

May 37.36

Vse.

Vse. 2

Dott.

Heb. 1.14

Vse.

1 Tim. 5.1

Dott.

A four-fold
knowledge in
Angels.

And therefore wee must make this use of it.

To stir up our selves to the fervent desire of knowing God, the rather because our labour shall not be lost, *Prov. 2.3. If thou cryest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou underst and the fear of the Lord, and find the knowledge of God.*

2 That the Angels are called *Principalities and Powers*; Observe, That God doth use the Ministry of Angels in the saving these Kingdomes in which we live: For they are called thus, because God doth give them a pre-eminence under him, and a power in the ordering of these inferiour things, as the Devils are called *powers of darkness*, *Eph. 6.* because the wickednesse of the world doth set them up as Kings and Princes: the Angels are called for this cause, *Dan. 10. 12. great Princes.* They are made to be above our Kings and earthly powers, as God is above them. *Wonder not at oppression in a Province, for there is a high one above the high one here;* and there is the Father, Son, and Spirit, higher than both. Angels rescued Jerusalem from the force of the Assyrian, an Angell created led the people into Canaan, as is gathered by comparing the twenty and thirty one of Exodus.

This consideration should serve to comfort us, if wee saw the Pillars of Kingdomes shaken, the wicked bear sway, yet there are in those Kingdomes greater with us than against us.

Again, wee must acknowledge when things are any thing tollerably carried in these evil times, that it is not without the ministry of Gods Angels. And we must pray to God that he would let his Principalities and Powers be about our King and Princes, that they may be preserved and inclined to that which may be comfortable for Church and Common-wealth.

3 The third thing to be marked is this, that he saith, *they learned by the Church, by seeing and beholding the Church gathered; observe.*

That we have the Angels eye witnesses of us; that they see the things done in the Church of God, *1 Cor. 11. 10. The woman ought to have power on her head, because of the Angels.* This was shadowed out in the old Church, *Exod. 31.* The curtains of the Tabernacle were pictured full of Cherubims to signify this, that about us who are the true tabernacle and Church of God, there are troupes of Angels. And this their names do warn; it being their office to be ministering Spirits for the good of them who shall be heirs of Salvation.

This therefore must teach us reverently to carry our selves, especially in the assemblies: let women come veiled, because of the Angels, and Paul doth charge Timothy as before God and Jesus Christ, so before his elect Angels, teaching us, that the consideration of them should bind us to be careful. If grave men are a bridle to us, what would troupes of glorious Angels, if wee could with the eyes of Faith see them present? Let us therefore in this Sadduce-like age pray, that first wee may have a reverence of God, then of his Angels among us; that so wee may endeavour to walk as becometh those in so great a presence.

4 That these Angels come by that which they see in the Church to further knowledge, this doth teach us.

That those who enjoy the blessed sight of God, have not by vertue of this a perfect knowledge of all things. The Angels beholding the face of God, did not know things, as afterwards they come to know them, they did not know and acknowledge the wisdom of God so as it was afterwards revealed. There is observed a fourfold knowledge of the Angels.

1 The first is natural, which maketh them know the works of Creation and the invisible things of God in it, all the truth in which they were created.

2 A supernatural, which is such a sight of God, whereby they are confirmed

med in their estate, for there was in them some further apprehension of God, than in those that fell: Now they could not have it unlesse they had received it.

3 A knowledge of Revelation, *Dan. 6.*

4 A knowledge which they get by observing things that come to pass, both spiritual and natural: for beholding the graces of the Spirit, and working of them, they gather an habitual knowledge, whereby they can discern both the worker of them, and persons in whom they are wrought effectually: So observe the course of things casual, they can probably foretell things which in part are casual.

Now this knowledge here is this knowledge of experience, beholding that which the Gospel wrought in the Church, they did more fully see the work of Redemption. For,

1 They did see accomplished before their eyes things which they had known in some sort, as we know things absent unaccomplished.

2 They did thus grow to a more full and confirmed enlightning in the wise work of our Redemption.

3 Which is the principal, they did thus come to a more full knowledge and acknowledgement of the deeper riches of the wilddome of God, the fountain of the former.

For though the Angels had alwaies a blessed knowledge of God, yet not a perfect, either in regard of themselves seeing, or God seen, they did not see him as he is; so as there was no further thing in him to be seen, nor yet with such a sight in regard of themselves, so perfect, that no further light could be lent it, then it had. This then thus opened of the Angels successive knowledge by revelation, or otherwise.

It doth first confute the most probable way which the Papist can finde for the Saints in heaven to hear our prayers by:

Obj. 1. For first they say the souls of them may be here on earth, but it will be a tottering prayer which is grounded upon a peradventure.

Obj. 2. They say the Angels may tell them: but who gave them this office of riding post betwixt us and the souls now blessed?

Obj. 3. They say, God doth shew them, but then it is likely the Church would pray to God to shew their prayers to S. Peter and S. Paul.

Obj. 4. They say, that they see in God, when men call upon them.

But wee oppose to this, that the Angels know not many things till they are revealed, they see the face of God, and did so when Christ said, no Angel in Heaven did know the day of judgement.

Obj. 5. But they say, wee hold not that they should see all things, but that which maketh them blessed, now this doth agree to them to this purpose, that they may be blessed.

Ans. It is false, for this doth not concern them, nor any creature, but Christ by virtue of his office, as themselves see in part.

Obj. 6. And that which they say, that though not by virtue of office, yet as fellow commoners with God, it is meet they should have this honour to hear and present requests.

Ans. This is a surmise of their own humane reasons, the wisdom of which is folly, and contrary against God.

Thus, that the Angels make further proceeding, doth teach us patience, though wee do not see God as wee desire, though wee cannot comprehend his works as wee wish, the Angels came not to all at once; we must be infants a while, and see as in a glass things absent, we in time come to see them present, to behold them fulfilled.

Let this should be perverted, we must know, that if the Angels by that they grow up in knowledge of the work and wisdom of God, then whatsoever

The Angels profit in experimental knowledge by things done in the Church

U. 1.
Against Papists, Saints departed cannot hear our Prayers,

V. 3.

V. 3.

Coloss. 1:10.

soever wee are, wee must still bee learners and profit in that wee see and hear.
Grow up in the acknowledgement of God.

Dart.

The last thing to bee marked in the verse is this: the thing in which they profited by beholding the Church, even Gods wisdom, which principally is to bee conceived of that wisdom of God, the fountain of the most wise work of our Redemption. Observe then hence.

Where the manifold wise work and wisdom of God is to bee seen, in his dealing about his Church. The Lord doth shew great wisdom in the Creation and sustentation of all things, *Psa. 124. 1 Cor. 1. 21.* The Lord doth shew great wisdom in his administering of these earthly estates, letting the wicked flourish, taking them in a snare, humbling the godly, &c. Such a wisdom which not the fowl of the heaven, the most winged and mounting conceits, cannot comprehend, *Iob 28.* when wee think wee attain, wee are far from it; none can understand this work from the beginning to the end: but his work of Redemption, and training the Church of all times thereto, is full of far more admirable wisdom. More particularly there are four things which may open it unto us.

1. That God should raise his Church to such glory, having let them fall to hell; and that by Christ. If one have a piece of curious workmanship, if one break it asunder, wee say, it were a great cunning to make all whole again: now God, when hee had let us, the workmanship of his own hand, bee utterly defaced; hath not only restored us as wee were, but bettered our estate, for his mending is better than his making, when hee healeth, hee leaveth no scar. Now that through death, through shameful death, hee should raise us to such a glorious life, this is more admirable.

2. The Lords wisdom in the Church gathered, did the more appear by this, that hee by so diverse courses did compass the end hee propounded, his end was the glory of mercy and justice, this first for thousands of years hee attained, by taking one nation, leaving the world to their own wayes; but from the Church of the Gentiles since it was gathered, hee did fetch the same purpose by a far diverse course, by taking in the world which hee had not so respected, and casting off that Nation, for the body of it, which hee had formerly loved. Wherefore the Apostle, *Rom. 11. 33.* doth exclaim when hee considers this, *Oh the depth of the knowledge and wisdom of God!*

3. The Church now gathered of Jewes and Gentiles, did observe God in Spirit and truth, in a more spiritual kinde of worship, whereas the Church before time had used a more carnal and external service, which did shew forth the great wisdom of God: for as it is wisdom in a householder to carry one kinde of hand over his children in nonage, another when they are at years of discretion: so in God this was manifold wisdom to prescribe divers and convenient worship to his Church, in infancy one kinde, in the riper age of another.

4. The divers graces conspiring together in this end, the edifying of the whole: for look as it was in man a wise invention that could devise many sounds so according, as to make one just melody: so to give so divers gifts, *1 Cor. 12.* all which should have so sweet agreement, and make to one purpose, was an admirable wisdom.

Wee therefore remembering that in the Church, God doth work his works of manifold wisdom, must let it bee a curb to licentious censuring of any of Gods courses in his Church: wee must not, when wee hear of predestination, and such like, or of his dealing any wayes in his Church, open our mouths against these, like the dog barking at the Moon, but lay our hands on our mouths, knowing that all are full of wisdom, though wee cannot behold the reason of them.

Wee must acknowledge the wisdom of God in his dealing with his Church

Church in general, or personally; if hee let his Church fall to hell; if hee now leave one people and take another, if hee let heresies and persecutions come upon her: so personally, if wee bee let fall into evil, if hee sometime leave us in desertion, sometime acknowledge and make much of us, we must say, who shall teach him wisdom that judgeth the highest things?

VERS. 11. *According to the eternal purpose which hee purposed in Christ Iesus* VERS. 11

our Lord.

In this verse three things are contained.

1. The ground, which wee marked before, of all this is here set down to bee Gods purpose.

2. The person in whom this was to bee accomplished, *Christ*.

3. A description of this person from the benefits wee have in him, ver. 12.

Then wee are to mark, *That whatsoever doth befall us in time, the same hath been purposed to us by God from everlasting*. It is true, bee it good or evil, his counsel shall stand, hee doth whatsoever is his will. As I have purposed, so shall it come to passe, as I have consulted, it shall stand. Whatsoever Herod and Pilate, with the rest, did against our Saviour, it was before in the purpose and determine counsel of God; this wee must hold for a certain and sound conclusion, that every thing in the world hath, and shall so come to passe, as God hath purposed and decreed it, in that time, place, manner and end, and by that means as God hath appointed.

Wee must therefore labour to rise up and behold Gods eternal purpose in all events wee see, which hee doth or suffereth to bee done; for it is a ground of patience, as when *Ioseph* did consider Gods purpose in that lewd fact of his brethren, hee was well pleased. So *David* was patient under all the revilings of *Shimei*; *I held my tongue, and said nothing, for thou Lord didst it*.

2. Again, in all good things wee have, when wee can see that they were purposed to us of God from before worlds, it will force us to acknowledge his most fatherly care: for look as this doth testifie a Parents care, when before hee hath children hee will provide this and that, purposing it (if God shall give him any) to his children: so it is with God, if wee can see him when wee had no being, but in himself, purposing and designing every good thing to us.

3. If this wise God hath purposed all things, then fear not, nor bee utterly dejected under any cross, or at the rage and fury of wicked persecutors, fear not their fears: for why? *the hairs of your head are all numbered; and a sparrow shall not fall to the ground without the will of your heavenly Father*.

Lastly, it is comfortable while wee know that all that good which God hath willed to us, hee will work it for us, faith, repentance, perseverance in grace and salvation. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end; if the preservation of mee from evil, and bestowing all good on mee, did not depend entirely for principal efficacy on God, farewell all Religion.

The latter part of this verse hath a double construction, for either it may note Christ as a party purposing with the Father; or as a party in whom this purpose was to bee wrought and executed. But of this see the observations on Eph. Ch. 1. v. 4, 5. I passe to the 12. verse.

VERS. 12. *In whom wee have boldnesse and access with confidence by the faith*

of him.

Now followeth a description of Christ: it hath two members.

The one of the benefits wee have in him.

The other of the mean of attaining these benefits.

The benefits are two. 1. *Boldnesse or liberty*.

2. *Entrance with confidence*.

The mean, *faith*: let out by the object, *faith on him*.

Doff. 1

Psal. 115. 3.

Isay 44. 24.

Acts 4. 28.

Vse 1

Psal. 39. 16.

1 Pet. 3. 16.

Mat. 10. 29, 30.

VERS. 12.

For

For the opening of the benefits, you must know that liberty here is that freedom of the conscience absolved from guilt, which maketh demand to God, 1 John 3.21. *If our conscience condemn us not, then we have belasse: even to make that request of a good conscience.*

1 Pet. 3. 21

Entrance] here doth signify not onely comming to God in prayer, but all that resort and communion which wee come to have with God, united by faith to Christ Jesus, according to that, 1 Pet. 3. 18. *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.*

In confidence] Doth signify securely, without fear; to dwell in confidence, that is, securely, none affrighting.

Now to consider the doctin of these benefits, which is the opening of them.

Doct. 1

Wee see that in Christ onely the conscience is able to plead before God the righteousness of it. Our natural state is described, *Romans 3.* allegorically, with allusion to worldly tribunals; God the Judge, wee the malefactors, the Law the accuser, sin our inditement, and what is the issue? *every mouth is stopped before God:* and so what shall in the day of judgement be the taking of the wicked? they shall with mountains fall on them, and hide them from the wrath of the Lamb. But in Christ we come to plead our righteousness before the Father: *Now then there is no condemnation to those that are in Christ Jesus: it is Christ that is risen, you, that maketh intercession, who shall condemn us, and lay any thing to the charge of us Gods chosen?*

Rom. 3. 19

Rom. 6. 16

Rom. 8. 1.

Ver. 34.

A true Christian, his chief courage and boldnesse is with God, he fears not, nor cares not what men think, or speak, or judge of him; hee knows all his sufficiency is of God, and not of himself, that God works all his works for him, and hee will accept his works: But especially in the court of conscience and divine justice, and in the matter and cause of justification, wherein no man can stand, or dare appear, or shew his face, in regard of the guilt of sin; here a Christian is most bold, and dare appear comming with Christ his Advocate, Proctor or Attorney, and dare plead his cause and stand upon interrogatories with God himself, and ask God himself (humbly and with reverence) what hee hath to lay to his charge, and what there is more that hee will, or his justice can require for satisfaction, more than his surety hath done and satisfied for him. Hee dare not onely challenge all creatures saying, who shall lay any thing to the charge of Gods elect? But to God himself, hee can make his *Apology*, as 2 Cor. 7. For having truly grieved for his sinnes, because hee hath offended God, and sorrowed according to God, and this grief having wrought in him, *study, revenge, indignation*, hee may now safely and boldly by Christ his Advocate and intercessor, make his *Apology*, and stand upon interrogatories with God, why God should not pardon him, and accept him for his childe, and receive him into favour according to his covenant and promises, his justice and faithfulness binding him (as he is a God) thereunto, 1 John 1. 9. *If we acknowledge our sin, he is faithful and just to forgive us our sinne, and to cleanse us from all unrighteousness.*

2 Cor. 7. 11.

We must com-

We must com-

We must com-
mit our selves
only to Christ.

Wee must therefore think on this inestimable benefit, that wee whose consciences did accuse us and make us blanke, may now through Christ freely with reverence, stand upon interrogatory before him.

2 Commit thy self to Christ, let him be thy guide to walk by, as the way, to be counselled by him as the truth, and quickened and strengthened by him as thy life, and never doubt but he will bring thee safely to God, and thou shalt never mis-carry, hee will bring thee to his rest, and into the land of Canaan, where God dwells, and present thee before Gods face perfect in love. Thou shalt never miscarry by any sinnes, lusts, temptations, crosses, miseries, for Christ hath led the way through all these and made it safe, only commit thy mind and heart to be led and guided by him, trusting to him as thy Prophet to counsel thee, and call no man *Rabb*, but him, thy only Priest to lead thee to

to God, and King to defend thee, and quicken thee, renouncing thy reason, wit, lusts, learning and all creatures; trust to Christ only thy shepherd, to bring thee out of Satans bondage, and to lead thee through the dark wilderness of this world; for onely Christ the Son of God who came from the bosome of God, can bring us to God.

3. This doth greatly controule that Popish doubting, built on such sandy foundations, as our not having a particular word: whereas wee have a general with a commandment, which is as much as a particular. And wee have the Sacraments particularly applying things to us, and their ground from our want of qualification is weak: for wee are not bold in our selves, for our disposition, but in Christ Jesus, and Gods covenant stricken in him, which hee hath promised to perform: not for our towardnesse, but for his Name sake, according to that *Ezek. 36. 22.* Thus saith the Lord God, *I do not this for your sakes, O house of Israel, but for mine holy Name sake.*

4. Wee see, That in Christ we may securely come into Gods presence: For by nature we are severed from the presence of God, and if he manifest himself, he is dreadful to us, that we cannot endure the sight of him for fear and trembling, *Ezek. 1. 28.* *Your iniquities have separated between you and your God: and your sins have hid his face from you, that hee will not hear.* And when our first Parents had offended God, they hid themselves, being afraid when they discerned the tokens of him approaching, for *his wrath is to sinners as a consuming fire.* Whence the Hypocrites speak thus in *Ezek. 33. 22.* *Who shall dwell with the consuming fire? who may abide with those everlasting burnings?* But in Christ wee approach boldly before him, for hee hath taken away our sins, which are the mountains of separation; hee hath procured Gods favour, so that the Angels sing good will to men; *Glory to God on high, Peace on earth, good will to men.* Love is his banner over us, so that wee may come to the throne of grace with boldnesse: let us draw near with full assurance of Faith. When people had sinned they must offer a sin offering to take away their sin, and afterwards they might bring their burnt offering: so it is with us, if we have by faith offered in our hearts to God, the lambes taking away our sins, we may then present our selves before him acceptable sacrifices, to be sanctified through our by that spirit of his, which as fire consumeth our corruption.

There bee two things that make boldnesse and confidence, and the contrary breeds fear and diffidence.

1. Affinity of nature.

2. Familiarity and acquaintance.

The first is the ground and cause of the latter: that wee be bold and confident with God: first our natures, hearts, and consciences must bee purged from all that which is contrary to God, as sin and the guilt of sin, and we must be renewed after Gods image and nature: therefore *Heb. 10. 22.* *Let us draw near with a true heart, in assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; first there must be a true heart, purged and sanctified, partaker of Gods nature and holinesse, and then follows boldnesse and assurance of faith.*

Quest. But what makes the heart true and like to God?
 Answer. It must be sprinkled with the blood of Christ to justification and pardon of sin, & washed in our bodies with pure water of sanctification of the spirit.

Acquaintance and familiarity causeth boldnesse: therefore a sheep fears not his shepherd, whom yet the Bear and Wolf fear: whatsoever is strange and unacquainted is fearful. If wee acquaint our selves with God, and walk with him as his friends, wee shall have boldnesse with God; else hee meets us as a Bear robbed of her Whelpes, and as a Lyon in secret places. Where both these

We have that which is equal to a particular word.

Deut. 4. 24
 1. 1. 1. 1.

Gen. 3.

Deut. 4. 24
 Ezech. 33. 14

Luk. 2. 14
 Cant. 2. 14
 Heb. 4. 16
 Heb. 10. 22
 Lev. 5. 7, 8, 9

John 1.

Two things, 1
 which breed
 confidence.

Eph. 3.

1 John 1. 9.
Ephes. 5. 8.

Math. 12.

1 John 1. 9.
Ephes. 5. 8.

1 Thes. 1.

Wicked men
are deceived,
who are per-
suaded of their
security to
Godward,

1 Thes. 1.

1 Chro. 9. 7.

these are fully wanting, there is no access to God, no acquaintance nor communion with him, as in all of us by nature: *wee are aliens from God, and strangers from the womb*, and can never come where God is. Where these are imperfect, as in the regenerate, they are strangers in part, though of the same nature. If wee were perfectly holy and like God in our nature, and had full and perfect acquaintance with God, had never estranged our selves from him by sin, then wee might go to God of our selves without a Mediatour to take us by the hand. Again, have wee never so much corruption of nature, if there bee any true grace and spark of Gods nature and life in us, wee need not fear and run away from God, as long as wee have a Mediatour to take us by the hand and lead us, *that will not quench the smoking flax, nor break the bruised reed, but with one offering hath pardoned for ever them that are sanctified in any small measure*: though wee daily depart from God by sin, yet if there bee any will and desire of repentance, of conversion and acquaintance with God, wee are capable of a Mediatour to bring us to perfect fellowship with God. *God in himself is a full and perfect light, and in him is no darknesse at all; wee by nature are nothing but darknesse*, and have no light at all. Now comes Christ a Mediator between us both, that because there can bee *no communion between light and darknesse*, Christ the middle person in Trinity comes between God and us, between God that simple light, and us that are nothing but darknesse, and communicating of both our natures, and taking upon him all our sins, brings us into fellowship with God, reconciling and killing the enmity of our natures in justification, and then imputing Gods nature to us in part, by sanctification, which because it is imperfect, by his perfect sacrifice and intercession and leading us to God daily, hee reneweth and encreaseth our fellowship and communion with God, till wee bee presented perfect in Christ Jesus to God his Father: according therefore to our mixt condition in this life, of light and darknesse, holinesse and corruption, wee have a mixt and imperfect access to God and fellowship with him, which is by manuduction and leading to God.

This doth give us to consider, that if wee bee in our natural estate, wee have no converse, no acquaintance and familiar access to God: nay, it is a terrible thing to see God, the countenance of the Judge being as pleasant to malefactors, as Gods to us, wee are like *Haman* when his face was covered.

Object. But men will except against this their estate, that they have good consciences to plead before God, that they delight to come to Church where God is present, that they finde no fear with them.

Ans. But all this is as the thief, who before his conviction, though hee be never so bad, will plead not guilty, but at length his note changeth, and his countenance turneth, yea his joynts oft tremble: so these men out of Christ till God holdeth his lesse and greater Assizes, and awake their consciences, they will speak far otherwise than it is. And though men may come outwardly with their lips, yet they cannot come in heart and truth near him, and though they have no fear, it is but *Bellshazzars* and *Felix* security, which so soon as God shall rouse them a little from their sleep, becommeth desperate trembling.

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That if wee will have benefit by Christ, wee must bee believers on him. Faith entitleth a believer to the fulness of Christs merits, death and obedience, even unto all those treasures of grace and holiness which are in Christ as in a common conceptracle, out of which wee by faith fetch for the continual supply of all wants. By faith wee dwell in Christ, and Christ in us. *That Christ may dwell in your hearts by faith.* By faith wee obtain righteousness unto salvation. In a word, nothing beginneth, nothing continueth our union with Christ but faith. There is I grant a secondary union whereby the soul cleaveth more and more to God now reconciled unto it, as by the affections of love, joy, &c. But this presupposeth the former, for were it not for this precedent union of faith, wee should fly from God as a consuming fire. Though a man hath many members in his body, yet hee hath but one by which hee useth to receive any thing, viz. the hand; and so though our souls have many graces bestowed on them, yet they have but one hand of faith, wherewith to receive Christ and his benefits unto salvation.

If then faith bee so excellent a thing as to enrich the soul with all the benefits of Christ, how fearful is their sin, who live, not caring to get this precious grace of faith? to lye, thieve, or whore, they will confesse is a notorious crime, but to live in unbelief, they neither account it uncomely, nor dangerous. To bee a Gail-bird, or a felon, condemned to bee hanged, thou wouldst think with thy self, what a vile condition am I in? Think with thy self what is unbelief then; had not I an unbelieving heart, I had never dishonoured God by these practices; if these bee bad, infidelity is much worse; this fortifieth all our corruptions; thou hast stolne such a commodity, by unbelief thou robbest God: in the baseness of all sins, see infidelity far worse. Mourn and sigh to God under the burthen of this sin, bee importunate with God above all against this sin.

The Prisoner maketh a passionate complaint when the passengers go by: so thou art shut up under unbelief, look up to God, through the grate of hell, and cry mightily to the Lord that hee would look from heaven upon thee, Pity (good Lord) an unbelieving soul. Tell Christ thou art a prisoner, it is but a word of his mouth: say to an unbelieving heart, rest on the promises, and it shall so do.

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But because this place is pleaded by the adversary against us, therefore wee must insist a little in discussing the truth of our collection.

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Eph. 2.

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Math. 11.

1 John 1. 5.
Ephes. 5. 8.

1st Cor. 1.

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That which begetteth liberty and confidence, that must bee more than a knowledge and assent; for the devils have this; and yet tremble: and if that I were almost starved, and should know of a great feast, and that many should bee invited, but should not have any certainty that I among the rest should, only a hope of peradventure; how could this quiet one in such estate? Nay, if there should not bee a confident imbrace of these things by faith, it could not bring forth confidence: as the fruit is in the seed, so is this confidence in faith, for else no more that which is not hot can make hot: therefore the Scriptures oppose to faith not only unbelief, but mistrust; calleth confidence faith, as the Papists grant, *Jam. 1. 6.* compare with *1 John 5. 14.* And it is profitable to mark their doctrine of their faith with the Apostles: they say a true faith for substance may bee with full despair in the same person; the Apostle faith, that faith breedeth boldnesse and secure access to God.

Objection. One Objection is to bee answered, which some weak ones may make: If all faith have these effects, then I have no faith; for I cannot finde them.

How a weak
faith hath con-
fidence.

Ans. The Apostle speaketh *de jure*, what all believers may do.

1. *De facto*, what they do in some part that are weakest in faith, and more fully they that are further grown in it. 2. Wee must know that the desire of it is some measure of it. 3. That like seed in the earth, or the soul in a sowne, so may confidence bee for a season in a believer.

De 3.

On him. Hence in the last place wee are taught, *What is the thing about which faith is occupied so far forth as it doth justify us, viz. Christ Jesus, Acts 10. 21. Repentance towards God, and faith towards our Lord Jesus Christ.* For that which doth justify, must lay hold of Gods righteousness as it doth justify us: now Christ is made of God righteousness to every believer, when by faith wee stay on him, and that which hee hath done for us; being made of God, *wisdom, Righteousnesse, Sanctification, and Redemption.* The not distinguishing faith, as it doth govern our lives, from it self as it doth justify, will breed great confusion. The chief and proper object or subject of true justifying faith, is Christ crucified, or Christ obeying to the death; that the soul may finde righteousness and forgiveness of sins to life in him. For to believe that my sin is now forgiven in Christ, is rather an act of experience in a believer now justified, than that belief which is required to justification: To rest on Christ obeying to the cursed death of the Crosse, that I may get pardon and life everlasting from the grace of God, this is the act of justifying faith, with the matter also about which it is conversant. Christ is the full and adequate object of belief, as it doth justify, even as colour is the full object of the power of seeing. Faith doth not look at any thing else, as it doth exercise that faculty which worketh to the justification of us, faith doth believe threatnings, doth sustain us in adversities, doth (like a Queen) guide all our actions, doth work by love, but it doth not justify, but only as it doth turn it self to apprehend Christ. For look as nothing in a poor man can make him rich, further than it doth get riches into his possession; so nothing in us sinners can make us righteous to life, further than it doth lay hold on such a righteousness which can take away sin, and make us righteous to the receiving of life eternal.

Other works
of faith, but
this only just-
fies.

VERS. 13.

VERS. 13. *Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*

EXPLANATION.
What it is to
faint.

Now followeth the conclusion by way of exhortation. For explication of the words. 1. *What is meant by fainting.* The word in the original signifies, after profession and endeavour after any good, as weary and overcome with the labours and difficulties of attaining it, to give over without it, and to sit down with loss, and to end our labours with evil, and hurt to our selves, or o-

thers

thers, and lose all our pains: In this place more especially it signifies a falling away from the liking of the Gospel, and of the Apostle his person, at least the remembrance of him, as may bee gathered from 1 *Thess.* 3. 3, 6. compared.

2. Here is in this verse in the Greek, a phrase somewhat strange, *ἵνα*. The like is *Phil.* 1. 28. they seem to bee Hebraïsmes of that kinde which put the feminine for the neuter absolute. The sum:

"I would not have you upon my afflictions which are for your good, (as I have proved) shrink from my doctrine, or mee your Teacher; and though you may think this reproachful, you shall bee counted busie and famous, yet it is your glory constantly to hold out, neither ashamed of the Gospel, nor mee a Prisoner for it.

The parts of the verse are two.

1. An exhortation to the use and practise of the former doctrine.

2. A reason of the exhortation.

First, wee see the Apostle his care that hee might not run in vain, hee prevented that which might bee offensive, and removeth the stumbling blocks: observe hence; *A Minister must not only bee faithful to preach good and wholesome doctrine, but careful and watchful to remove all such offences and stumbling blocks; as Satan and the flesh may cast in the way, to corrupt the seed of the Word, and hinder the growth of it.* For as God gives wholesome seed of saving doctrine, so hee requires us to bee watchful that *the envious man sow not cares amidst the seed while men sleep.* Therefore Christ having proved himself by doctrine and works to bee the true *Messias*, that they should not expect any other, hee being commended to the world by all evidences of a true and perfect Saviour, hee addeth for prevention of scandal that might hinder the saving fruit and blessing of this doctrine: *Blessed is hee that is not offended in mee;* and at my simplicity, poverty, and external baseness. For there is alwayes somewhat which hinders the saving vertue of the Word, either offending the minde and judgement, or the will and affections, that the whole soul cannot perfectly imbrace it to life and salvation: there is some stumbling block or scandal, that hinders a man that hee cannot come and *close with the wholesome words of our Lord Iesus Christ*, and cannot attain to the healing and saving vertue of them, but in his going hee stumbles by the way, and takes offence and distaste at somewhat, before hee attain the blessed fruit of the Word. Either his judgement conceives not, and approves not the truth, as those, *Iohn* 6. 61. *they were offended at that hard saying, and went back.* Or the will and affections except against some condition in the Covenant and like not some article or clause in the conveyance; as *that young man that went away sorrowful at that condition of receiving eternal life upon sale of all that hee had; and give to the poor:* So that by offence of the minde or will unrenewed, hee cannot with a full consent and true heart enter into the Covenant, and make the bargain, subscribe and seal to it by faith, and bee faithful and constant in it, whatsoever forwardnesse hee may seem to professe, as the young man did. Hee cannot believe with the whole heart, and give full consent, but by halves, as *King Ahab* *1 Kings* 16. 30. *a double-minded man,* and is *ἀνατάκτος*, *unstable in all his wayes.* For hee looks not with a single eye upon one master to serve and please him, to live, and bee maintained, and protected by him, but with a divided soul, hee looks to two Masters, to serve and trust, *to God and Mammon.*

For tryal of a true heart, if wee can gladly suffer that the Minister of the Word should cut off the scandals, *if our right eye cause us to offend, to pluck it out, or our right hand, to cut it off;* and not only to preach good doctrine, but to cut off those lusts that hinder us in the practise, and in the full consent of minde and will, and to remove all lets and blocks in our way to God, and pra-

Dost;

Mat. 13. 24, 25;

Matth. 23. 6.
There will
scandals arise
to hinder the
saving vertue
of the Gospel;
and how.

1 Tim. 6. 3.

Mat. 19. 16, 22;

1 Kings 16. 30.

Mat. 6. 24.

Vjs

Mark 9. 47;

Pf. 139. 13, 14
The difference
between a car-
nal man and a
godly in-
receiving Christ
and his Gos-
pel.
Phil. 3. 18, 19
Phil. 3. 10

Luke 9

Micah 2. 7

Rom. 7. 7

Rom. 7. 12

Vs. 2

Mark. 9. 43
1 Cor. 10. 6

1 Cor. 4. 1
The skill and
fidelity of a
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removing
scandals.
1 Cor. 5. 5
Mat. 18. 7

Mat. 13. 1

rise of godlinesse, and to hunt us out of every starting hole, saying with David, *Lord prove mee, and try mee if there bee any way of wickednesse in me.* No carnal man can imbrace whole Christ and his Gospell, and relish them wholly, but hee takes distast and offence at somewhat; hee professeth hee loves Christ as a Saviour, but hee cannot abide his Crosse, *but is an enemy to the Crosse of Christ, because his God is his belly, and hee savours best earthly things:* Hee would have fellowship with Christ and know him, but not the fellowship of his afflictions. His reason and will, cuts and carves to himself what his flesh likes, and rejects the rest: Hee would have the Spirit the Comforter, but not the killer and mortifier of his lusts and corruptions. But know that the Gospell and the Crosse are unseparable Companions: *Hee that will bee my Disciple, let him deny himself and take up his Crosse daily, and so follow mee.* Hereby wee may know the truth and soundnesse of our hearts and affections, if they can consent and subscribe to the word, even the whole word, and especially that which is most contrary to our lusts and corruptions, ease and peace, as *Esay 38. 8.* *Hezekiah* accepted the threatening from God, and said, *The word of the Lord is good.*

Are not my words good unto him that walketh uprightly, and hath an upright heart? all Gods words are good and sweet unto such a heart: to a very wicked heart some words of God are not offensive which crosse not his beloved sins; a covetous person is not offended at that word which reproves drunkennesse and prodigality: All *John Baptists* Sermons offended not *Herod* untill hee came to touch his sin of incontineney, but hee heard them gladly: A good heart most delights in that word which tendeth most effectually to the slaying of his fleshly lusts and corruptions, and most of all consenteth and closeth with that Doctrin or Commandement which piercing to the heart, saith, *Thou shalt not lust.* Though the flesh and lust and law of the members rebell against this Law of God, yet the mind and will of the inner man consent and delight in that Law, and say, *It is holy, just and good,* *Rom. 7. 7, 8, 9.* compared with *vers. 14, 15, 16, 18, 22.* *Psa. 119. 5, 6.*

Let all Ministers also prove themselves true and faithful Ministers, as in dispensing the counsel of God; so in a wise and faithful application of the word, making it a two-edged sword to cut off the scandals and offences of the flesh, and to spare no man, *having the vengeance ready against all disobedience, to pluck out every eye, and to cut off every band, that is lifted up against the knowledge of God, and bringing into captivity every thought exalted against the obedience of Christ,* both of high and low, of rich and poor. This is required of a dispenser, *that hee bee found faithful;* faithfull to poor, weak, and impotent Christians, to bee as eyes to the blinde, and feet to the lame; and contrary to all rebels, to cut down all such as mutiny against the saving vertue of the Word, for the destruction of the flesh, that the spirit may bee saved in the day of the Lord Jesus Christ. *It must needs bee that offences must come, but wee bee to them, by whom they come.* It is far greater grace and power of Gods spirit to remove evil, then to give good, to remove scandals and offences, then to preach wholesome doctrin.

Further, from the exhortation, observe two things.

That we are prone when the Ministers of the Gospell are troubled, to fall back from them and their Gospell, *Zach. 13. 7.* *When the shephard is smitten, the sheep shall be scattered;* *Mat. 26. 56.* When Christ himself was apprehended and under the hands of his enemies, all the Disciples forsook him and fled: And a great part of the hearers of the Word are such, *Mat. 13. 31.* set out in the stony grounds: They receive it with joy, yet having no root, it dureth but a season, for as soon as tribulation or persecution cometh because of the word, by and by hee is offended. We do run in when we come to wetting, we hold not out when tribulation cometh. No wonder,

For by nature there is in us, as the Philosopher could discern, an immoderate declining of that which is grievous to sense, we turn our back upon the storm, and will not go so far as to put our finger in the fire at any hand. *Reason 1.*

From our child-hood doth grow up with us an immoderate love of a pleasant condition; we are like swallows, we would alwaies have the Summer Sun, never bee seen where winter commeth. Which disposition is set down, *Reason 2.*
Hosea 10. 11. Ephraim was as an heifer used to delight in threshing; the beast threshing was not muzzled, but did feed to fatterness: so wee love so to serve in religion, that we may be franked in a prosperous condition.

Wee are exceeding inconstant, ready with the *Israelites to change God with azazel in a small space, to rejoyce in John Baptist at a light, to crown Christ to day and crucify him to morrow.* Which things considered, no wonder if the Devil blowing these coales, we be subject to revolt. *Reason 3.*

Wherefore wee must learn to get a conscience of our weaknesse, for if wee walk suspecting our selves, it will prove better than *Peters* presumption: this holy fear of our own standing, will bee our true security, when others walking in their own strength, shall receive an utter soyl. *Vse 1.*

Again, wee must take heed wee bee not moved from our establishment, as *Peter* exhorteth, *2 Pet. 3. 17. Beware lest ye bee plucked away with the error of the wicked, and fall from your own steadfastnesse.* And pray to God that he would give us that grace to suffer, when the Devil commeth to winnow us.

The second thing to be marked is, what is all our duties, viz.

Not to bee ashamed, but to suffer in the afflictions of the Gospel, when the Ministers of it are troubled. So *Paul* exhorteth, *Be not ashamed, but share with mee in the sufferings of the Gospel; and 1 Thes. 3. 3. the self-same duty is enjoined: Thus no man should be moved with those afflictions of the Gospel.* Thus clouds of witnesses are gone before us; who have neither shrunk from their Ministers, nor from their faith in times of persecution, *1 King. 18. 4. In the time of Elijah there was good Obadiab, who took a hundred Prophets and hid them by fifty in a cave, and fed them with bread and water. Jer. 38. 7. Ebedmelech for Jeremiab; Paul had his Onesiphorus, his Aquila and Priscilla, who would yield their necks to the block, to rescue him from jeopardy.* Wee must not be dismayed at these things. *Doubt 1.*

For the Cross and profession of Christ are almost undivided companions: God hath so pre-ordained it; *your selves know that we are appointed thereunto.* *Reason 1.*
1 Thes. 3. 3

Wee must not take offence at these things, because our blessednesse doth stand in it: *Blessed are they that are not offended in mee; at my sufferings, not onely in my own person, but in my members, for these are the sufferings of Christ, as Paul saith, Coloss. 1. 24. Now I rejoyce in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church. If ye be railed on for the name of Christ, blessed are ye, for the spirit of glory, and of God resteth upon you.* *Reason 2.*
Mat. 11. 6

This not falling away in times of persecution is a testimony to us of sound hearts, for as hypocrisy is discovered in the time of affliction, this being his property that hee will turn typpet, and become any thing rather then suffer persecution for Christ crucified: so on the contrary there is discovery made of him whose heart is sincere; this being the proper effect of the Spirit of strength, love, and of a sound heart. *2 Tim. 1. 7* *Reason 3.*

This is a gainful thing, *Moses* did account this greater riches than the treasures of Egypt; yea, bringing above all hope great blessednesse in this present life, *Mark 10. 30. He shall receive an hundred fold in this life, and in the world to come eternal life.* *Reason 4.*
Heb. 11. 26

In which consideration it must bee our care not to faint when our Ministers *Vse 2.*

Job 16. 16, 17. *Job speaketh of, that abound with water when there is no lack, but in the summer season are all dried up and withered.* And it is good to consider, that though they think to save themselves this way, yet hee that doth save his life in this case, doth lose it, and hee that loseth it, doth save it.

Vse 2.

Iam. 1. 8.

Our hearts may bee false, when in our own sense they seem very sound.

Vse 3

It is a good sign of true faith, when we receive Gods Ministers, and do stick to them in their trouble.

Vse 4

It may serve for a tryal of our faith, and other graces: if thy great confidence in time of prosperity bee changed into fear, grief, anxiety, in time of trouble and temptation, (suspect thy Faith to bee of the flesh, and not of the spirit, Psal. 112. *Hee will not bee afraid of evil tidings*, i. e. so far as hee is a true believer, because his heart is fixed and stable in the Lord: But so far as our Faith is fained, in shew, and fleshly, it alters and degenerates into fleshly fears, that wee forsake the Gospel promises. For *δι-λύ-ε-ο-ς*, a double-minded man is *ἀκ-α-τ-α-β-η-τ-ο-ς*, unstable. If wee have strong desires and affections, purposes and resolutions in time of sicknesse and dangers, and lose them in time of peace, this inconstancy shews they were not from the heart renewed by that constant spirit of God. Howsoever to our sense and feeling, wee would affirm and swear that wee speak from our hearts, yet let us not trust our own sense of our hearts. For the true estate of our hearts can never bee known by our sense. Sense can only judge of sensual objects and things, it cannot judge of spirits, and of spiritual things. They are never such as wee feel them to bee, but as Gods Word and Spirit reveal them to bee.

Let it teach us to prove the truth of our Faith in the doctrine of salvation, by our faithfulness to the faithful Ministers of God who have taught it us: Thus did *Ebedmelech*, though a man full of fear and infirmity, yet God professeth that hee trusted in him, and proved it, because hee received, countenanced, and protected his Prophet, and was faithful to him in all his troubles. Such poor Christians as fear they have no Faith in Christ, because they feel so much fear, doubting, and no spark of faith to their sense, and so no part in Christ and his Redemption, Christ assures them, and upon his oath, that if they bee faithful to his Ministers, and love, and reverence them, they receive him, and are faithful to him, and hee will bee their faithful Saviour, Joh. 13. 20. *Verily, verily, I say unto you, if I send any, hee that receiveth him, receiveth mee; and hee that receiveth mee, receiveth him that sent mee.*

Seeing the same corruption is in us as in wicked men and Hypocrites, and was in Christs Disciples, as Christ witnesseth, though they felt it not, and would not bee perswaded of it, let us walk humbly suspecting our selves, and fearing changes by our flesh, and presume not as *Peter*, upon our sense of never so great desires, purposes, and affections; but know there is that corruption and flesh as can alter us in a moment. Labour for more and more spiritual strength daily, knowing wee have the same bark of the flesh apt to carry us down the stream, and wee have the same Oars of lusts and sinful affections, and unlesse the spirit of grace bee our Pylot or Water-man, and row against the stream, and carry us by an infinite power against the course and stream of the world, wee cannot persevere. This for the duty which hee exhorteth to.

The Reasons follow: the first was handled in the first verse of this Chapter.

The second standeth thus:

That which is a glorious thing for you to do, that you must do.

But to stand by your teachers, and truth received from them, is a glorious thing.

Therefore faint not.

Doct.

1. Therefore when hee doth draw them on by telling them, *it is glorious*: hee doth let us understand, *That there is a lawful affecting of some glory*, Phil. 4. 8.

If there be any virtue, any praise, think on these things: there is a holy ambition which may be affected and practised; though the glory of the world is not to be affected, yet the glory which is of God must be sought after by us.

φιλοτιμῶμεν
John 5. 44.

We must seek it by such things and means, as are truly glorious, and give glory answerable to the nature, state, condition, and dignity of Gods children, that is, not a fleshly, but a spiritual glory, to be well reputed of, not for natural, worldly, or any fleshly good or excellency, as wit, wealth, learning, &c. but for the spirit and spiritual graces; as Rom. 2. 7. Which by patience in well-doing seek honour, and glory, and immortality, 1 Pet. 4. 14. If ye be vexed for the Name of Christ, blessed are you, for the spirit of glory, and of God, resteth upon you: wee may seek to be glorious in the spirit, because God hath pre-ordained us to such a glorious estate; and provided such glory for us only, Wee are vessels of mercy prepared unto glory. The God of all grace who hath called us in his eternal kingdom and glory; hee would have his children glorious in that glory wherein himself the Father of glory shines, and not in that base, earthly, carnal glory, wherein the men of the world shine as glow-wormes, but in the spiritual glory of Gods Spirit, Nature, and Holiness, shining as lights in the world, like unto the Father of lights; which is in account and estimation with God and his Angels; the glory of this world is too base for Gods children. But this lieth in the argument.

Rom. 9.
1 Pet. 5. 10.

Philip. 2. 19.

Doct.

Prov. 24. 10.

The Doctrine which the words contain, is this; viz. That it is a glorious thing to partake in the afflictions of the Gospel with the Ministers of it: Wee may teach by the contrary, for hee that fainteth in the time of trouble, his strength is small. Hee is a white-livered man, reproachful justly by reason of cowardise: for as in outward battels, it is a shame for a souldier then to retire, and leave his colours when the Captain doth bestir himself so valourously, as if hee alone would discomfit the enemy; so it is in this spiritual warfare shameful dastardie, if Christians then give in, when their spiritual leaders are prodigal of their lives and liberties: so on the contrary, as it is a glorious thing to be forward in great enterprises, to make entry on some holds which seem impregnable: so it is when God doth muster his armies, and fight his servants upon spiritual wickednesses, and this evil world, then to stand and quit our selves like men, is no small glory. God when hee seeth it, doth liken his Church to the troops of horses in the Chariots of Pharaoh: doth commend her as exceeding terrible, Cant. 1. 8.

Reas. 1.

Men that persecute her are stricken dead in themselves, Phil. 1. 28. In nothing fear your adversaries, which is to them a token of perdition; the spirit of glory worketh this: If ye suffer for Christ, the spirit of glory resteth on you.

Reas. 2.

The end of it is exceeding glorious; 2 Cor. 4. 17. Our light afflictions for a moment, causeth unto us a far more excellent and eternal weight of glory.

Reas. 3.

The state of the Church in this world is militant; the glory of it, and of all Christians, is their courage, strength and labour in military services, to suffer adversities as good souldiers of Jesus Christ; fighting together, both Ministers and people, as Phil. 1. verse 2. and not one flinch from another: For if any man draw himself from his Captain, company and colours, his soul shall have no pleasure in him, this is not glorious, but base in Gods eyes: there is a peculiar beauty of an army from the beauty of all other societies; and so of the Church militant to make it pure as the Sun, fair as the Moon, terrible as an army with banners.

Reas. 4.

2 Tim. 2. 3.
Συναδλόντες
Phil. 1. 17. 18.
Heb. 10. 38.

Cant. 6. 7.

There is the same glory of Christ the Head, and of all the members, Christ was most glorious upon the Crosse, Spoiling the Principalities and Powers, and triumphing over them: So of all Christians, for what can be more glorious in Gods eyes, and please him better, than for his servants to suffer any thing for his truth, name and worship sake? It is more glorious than any other service and goodly outward profession or worship wee can perform, not onely to be-

Reas. 5.
Col. 2.

love

lieve in his Name, and so to seal that God is true, do wee honour him, but much more when wee suffer for his sake. There is no King, Lord, or Master, but hath his servant and subject in more account, and esteems better of him, and of his service in suffering for him, than in attending on him, in wealth, peace, and ease, for his own credit, profit, and advantage. All which considered, wee see how true it is that the Apostle here speaketh, viz. to partake without fainting in the sufferings of the Gospel, is the glory of a Christian.

Use. 1

Wee see therefore that here falleth to the ground, the fears of reproach which the flesh imagineth, whereas it is nothing but a false spectacle that doth delude corruption put before the eye of our minde, our own self-love makes the matter seem so, but if Faith on Christ clear the sight, the matter will appear far otherwise, *even as the wood in the fifteenth of Exod. 25. put into bitter waters, made them pleasant*: So Christ crucified, being in our afflictions, maketh them, though cursed in themselves, blessed; though bitter, sweet; though ignominious, yet full of glory.

Use. 2.

The unsoundness of such as will countenance Ministers while they are in credit, but forsake them when they are frowned on.

For reproof of such as will credit and countenance Ministers while they are in credit and countenance with the world, but if the world and the state frown on them, they are ashamed of them: Such give a great argument of the unsoundness of their hearts and future Apostasie from the truth, that they will bee ashamed of Christ himself and his Gospel: for these two commonly go together, as 2 Tim. 1. 8. For that power of God which works effectually in calling us by the Gospel, and saving us from sin and Satan, strengthens us also to bear afflictions for that Gospel, whose saving vertue wee have felt, and makes us so to love it, as rather to indure any afflictions than to forsake it.

VERS. 14.

VERS. 14. *For this cause I bow my knees unto the Father of our Lord Jesus Christ.*

Now followeth the second part of this Chapter, which for the matter of it is a prayer: for the coherence of it may bee conceived as coming in by way of prevention: The Ephesians might say, You do call us to a duty wee owe, but alas, wee are weak, and have cause to fear our selves. The Apostle therefore may bee thought to bring in this narration of his prayer, as strengthening his weak hands in this manner:

That which the Apostle doth labour with God in your behalf, that you are to do, and need not fear, but you shall have strength to perform it.

Jam. 4. 16.

For prayers do greatly underprop us in weaknesse, and make the strong more confident: God will deliver us, if so bee you strive with us by prayer, *for the prayer of a righteous man doth much prevail, if it bee fervent*: But I do pray for you: the other parts are left to bee gathered, this is set down by a narration of the fact, to the end of the chapter. The prayer hath three parts:

1. A preface, verse 14, 15.

2. The prayer it self, verse 16, 17, 18, 19.

3. The conclusion, verse 20, 21.

The preface containeth principally two things,

1. The gesture the Apostle used,

2. The person described two wayes,

1. From that respect hee was in to Christ.

2. From his property to us, the calling his Name on us.

The sum is, viz. * As I have called you to this duty, so I do instantly seek to God to make you able, reverently, as becometh mee, bowing my knees; I seek, I say, to him who is both the Father of Christ, whose cause is in hand, and your Father, or one who hath called his Name on you with all believers, which are his household, all I say, whether they bee triumphant in heaven, or militant in earth.

Doll.

1. Then the fact of the Apostle doth teach Ministers, *That they must not be content*

Content to teach and admonish their people, but they must seek to God for them by prayer. It is the duty of faithful Ministers not onely to propound to the people wholesome doctrine and good exhortations to holy duties, but also to pray to God earnestly to give his blessing thereunto, and to enable them to understand, embrace, and practise that they teach them: A preaching and a praying Ministry must go together. *God forbid I should pray against God, and cease to pray for you:* this is the style of Samuel, Moses, Aaron, Job, and Daniel, that they are such as call on Gods Name, they must be Beads-men upon all occasions preferring their suites in the behalf of their people.

1 Sam. 11. 23

Ps. 135

For whatsoever we do, yet peoples untowardness is such, that they have no ability to entertain it fruitfully.

Reas. 1.

Whatsoever we do, yet it is but planting and watering, and all is nothing if God bless not.

Reas. 2.

The spiritual enemy is great which Paul having only in his eyes, doth bid us watch unto prayer: for we ordinary Ministers had further need in this regard to pray unto God for our people, that our own wants may by his gracious promise be supplied.

Reas. 3.

As they are the mouth of God to the people, so they are the mouth of the people to God: as knowledge and ability of gifts from Christ with love and affection to Christ, must open their mouths as Christs Embassadors to speak for Christ to his people, and to feed his Lambs. So true Pastoral love and fatherly affections to the people must open their mouths in prayer to speak for them to God.

Reas. 4.

1 Cor. 9. 19
John 11

Ministers are Co-workers with God, and it is chiefly Gods work, and the people are Gods husbandry and Gods building: the Gospel is the power of God, unto salvation, without his arm and power no good can be done; and all saving graces are glorious and precious gifts of God, and all Christian duties are above all power and virtue of mans nature, corrupt and dead heart and nature, reprobate to every good work: therefore the Minister of the Gospel as a wise Physician, considering hee must not onely be faithful in point of doctrine to minister wholesome instructions, but also in mercy to pity their natural infirmities, like to Christ the chief shepherd of their souls, in things concerning God, to offer gifts and sacrifices. For the Minister as be in the room of Christ to perform his propheticall office. So also to perform the part of his Priestly office in offering up the sacrifice of prayer.

Reas. 5.

1 Cor. 6. 1

1 Cor. 3. 9, 10

Rom. 16. 17

1 Tim. 1. 16

It is therefore a great want in such Ministers who do so disuse themselves to this blessed exercise in private, that it may be said of them, that *for lack of use the Priest hath forgot prayer.*

Pse 1

They cannot so much as conceive six lines in the behalf of their people. Many, if they make conscience of preaching to their people, think it no sin nor neglect of duty, not to pray for them. So they bee provided of gifts and matter to preach, they care not how their hearts are disposed with Pastoral care and fatherly affection to pray earnestly for them: So that they can present a light of knowledge to the mind by learned, methodical and orderly teaching the clear points of doctrine, they regard not to have the Apostle his agony and strife with God by earnest affection and prayer, that their ministry and doctrine may pierce to the heart, and work living grace.

Col. 3. 12

They labour not for this fatherly love and mercy to be exercised in prayer, as to shew themselves learned teachers in preaching, ministring more their own credit and Name to be called Rabbis, then their peoples comfort and salvation, as their Children, and themselves as spiritual fathers.

Pse 2

For people to seek and cleave to, as well a faithful, merciful, and affectionate praying ministry, as needful to salvation, as a learned, painful teaching ministry, and to desire and improve their Ministers (not for prayer for them

Mat. 21. 13

Doct.

Eph. 29. 13

Outward gestures are to express inward affections, shewed particularly, Joh. 17. 1
1 King. 8. 12

And so stir them up.

7fr.

them and their infirmities, dulnesse, forgetfulnesse; and to heal their defects as his spirit in preaching to them. Frequent the house of God not onely for Preaching, but for prayer, as it is a *house of prayer*, as well as a house of Preaching; and as wee bring faith to know and beleve the doctrine Preached, and the things revealed to bee good and necessary to salvation: so also be assured and hopefully expect to have the same bestowed upon thee, and conferred by prayer.

2 That hee prayeth *bowing his knees*: it doth teach us, That in our Prayer to God we must compose not only the inward man, but the outward to reverence; though God careth not for the outward man alone. Woe to them that give the lip without the heart: against such the Lord complains: *This people draw near with their lips, but their hearts are far from mee.* And when *Deals* Priests set up *theshrooms*, and piteously lanced themselves; hee would not hear, yet it is his will that the outward man should accompany the inward in such parts of his worship, that it should outwardly signify how the mind is affected.

And great Reason, seeing hee is the redeemer as well of the body as the soul, our outward man therefore must be ordered reverently in Prayer. We see then that there is a lawful, yea, a comely and needful use of composing our posture when wee set upon God in prayer and thanksgiving. It is true, that outward observance in fashioning of the body is not the main; nor may we take it so, as if God were like to man, to bee mocked with complements, but yet it is a thing of congruity and needfull, both to expresse our reverence, and also to whet our affections in prayer, and therefore gestures are variable according to the occasions, for example, to expresse our dependance upon God, the eyes are set towards heaven, as if wee would fetch our help from thence, as *Jesus lifted up his eyes to heaven*: to expresse the fervency of the desire, the stretching out of the hand is used, so did *Solomon* at the dedication of the Temple; which stretching forth of the hands to heaven, did not onely import their looking up to God, but even the vehemency of their desires to draw down by strength (as I may say) of both hands, a blessing from God.

Again, humility and contrition of spirit ought to bee expressed in prayer, and in such case our actions must bee suitable, as *Luk. 18. 13.* the *Publican* knocked himself upon the breast, and for his eyes, *hee lefts them not up, but held them down*; not through infidelity, but through dejection, as not thinking himself worthy to look up to God; of this likewise is that gesture of the people, *Ex. 17. 6.* in their answer to God, *they worshipped God with their faces towards the ground.* Sometime great distresse is expressed in prayer, and therefore in such a case, the body it self is cast down, even groveling to the earth, as *David*, when hee was *petitioner to God for his child*. Thus you have seen the necessary use of outward gesture of the body in Prayer, is to express the variety and several affections of the heart in praying to God.

Now as it serves to stir up reverence, so also to help to a kinde of cheerfulness; for even as the inward heart is sometime recovered and enlarged, or drawn into the parts of the body by rubbing and chafing: so the inward fervour of Prayer is sometime helped by the outward reverence and gesture of the body: for they are remembrancers to a man to charge him (unless hee will play the gross Hypocrite) when hee lift up his hands, to lift up his heart; when hee lift up his voice, to lift up his soul; when hee stretcheth forth his hands to heaven, to stretch forth his desires with his hands; when hee casts down his countenance; to cast down first his proud thoughts.

All gestures therefore being thus reverent, it doth teach us that we must use in Prayer reverent carriages of our bodies; and though I would not teach you

you to strain at gnats, and swallow Camels: nor yet bee too righteous in making this a peccable eye, and though I know the Scripture doth describe many gestures, and not precisely injoyne any, yet I dare say that kneeling, where commodiously wee may kneel, is the fittest gesture. If it bee rudenesse to speak to the King or Counsel otherwise, how shall it not mis-beeem to speak on our knee to the highest Majesty? But when it cannot be, then standing; and for sitting, it is an unfit gesture, though inveterate customes may make men strain curiously to reform themselves in such circumstance. If we were like *Jacob*, that all our strength could scarce rear us up to sit, then the gesture were more warrantable.

What gestures
most fitting
prayer.

Gen. 48. 2

Caution
touching bo-
dily gestures
in prayers.

Elsy 38

Elsy 39

There be yet certain cautions to be put unto it. We must take heed that we rest not in any outward carriage of the eye, the hand, the knee, as a gesture shewing reverence, I say, wee must not rest in any of these, as if they were in themselves properly a worship and service of God, if they come alone, or as if God would bee pleased with outward Complements of the body, and outward behaviour, when the heart is not before him. Hee that acts a part upon the stage, that hath nothing to do but to ad the thing hee undertakes to express, can easily turn himself to the gesture without truth of affection: God will not have us when wee come before him, as if it were to act a play, to jest before him; but hee will first have the heart rightly set, and then the body to bee thence rightly commanded: hence the Lord disclaims the *hanging down the heads*; in their countenance there was nothing but submission, when in their heart, there was nothing but rebellion: so for the outward act of prayer, hee casts it off. *This people draw near with their lips, but their hearts are far from mee.*

If by some means wee shall bee restrained from outward conveniency of kneeling, or lifting up the head or hands, or prostrating the body, or any such like gesture, as might well become the present occasion of that Prayer, which is offered; yet wee must not languish upon the want of these things, as if our Prayers might not pierce the Heavens; I speak this, because I have found some well-affected persons, but not well-instructed in that point, that when they could not kneel, by reason of bodily infirmity, therefore have thought they could not pray, because they could not kneel. God hath not laid the Law of these outward things upon us; as hee hath the inward: the lifting up of the heart is simply necessary, and without it, no comfort: the other is of conveniency, so far forth pleasing to God, as it is a sign of our inward integrity, and a help of our own weaknesse.

V. 2

For just Reproof, if wee examine our selves touching our carriage in the duties of Gods worship, what dulnesse of heart, what irreverence, what want of fervency, what want of zeal have our gestures manifestly discovered to our faces? A man happily riseth out of his bed, hee buttons himself, and hee prays, and hee Prises and hee buttons, but where is the heart of this man, or irreverence of that Majesty to whom hee speaks? He hath not so much shew of godlinesse as of Hypocrisy. Never excuse the matter, for our God will testify to our faces, if we think not of this, and repent of it, that our looseness in the very fashioning of our bodies, in the duties of devotion are come from the neglect of him whom wee seem to serve. The Lord Jesus Christ hath set thee a pattern, to pray as hee prayed, if to expresse thy confidence, by looking up to Heaven, if thy fervency, by stretching out thy hands, if thy humility, by casting down thy countenance: have not the gesture without the matter, but have the matter, and fit the gesture to it. The Papists shall shame us, who shew a great deal of outward devotion, when as wee are wanting in the outward shew of it: They stand upon the outward shew, and so shall condemn themselves, they want the inward; and us, because wee know better things, but do not so well in the outward.

The Turk so reverenceth *Mahomers* Temple, that hee goes in forward and comes out backward, is condemnable for that gross superstition; but they condemn us for want of reverence: To conclude, who ever worshipped a God true or false, but hee thought there was an outward profession to bee maintained, and made good in the outward shew? I pass from this point.

3 Wee see that going to God for the matter of Christ, and for his people, hee setteth God before him as the Father of Christ, the Father of his people: which doth teach us.

Doff.

That when wee come to God, wee must so set him before us, as maketh most to confirm our faith, touching the thing we request.

But passing by this and letting the respect to Christ alone, as formerly handled, wee will come to the property of God our father in regard of us giving us our name.

VERS. 15.

VERS. 15. *Of whom the whole family in heaven and earth is named.*

In the verse must be observed three things.

1 The giving of us our Name.

2 The Persons, who are named, *all the family.*

3 The distribution of the place in which this household is, *in heaven or earth.*

Doff.

The first consideration then is this, *That God doth call all believers after his name:* thus here it is said, *Of whom is named:* And James 2:7. *the proud sayers are there said to blaspheme that glorious name, called upon Believers:* Even Gods name, which hee hath called upon all of them as his children: and John 1. 12. it is said, *that all Believers have this priviledge, to be called by his name:* For as the Parent doth give the name unto the child, Gen. 48. 6. *Jacob* biddeth that his name should be called on those whom hee did adopt for his children. And Luke 1. *Zachary* giveth the name of *John* the Baptist: So it is a property due to God as our Father to call his name upon us. Which doth teach us three things, the Scripture it self collecting them.

Vse 1

The first you have 1 John 3. 1. *Behold, what great love the Father hath shewed unto us, that wee should be called his Sonnes.* It was no small favour which *Moses* had shewed him by *Pharaohs* Daughter, that hee should be called his Son.

Heb. 11. 24

2 It sheweth us our duty, 1 Pet. 2. 7. *If wee call him Father, who without respect of Persons judgeth every man, pass the time of our sojourning here in fear.* 2 Tim. 2. 19. *Let every one invoke the name of the Lord Jesus Christ, that is called a Christian after Christ, depart from iniquity.* Who would disclaim his right in Christendome? this is made a sufficient consideration to oblige us to all holiness: For as one who professeth himself the Kings subject, acknowledgeth himself bound in all things to obey him so far as hee may with his duty to God, though hee be not so near his Person as those of his Majesties household are: So wee that profess our selves Gods people, must yeild our selves subjects in all things to him, though we have not that more near respect which is found in others, who by a kind of excellency are called men of God. Men think that unless they turn Puritanes, they are not bound to be so precise as not to swear Faith or troth, not to game and swagger, yet whosoever will but challenge thus much, as to be named the child of God, must not bolster himself in any course of ungodliness.

3 It doth teach us how that our offences dishonour the name of God which is called upon us: for when wee are Gods people, if wee trespass in the eyes of the world, then they say, *Loe these are Gods People, these are the holy people, look, Ezekiel 36. 23. I will sanctify my great Name, which yet have profaned among the Heathen, and the Heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes.* So Romans 2. 24. *By you*

in my Name blasphemed all the day among the Gentiles.

This convinceth many, who do not think the more precise care of duties to concern them, but that Church-men only, or those who will not keep company, but profess more forwardly than others, these only they think tyed to strictness in their course. Challenge them for an usual oath, they slip the collar and plead, why they are no Presbyterians, none of those forward Professors: But when they will bear the Name of God, and call God Father, who is such a Judge as will not let idle words escape him, they profess enough (were it in truth) to restrain all such licentiousness. Others will bee on the tops of their brethren if they do offend never so little in those things, which themselves practise in the highest degree: and why? they are Professors, as if themselves (were not their vow forgotten) make not profession of all holiness.

This should stir us up, if wee will profess to bear the Name of God, and to have God our Father, to indeavour holiness, otherwise wee should dishonour that glorious Name of his which is named upon us: What those are who are not under our household Government, matters not to our discredit, but the virtues and vices of our children are our praise, or our reproach.

The second thing to bee marked is, that all the adopted children named after God, are called one entire family: whence observe,

When strait conjunction all believers have, they are all one household, the household of God. But this hath been handled in the 19. verse of the 2. chapter.

Further from this that wee are said to bee Gods Family: observe,

It is the glory, excellency and special advancement of Christians, that they are taken into Gods Family, to live under his roof. The consideration of this made

David so to desire the house of God above all things. One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord; all the days of my life, to behold the beauty of the Lord; for saith hee, They that dwell in thy house, shall bee satisfied with the goodness of thy house. To bee of Gods house and family, implies many excellent benefits, dignities and privileges which those enjoy from God that are true Christians, which others are not partakers of. A house is given for rest and safe harbour, and quiet repose.

So the Lord speaketh for the comfort of his Church: There shall bee a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a cover from storm and from rain: his meaning is, that all his people shall bee as men within doors, sheltered and defended against all evils, others shall bee as men without doors, exposed to all storms of trouble and sorrow. It is the

office and duty of a Master of a house, to give quiet and comfortable rest to those that are under his roof: as Lot pleaded with the Sodomites for the three angels, that came into his house. The Lord maketh his to dwell in safety. The beloved of the Lord shall dwell in safety. Canst thou not sleep comfortably nor

securely, but art disquieted with cares, fears, griefs? Consider and see, if sin hath not turned thee out of Gods favour, and shut thee as a dogge out of Gods family. What is the reason men live so uncomfortably, barking, fighting,

and quarrelling one with another, and neither give themselves rest, nor others? because they are dogs shut out of doors, from under Gods roof, living in the darkness of ignorance and prophaneness, in the night of this world,

barking at the Moon, and at their own shadows, and can find no rest to their own hearts, nor suffer others to rest, such is the condition of all those that live out of the house and Church of God.

If then thou wouldst rest in God, purge and cast out sin, God is a house and habitation only for his Saints, and they are his temples in whom hee dwells, and the Temple of God must bee holy. Most men think God is a

common Inn to entertain all comers, and to lodge all revilers and vagabonds, bee they of what condition they will, they may revel, swear, lye, and

do

U/c. 2

V/c 3

Dof.

Dof.

Psal. 27. 4
Psal. 36. 8

Isa. 4. 5, 6, 7

Gen. 19. 7, 8
Psal. 124. 10
Psal. 124. 8

do what they list; *Every man* (say they) *for himself, and God for us all*. No, no, God is no common Inne, but the only house and habitation for his servants to lodge in.

Ioh. 19. 15

2 A second Priviledge of Gods domestick is, that they have more special acquaintance and knowledge of God in his house than others have: For as no man or master of a house, but makes himself more inwardly acquainted, and his Counsels, purposes and waies to those that dwell in his house, than to others: So besides that that God manifesteth himself in all the world, yet especially hee hath chosen his Church to bee that house, where to place his Names, and to make himself known and acquainted, where wee may have best experience of Gods saving love, mercy, power: So that if wee would know God aright to salvation, and bee thoroughly acquainted with him, and with his saving attributes, wee must dwell in house with him, forsaking all other houses, and Kings Palaces, as *Moses* forsook *Pharaohs Court*, and *David Sauls Court*, and chose rather to bee a *door-keeper in the house of the Lord*.

Phil. 84. 10

3 For such Gods singular providence, saving love and mercy makes special provision of all saving good, which hee doth not for others: Hee feeds his Saints with that hidden *Manna*, that secret spiritual comfort and peace that none others can taste of: *That Peace which passeth understanding*: Hee will come in to them, and sup with them. There are peculiar commodities of Gods house, only communicable to God and his family, which partake of Gods life and Nature, which no strangers born out of Gods house can enjoy, called the *Bread of God*, the *Righteousness of God*, and of *his Kingdom*. Oh how great is thy goodness which thou hast prepared for them that love thee! For as wee have an earthly body of an earthly nature and substance in common with all other creatures, so wee partake in common of all earthly good things, needful for our bodies with other men and creatures: But as wee are by regeneration partakers of Gods nature, life, virtues, and that nature which is peculiar to the Saints, so wee enjoy peculiar light, food, apparel, and all things proper thereto. And as the providence, care, love, and mercy of natural Parents is seen in ministring and providing all needful common good for our bodies: So is Gods special fatherly care, love and mercy seen, in giving these special and peculiar good things to us his children and family: As wee are spiritually born from Heaven, and are members of Christ, children of God, and not of this world: So wee are blessed of God, the Father of our Lord Jesus Christ, with all spiritual blessings, with all plenty and provision for the soul, and for our new nature, as wee are for our bodies.

Phil. 37. 19

Of the signification of πατήρ,

The word in the original [πατήρ] some may say signifieth [fatherhood] but beside the argument which maketh that less fit, and the matter of making one Angel a spiritual Father to another, which is Conjectural Divinity, this word, as Saint *Jerome* witnesseth answereth to *misophachath*, and so was translated by the LXX. *Numb. 1.* there it is not so found now, but *Levit. 25. 10.* *St. Basil* is read so to have translated.

The last thing is, that hee distributerh in regard of the place, all Gods householding *Heaven and Earth*, which doth teach us,

Doct.

That the Scripture knoweth but two places for the receipt of all Believers, either *Heaven or Earth*: So when the Apostle will tell us, where all they were who were gathered under Christ, as their head and Redeemer, hee rangeth them in these orders, *things in Heaven, and things in Earth*, the Apostle forgot Limbo there, and Purgatory here: As the Scripture doth know but two sorts of men, so but two places, Heaven for the Triumphant, Earth for the Militant: and therefore here they make the time of doing good, of finishing the race, &c.

Eph. 1. 10

The Papists make three sorts of men, *Perfect, very sinful, men of middle sort*: So three places, Heaven, Hell, Purgatory, for their middle sort: But though

though the scripture make of believing men two sorts, Perfect and less perfect in regard of holiness, yet it maketh them also to have one and the self-same righteousness, a like precious faith in regard of the thing which faith layeth hold of; and therefore the one needeth no more purgation than another, though all have not the same degree of inherent righteousness of sanctification in themselves.

VERS. 16. *That hee would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man.* VERS. 16

Now followeth the Petitions, which are principally three.

The 1. in the 16. vers.

The 2. in the 17. vers.

The 3. in the 18, 19. verses.

For this vers. we must consider,

1. The request.

2. The amplifications of it.

The request is, that God would give them to be strengthened with might; The Amplifications are three.

1. The fountain of this strength is set down, according to the riches of his glory.

2. The person, who immediately worketh it in us, is set down, that he would give you to be strengthened by his spirit.

3. The part in which it must be wrought, in the inner man.

These are the parts of the verse: for the opening of it, and the sum of it.

You must know that according to the riches of glory, doth note not conformity, as if hee would say, I wish you to be strengthened as God is strong, but it hath the reason of a cause, as chap. 1. v. 19. *I wish you strengthened from that rich glory.*

For Riches of glory, some construe it of mercy, in which God is chiefly glorified: I Answer, it seemeth not to be here the meaning, though that they say is true, and their collections upon it in themselves holy. When Saint Paul, Col. 1. 28. maketh the same Petition, hee setteth before him not the glorious mercy of God, but the glorious strength of God, that *ye may be strengthened with all might according to his glorious power.*

The Scripture calleth the strength of God elsewhere, by the name of glory, Rom. 6. 4. *Christ is said to be raised up and sits at the right hand of the Father, by the glory,* that is, by the glorious strength of the Father, and the Heb. as it is learnedly observed, by the self-same word which signifieth strength, do signify glory or praise, 2. Cor. 1. 12. *for if the Creature is the strength of it, and so the glory of God may well be said the almighty power of God.*

Quest. It may be asked what this meaneth, *To be strengthened with might?*

Ans. There is a double might, Creating, or Created: Created might is either bodily, or spiritual: The Apostle therefore wisheth them from that Creating power, as a fountain, a spiritual strength created in themselves. And if you will, one may conceive this strength to be that compleat armour which in the 6. Chap. is described: You have only these words, *that ye may be strengthened with might,* but it is in the Original, *that ye may be strengthened with might, and with all power.*

It may be asked what is meant by the inward man?

Ans. First, the mind and spirit. 2. Because the soul doth not by the natural life of it sustain trial, therefore the soul as living with the life of grace, must be considered, the spirit of men as living spiritually.

The sum therefore of all, cometh to this, *that ye may be strengthened with might,*

That as hee called them to this duty of not sinning, so hee was a suitor to God for them, that hee would grant from that abundant rich might which

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* hee hath, that they, weak and of no strength in themselves, might bee harmed:
 * God with his Coat armour, might bee strengthened with might, his Spirit
 * which from himself and the Son worketh all things, working this in us, not
 * by strengthening us in body, but in our souls, so farre forth as they live
 * spirituall.

Doff. 2

1 Pet. 1. 5

Psal. 62. 2

Psal. 73. 26
Rom. 5. 6

Psal. 62. 11

We must ac-
 knowledge
 God for our
 strength.
 Psal. 118. 2

And grow up
 in strength in
 him.

Vse 2

Then wee see this to be considered, *What is the fountain of all that strength, wherein wee are strengthened, the rich glorious power of God himself: this is it that inableth us to bear afflictions; this is it which keepeth us in the course of our warfare, walking to salvation; 1 Tim. 1. 7. Be partakers of the afflictions of the Gospel according to the power of God. Wee are kept as in a watch tower by the Power of God to salvation. So Col. 1. 11. hee wisheth them strengthened with all might, through his glorious power. Wee are able to do every thing in him strengthening us: Hee is the rock: Hee is the strength of Israel, blessed for ever. Like as a valorous Captain when his Souldiers droop, doth with speeches of encouragement, put new souls as it were into them, animating them to battel: So our heavenly Captain, further than hee doth inspire, and create strength in us, wee are ready to faint; therefore saith David, When my heart fainteth and my flesh also, God is the strength of my heart, and my portion for ever. Wee by nature are of no strength, the Lord must give it us: Hee giveth strength to his people. Yea, hee must when wee have it, stir us up to use it, girding our loins to this battel, teaching our fingers to war, and our hands to fight; or else as good wee had it not, for wee shall have no use of it; As good wee have a sword, as not bee able to draw it, I have heard it twice, that power belongeth to God.* Look as it is in our life, God is a fountain of life, and wee live in him, hee causing this life in us; So in our strength, hee from that well-head of all power in him, sendeth forth these drops which are in us.

The which must teach us to grow up in the acknowledgement of God, and of his mighty power: for what keepeth us, that Hell prevaileth not against us? it is the Power of the Father, who is greater than any, though wee discern it not; The Saints therefore have called God *their shield, their tower of defence, their rock, their salvation.* Wee must not think that there is no further strength to bee sought, but wee must grow from strength to strength, seek that wee may bee fitted with strength for whatsoever shall befall us. A righteous man must bee like a tree not onely growing, to bear more fruit, but he must also grow to more strength: As a tree at first, is supported and hedged about, but afterwards waxeth able to bear any weather; the rubbing of Cattel, any hardship: So must we seek to be strengthened against all assaults and troubles whatsoever.

Wherefore let us seek strength at him that giveth plentifully and reproacheth no man; let us now in time of Peace prepare for war; let us grow down in our own strength and be acquainted with our own spiritual weaknesse, and labour to fortifye where we feel most danger of a breach. Do wee not feel when wee would bee best occupied, evill then most present? when wee would do good, if Gods inward strength should not uphold, wee could not endure. If wee have afflictions to suffer, we are white-livered, and the least word of a wenches mouth, would make us ready to deny Christ with Peter. And as in this regard we have need: So how can wee walk to the glory of God if wee bee not resolute and valorous? Do such Souldiers credit their Captain, which will faint-heartedly flye for any thing, and leave a man on the plain field, rather than suffer any incombance? Could any Master endure to bee so jaded with a Servant, that would upon the least pain or hardship show him a pair of heels? Wherefore seek strength from God which may make us courageous in all evill, not give in though wee feel difficulties, great enemies against us. Wee see how lewd servants of men have chosen to live

no longer than their Masters, but have by their own hand dyed beside them. The subjects of mortal men as Kings will follow them, and at their pleasures fight in the Cannons mouth, and run upon death valorously: What a shame is it that wee should not bee resolute for our God, to endure the worst that can befall for his name? The want of this is to bee rebuked, this maketh some they cannot abide to bee noted as men more strict, call them Puritans, you dash them out of Countenance, they cannot endure any displeasure from men. O Cowardise! O naked Christians, whom a little paper shot from a Pot-gun doth dismay and cause to shrink from the colours of their God!

Quest. But some will say, that the longer they live, and the more they seek strength, the weaker they grow in their own feeling?

Ans. But wee must not bee dismayed at this, for as the shaking of the trees maketh afterward the tree become more firmly rooted, So in temptation and suffering, the shaking of us doth lead us to greater establishment. The God of all grace after you have suffered a while purify you, confirm, strengthen and establish you.

We must not
be dismayed at
the feeling of
weakness.
1 Pet. 5. 10

Doff. 2

2 Tim. 1. 7
1 Pet. 4. 14

Eph. 3. 16

11. 127. 130. 131

Eph. 3. 16

3. 1

How the Spi-
rit doth streng-
then us

Eph. 3. 16

Quest. You see, *What it is that worketh in us this strength whereby we are confirmed, the Spirit of God, that you may be strengthened with might through his Spirit.* It is therefore called the spirit of fortitude, the spirit of strength, the spirit of glory, that is, of glorious strength, this is the office of the spirit, sent of God to this purpose: The soul and spirit of a man hath no strength of its own, but the Spirit of God is the onely strength of our spirits: For look from whence every creature hath its being and nature, thence it hath its strength: Things bred of the earth have their nourishment and strength from the earth, as trees, beasts, and fishes from the water: So the spirits of men from God the father of Spirits, and from his holy Spirit. The spirit of Christ in us, enables us to do things far above the power of nature, to do that which wee could never do before, it will enable us to walk above this world, treading all troubles, calamities, and afflictions under our feet, and triumphing over all miseries. It enables us to command the winds and storms of our sinful lusts and Passions, which with all the power, and verue of nature and natural reason, wee cannot restrain; By the power of this quickning spirit, wee can cast out all the Devils temptations, quench all his fiery darts, and by the Sword of the Spirit drive Satan away: In sum, whatsoever Christ did, wee may do in some proportion, as all the members are in some measure qualified with power suitable to the Head. As Christ risen from the dead, and mounted up to heaven, and sitteth at the right hand of God: So this Spirit enables us to mount up with him, and to seat our selves in heaven with him, affecting and seeking the things that are above.

Quest. But how doth the Spirit of God strengthen us?
Ans. 1 By conveying such spiritual strength as is agreeable to the nature of our spirits: Our spirits are reasonable spirits, and the strength of them, is spiritual wisdom, reason and understanding, as the weaknesse of our spirits ignorance, error and blindness in the understanding, which makes all the interior powers of the soul weak, sick and faint with fear, horror, sorrow and trouble: So then the Spirit strengthens our reasonable spirits by communicating spiritual reason, counsel and instruction: For how comes it that wee are weak and faint in afflictions and temptations, that wee are cast down with fear, care and sorrow? It is for want of wisdom by the corruption of our understanding darkened by Satan, wee conceive our evils and miseries most great and intollerable, such as neither our selves by any strength wee have, nor any other can overcome, and therefore wee think wee have cause and reason to fear, care and grieve, being so over-mastered by sins and other evils. But the Spirit revealeth to us and teacheth us what God is to us, a Fa-

J. h. 16. 33

ther most loving, merciful, gracious and powerful, and that all our sinnes, evils, and miseries, are nothing to his love, mercy, goodness, and power, and that Jesus Christ is ours, who hath vanquished all enemies, sins and evils for us, as hee saith, *Be of good comfort, I have overcome the world*: Thus the Spirit teaching us wisdom, gives us to understand wee have no cause to fear, because more are for us than against us. And therefore *wee rejoyce when wee fall into divers temptations*, knowing by the Spirit's light and inspiration, the profit and fruit thereof, and that Christ is ours.

For thus it is
2. Cor. 13. 14
1. Cor. 12. 13
Gal. 3. 27

2. It strengthens us by putting a new life into the whole man, changing him, making him a new man, a living man in Christ. As soon as hee is made a member of Christ, life is infused into him, as from the root into the branches: As the soul is to the body, so is the spirit to the soul. The spirit furnisheth every faculty, it enlighthneth the understanding, it rectifies the will, it sanctifieth the affections, it filleth a man with joy, fear, love, and all spiritual graces which give strength to the inner man.

e. 1. 10

1. Cor. 12. 13
Gal. 3. 27

2 Cor. 3. 3

Iude ver. 11

Eph. 4. 3

V. 16

1. Cor. 12. 13
Gal. 3. 27

Doll.

The Spirit strengthens us by giving efficacy and strength to all means of growth: The means are fitted to encrease the strength of the inner man: as the sun and rain are fit to make plants to grow, but they must have Gods blessing. Physick is fit to cure, bread to nourish, but unless God bid Physick heal, and unless God bid bread nourish us, they cannot do it: So the Word, Sacraments, and Prayer, though they are means of encreasing graces, yet without the Spirit, they are nothing. The word without the Spirit, is but a sword without a hand to use it, but as a Pen without Ink, which will not write: *They are manifest to be the Epistle of Christ, ministered by us, written not with Ink, but with the Spirit of the living God.*

Prayer will edify, but it must be Prayer in the Holy Ghost: *Edify your selves in your holy Faith, praying in the Holy Ghost*. So God promiseth his Church that hee will pour water upon the dry ground, that is, the heart that before was hard and barren in grace, shall now spring up and grow strong, *and this shall be when I will pour my spirit upon them.*

Wherefore when wee are in any evil, and do hang the wing by reason of it, wee must cry to God for this Spirit of his, if wee get this, wee shall like David say, that wee could leap over a wall, break through armies of enemies, and rise Conquerors over all adverse power and oppositions. It is with us as with a bladder, while that a man doth blow it up, and keep his breath inclosed in it, you may throw it on the waters, it will not sink. So while God doth breath his Spirit, wee shall swimme above all the waters of afflictions, in which wee are drenched: Nothing but his spirit can bear thee up. The Philosophers, who went as far as nature could commonly go in precepts of bearing and forbearing; when their minds grew to some discontent, ended their dayes with self-murder: For without the Spirit workt in us, there can be no true strength, which will not fail us when we are tryed. What would a man desire either for the outward or inward man, but if hee have the Spirit, hee shall obtain it? Would a man be enabled to pray, to bear losses and crosses? Would a man be able to master particular lusts? Is a man in bondage, and would hee be set at liberty from sin? Is a man spiritually dead, and would hee find quickning life? Is a man spiritually affrighted with sin, and would hee be raised to comfort? Would a man believe? walk as a Christian, and be enabled to every good work? then let him get the Spirit, and he shall do these and much more.

3. Mark here, *what is it that must be strengthened, even the inner man*. If the soul, and the life of grace in the soul be strong, then nothing shall be able to subdue us. While Job had his inner man strengthened, what evils did hee equally and meekly sustain? It is true that Solomon saith, *Prov. 18. 14. The Spirit of a man will bear his infirmity, but a wounded Spirit who can bear?*

And wee see, by experience while our minds are quiet and comfortable, great things cannot prevail so with us, as trifles when it is down, where the strength of it faileth. Even as merchants while their estate is safe, they care not for trifling damage: So a Christian while his soul or mind are untouched, hee careth not much what can befall him; hee is able to bear it; for his principal is not impaired. All men naturally seek to make themselves strong, in the flesh and outward man; and build Babels against God, to be strong in riches and in the arme of flesh: Such Nimrods are counted the only men of might, and of ability, substantial men. But the wisdom of a Christian is to make his soul strong in the Lord: *Let the outward man perish, so the inward man be renewed daily, strengthened with all might, through his glorious power, with all patience and long suffering with joyfulness.*

2 Cor. 4. 17
Col. 1. 11

Wherefore prize this strength of the inner man above all things; this is the glory of a Christian, to walk in the strength of the almighty, and to have him a rock of defence: the Saints have confessed it to his praise, that in him they have done valiantly, and we neglect to sanctify the name of God, if wee grow not to like confession with them.

Ps.

Again, could wee get our eyes cleared to see him our strength, it would breed in us such courage that nothing should quail us, wee would say with the Psalmist, *If I were in the shadow of death, I would fear nothing, God is with me, what can bee against mee?* A grain of this inward spiritual strength is worth all naturall, bodily strength, both in its nature and kinde, and Gods acceptance. It is immortal strength, and groweth and encreaseth still it bring forth judgement and victory, as a grain of mustard seed. It is of an invincible nature, and can never bee broken wholly, and lose all life; but it will in the end overthrow and break in pieces all opposite strength, and stand for ever, when all Creatures fail, and all outward strength fails us.

Psalm 137

Here wee see, *whither we must go when wee finde our selves weak, and void of strength, even to this fountain, the glorious strength of God.* Hither we must have recourse: And there is a double bucket with which wee may draw this strength to work in us; 1 Poverty of Spirit, Conscience of our weaknesse, *When I am weak (saith the Apostle) then am I strong;* If wee empty our selves of ourselves, that strength of God shall fill us, and dwell in us. 2 Wee have faith, which wee must cast up as this goeth down. *Wee are kept by the power of God unto salvation.* But one might say; how shall wee get this power work in us: The Apostle answereth, *through faith.*

Dost;

1 Cor. 13. 10

1 Pet. 1. 5

Further it is to be observed in this, that hee prayeth that these Ephesians, who were instructed in the counsel of God, and built in some measure upon the foundation, that these might receive a further strength, & therefore he giveth us to understand,

Dost;

That in those who are the forwardest there are reliques of weaknesse, want of strength whereby to stand out in times of tryalls. Wee are by nature such as have no spiritual strength. When wee come to be renewed, there is with the spirit in which is willing the flesh, which is weak. Nay, we may say more, that if wee were without sin as Adam in innocency, yet wee should want that strength, which should enable us to stand when temptation entreateth, as you see in him proved to you, by wofull experience. And this the Apostle confesseth of these Ephesians, for when hee beggeth for strength in their behalf, hee doth acknowledge secretly a want in them; wee are like reeds, every winde will make the gallantest of us stoop, if wee bee left to our selves.

Mat. 26. 41

Wherefore this must teach us to examine our selves, and to find out the weaknesse of our own hearts: wee think there is no such matter, but who would have thought, when Peter spake so courageously, that there was a faintnesse at the heart of him, watching him that ill urn which followed? who would

Ps.

Jer. 17. 5, 6, 7

2 Cor. 12. 10

Doll.

VERS. 17.

A threefold
presence of
Christ.

Ezek. 36. 27

would have thought that in *David's* heart had been such a spice of uncleanness as there was? Wherefore learn to see that you are weak, because this is the way to have the strength of God dwell with you. *God curses his instruments that doth all by his own strength. Thine is Kingdom, Power, &c.* Paul rejoiced in two sorts of infirmities; 1. of the inner man, as lusts and concupiscence these as sins grieved him much, and so hee prayed earnestly against them, but as by these Christ's spirit was most seen in him, and the grate of God more manifeste towards him, hee rejoiced in them. 2. In reproaches and persecutions, these showed him to bee but a Creature, that had no power in himself, all his strength was from Christ: So far as by his lust and corruption hee was driven out of himself to Christ, hee rejoiced in his corruptions, and of his visions hee saith, *Of such a work wrought in mee, without mee, onely by the grace and power of God, will I rejoyce, and of nothing in mee wrought by me, and my wisdom and power.*

The last thing to bee marked is this, *That whosoever is the forwardest must seek strength, where with hee may be able to stand in the evil day.* We must not (if wee have in some thing got the upper hand, or put the Devil to change his weapon as unable to prevail where hee attempted) grow conceited and loose, but walk humbly and give the glory of all our victory to God.

VERS. 17. *That Christ may dwell in your hearts by faith.*

This is a second Petition, but not principal, it belongeth to the former, expressing further the manner after which the former was to bee fulfilled: For having wished them this benefit of *strengthening by the Spirit*, hee now wisheth them Christ in them, who might by this spirit of his bee their strengthener: for wee have the efficacy and benefits of Christ by having Communion with his Person. The words must each of them be marked.

1. *That Christ:* he doth not say that the benefits or efficacy of Christ, but Christ, meaning his Person.

There is a threefold presence of God and of Christ.

1. Of Power.

2. Of Grace.

3. Of Glory.

Now this is a presence of grace, and this is twofold.

1. A presence beginning.

2. Further perfecting and absolving, *Iob. 14. 23.*

The latter is here spoken of, for before wee can beginne a Commandment, God must dwell in the midst of us, *I will put my spirit in the midst of them*, and make them walk in my Commandments, and of this latter dwelling in them here is spoken, for these were such as had Christ in some sort dwelling in them, as Chap. 2. 14.

In your hearts: that is, in your mindes, wills, and affections, as chief commander, King and ruler. Hee dwells in our souls as our souls in our bodies, by his lively vertue, efficacy and power, quickning comforting and strengthening us; possessing our souls as his house and dwelling, excluding and shutting out all other inmates; that his righteousness, merits, mediation, death and sufferings may feed, fill and satisfy all our desires, wills and affections, as our onely treasure.

By Faith: 1. by your faith further encreased, for it is with Faith and Christ, as it is with a strait vessel in which a thing is put greater than it can receive: So that the further the vessel is enlarged, the further the thing put in is apprehended: So of Faith, the more and more it is augmented, Christ is the more and more entertained into the soul of the beleever. So that it is as if the Apostle should say: As I have wished you strengthening of the spirit, so I wish you for this purpose that you may have Christ himself, on whom

whom this Spirit of strength reſteth, that you may have him ſo neer as to dwell with you, not ſo far onely as to conceive the doctrine of him in your brains, or bee able to diſcourſe of him, but that hee may dwell in your hearts and affections, and that by the means of a true faith, which is the onely ſtament of our Union and Communion with him.

1 Then wee ſee, *That if wee will have the Spirit of Chriſt work ought in us, we muſt yet conjunction with the perſon of Chriſt himſelf.* For the Spirit when it doth ſtrengthen us, doth but take of Chriſts, and therewith confirm us; So that wee muſt look to Chriſt, as who principally and from whom the Spirit doth confirm us, *Phil. 4. 13. I can do all things through Chriſt ſtrengthening me, 1 Tim. 1. 12. I thank Chriſt Jeſus who hath enabled mee.* Which places confidently will give us ſome light how to conceive of the ſequell of theſe Petitions. This order the Holy Ghoſt teacheth, that wee muſt firſt have Chriſt, before we can have benefit by him. *1 Joh. 5. 11. God hath given to us eternal life, and this life is in his ſon: He that hath the ſon hath life, John 6. 34. Hee that eateth my fleſh, ſhall live by mee.* For as wee cannot have the ſtrength of bread, unleſs we eat the ſubſtance of it: So wee cannot have the ſtrength of Chriſt, unleſs wee lay hold of his perſon from whom it floweth.

Which is to bee marked againſt ſuch as have taught that wee have no communion with Chriſt himſelf in the ſimple word by faith, but onely with his benefits and effectual working in us: contrary to the expreſs word of God, which telleth, that Chriſt Jeſus the Son of God dwells in our hearts and ſouls, *2 Cor. 13. 5. Know ye not that Chriſt is in you except ye be reprobates? Gal. 2. 20. I live, yet not I; but Chriſt loveth in mee, John 6. Hee that eateth my fleſh, and drinketh my blood, dwelleth in mee and I in him.*

It ſhould ſtir us up to ſeek Chriſt himſelf, and to make ſure of him, ſeeing without wee have him in us, wee can have no benefit by him. Now he comes to ſhew the preaching of the Goſpel, and offers himſelf to us. *Behold, I ſtand at the door and knock, if any man will open to me, I will come in and ſup with him.* Now if wee open the door of our hearts to him, to deſire, love, and embrace him above all, as hee offers himſelf to us, then will hee make entrance into our ſouls and bodies, as into his Temple, where hee will dwell for ever.

The ſecond thing to bee marked is, that hee wiſheth Chriſt may dwell in them, giving us to conſider, *what ſhall conjunction and near familiarity there groweth betwixt Chriſt and the believing ſoul, John 15. 5. I am the vine, ye are the branches; Hee that abideth in mee, and I in him, bringeth forth much fruit, Joh. 6. Hee that eateth my fleſh, and drinketh my blood, dwelleth in me and I in him.* Hence are thoſe ſweet relations of head and members, Husband and Spouſe, King and Subjects, &c. All which do give us to conſider of this point: How neer a communion the believing ſoul hath with Chriſt Jeſus. But for the better underſtanding of it, you muſt know, that this dwelling in us doth inſold theſe three things.

1 A preſence, for Chriſt not onely as God is with us to the end of the world, but as man, though hee is locally contained in the Heavens, yet hee is ſpiritually preſent to our ſpirits believing.

2 It ſignifieth the efficacy of Chriſt in us, *viz.* how that Chriſt doth put forth the efficacy of his Spirit in us, ſo that not wee live, but Chriſt in us, *Gal. 2. 20.*

3 It ſignifieth the conſtancy of this effectual preſence, for dwelling is not to take a nights lodging here or there, but to make aboad: So true it is that *where Chriſt once loveth, he loveth to the end:* and where hee commeth, hee makes him aboad for ever.

Which doth teach us firſt a difference betwixt the Hypocrite and the true believer, they may have a taſte, a lick and away of Chriſt. *Heb. 6. 4.* but they

Doſt,

Vſe 1

We have a communion not onely with the vertue of Chriſt, but with his perſon.

Vſe 2

Rev. 3. 20

Doſt,

It includeth three things.

Joh. 13. 1

Vſe 1

they cannot come to this, to have Christ dwell in them: As a Passenger, hee may knock, going by the doors of their hearts, but hee doth not enter, to make their hearts his habitation.

Vse 2

It doth make for our comfort, that Christ is with us: What a comfort is it to the sick person, to think the Physician dwelleth with him? to us weak, to think the Lord of Hosts, mighty in battle, dwelleth with us? Christ by this Argument doth comfort his Disciples, *John 14. 18. I will not leave you Orphanes.*

Vse 3

2 Cor. 13. 5

Wee must examine our selves whether Christ dwell in us, also wee are counterfeits. How may we know it?

Ans. John 15. 5. If I abide in you and you in mee, you shall bring forth much fruit, Rom. 8. 10. If Christ be in you, the spirit is life for righteousness: So that if wee have the fruits of the Spirit, faith, patience, love, heavenly mindedness, then wee are sure hee liveth in us, if wee have the flaming out or the smother of them, earnest and constant groaning after them: but when Pride, Envy, Covetousness, Uncleanness, unfruitfulness, dwell with us, what shall wee think? what communion hath Christ with Belial? wee cannot comfort our hearts, things being this with us.

Doff.

Dwell in your hearts.] Observe, That the true receivers of Christ, must receive him with their hearts and affections: the mouth and stomach cannot take him, but the mind and affections, these can entertain and contain our Saviour, for though all of us, is a Temple for him, yet the heart is the quire where he properly sitteth: when faith, (as it followeth) worketh our Communion, wee cannot think but that needs it must be the heart where hee is received: For Faith is in the heart; If we beleeve with the heart to righteousness, Rom. 10. Again, the beleeving have not onely had knowledge and affiance, but have had all their affections bestirring themselves about Christ.

Phil. 3. 3

Gal. 6. 16

1 Pet. 1. 7

Ioh. 16. 27

Cant. 1

1 Joy: *Wee are the Circumcision that rejoyce in Christ Iesus. God forbid I should rejoyce in any thing, but Christ crucified. On whom beleeving, you rejoyce with joy unspeakable and glorious.*

2 Love: *You have loved me, and beloved on me: And the Church speaking of Christ, calleth him the party whom her soul loveth.*

3 Grief, that our sins have caused his blood-shed. *Zach. 12. They shall look upon him whom they have pierced, and shall mourn over him, &c. The faithful woman now beleeving and loving, washed his feet with her tears, and wiped them with her hair.*

Luk. 7. 38

4 Admiration and wonder, *1 Ioh. 3. 1. See what love is shown us, that we should be the Sons of God. So God loved the world, that he gave his only begotten Son, &c.*

Ioh. 3. 16

5 High estimation of Christ and his grace. *Mat. 13. 44. The Kingdom of Heaven is like to a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, I count all things but dung, for the excellent knowledge of Christ Iesus my Lord.*

Phil. 3. 8

Vse 1

Wherefore if wee will give true entertainment to Christ, wee must awake our hearts, stir up all our affections. And it sheweth that in most mens hearts Christ dwelleth not, because their affections were never set on him, their joy and love were never about him. It is a true thing of many amongst us: Wee may say that many now in Hell have gone before many of us in their affections toward the Gospell, the Hearts of men being altogether elsewhere bestowed.

Vse 2

Hereby learn to judge aright whether wee have grace or no: Remember, the heart must be set right by Christ himself: and if Christ dwell in you, he will enliven you to every duty: If you would be full of the life of grace, if you would have it flowing more abundantly, then fasten your eyes upon Christ the fountain. But it is your fault, yee desire graces, remission of sins, and

the parts of sanctification abstractly from Christ, wee go to God and think not of Christ: But get Christ into your hearts, get him knit to you, and then you shall receive grace from him. And as you are neerer in union with him, so he dwells more in your hearts: As there are degrees of light from the Sun, as it is higher and lower; So there are degrees of Christs union and habitation, and of all the effects of his co-habitation.

Lastly, it is said, *by faith*: giving us to understand, *What it is which bringeth us to have union and communion with Christ, it is belief on him*: If ye eat my flesh, and drink my blood, then I abide in you and you in me, that is, if by faith, they should incorporate themselves with Christ, then there should be a mutual dwelling of one in the other: For though Christ in regard of his humane nature is in heaven and wee on earth, yet neither time nor place, nor the absence of being in the nature of things, doth hinder the work of faith; as Abraham by faith saw Christ in the word of Promise, and rejoiced, when thousands of years after Christ were not in the nature of things, in regard of his flesh: And so for place, it hindereth not the presence of faith, though the thing believed be never so far off removed from us. But look as the soul, by virtue of sight enlightened with the beams of the sun, doth joyn it self with the body of the sun, and touch it in a manner, though it be in heaven and wee here: So the eye of Faith enlightened with the beams of the Spirit, which come from the Son of righteousness in the word and Sacraments, doth touch and joyn it self in a spiritual manner with Christ his body and blood, though his body be in the heavens, and we on earth.

Which first serveth to shew what kinde of presence wee have, even that which our belief touching Christ in the Heavens, bringeth about; there is no other true presence of his body on earth, but this which is spiritual, no taking his very body in at the mouth, for hee is not meat for the stomach, but for the heart.

Whatsoever presence wee have of Christ in the sacrament, it is either that of Faith, or must serve to confirm that of Faith, but to have Christ his body present bodily, would not confirm faith, nay it hindereth belief, as our Saviour testifieth, *It is better for them he should go from them*: And it is contrary, *if by sight, not by belief*.

Again, such as the giving is, and receiving, such must be our union, which followeth upon the giving and taking: but there is no bodily conjunction and union.

This may be a touch-stone of true belief, to consider, that it is such as bringeth Christ into the heart; for though faith be commonly professed, yet how rare is that beleever of whom it may be said, not hee now, but Christ liveth in him, *whose heart is purified by believing*.

And this also to consider that hee here, and above speaketh of faith, viz. *that we are saved by it; that wee have entrance with boldnesse by it, that Christ dwelleth in our hearts by it*, this should make us see what a jewel faith is, and seek it, crying with the Apostles, *Lord increase our faith*.

Lastly, this doth improve the Papists faith, that it is not a true faith: for the scripture here teacheth, that the belief of all that are not counterfeit is such as bringeth Christ to dwell in the heart. Now the Popish faith maketh no application of Christ: Nay, they count that the bringing and reaching of him in particular to us, a notable presumption.

They say that Faith, though it be the first vertue begotten, yet it is not the root which importeth sap and livelihood to other graces: but this they ascribe to love: But that which reacheth Christ to live in us, that causeth all the Christian conversation: For of all of it this may be said, *wee live by it*; but Christ in us, and love it self is set on work by faith; for why do wee love, but because hee hath loved us? Now what doth first lay hold of God in Christ, but this

Dott.

John 8, 36

Vse 1

John 16, 7

Vse 2

Act. 13, 9

Vse 3

Luk. 17, 5

Vse 4

The Popish is not the true faith.

Gal. 2, 20

1 John 4, 19

this virtue of faith? And therefore 1 Tim. 1. 5. *The end of the Law is love to God and man*: But whence must this proceed? from this as a root, a Paulus.

VERS. 18.

VERS. 18. That ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height.

Here is expressed the second principal petition: The sum of which is, that they might have a sight of the love of Christ, that so they might share in the afflictions of the Gospel of Christ without fainting.

For the order; 1 He setteth down the mean of attaining the thing requested. 2 The request itself. The mean, *that being rooted and grounded in love*: The request it self, which is *for the knowledge of Christ*.

1 As it is getting. 2 As it is now gotten: for though some make it the propounding of one and the same thing, 1 more obscurely, 2 more plainly, yet I think there is some difference. The knowledge as in getting is the apprehending of the height, length, &c. as gotten, is the having in us the knowledge of Christ his love which passeth knowledge.

For the opening of the words: 1 It may be asked what this love is?

For answer: Gods love in Christ, Christs love, the context doth cast us on this sense: 2 Our love is a branch, not a root: it is the love of Christ in which wee take firm rooting only that nothing can shake us. Again, if hee should speak of our love, the Greek phrase should be put as absolute, which is more harsh, and hath lesse authority, both ancient and modern than the inversion which we follow hath. So that all the Papists discourse, especially the Schoolmen that hence make our love the root, whose work communicated is the soul and life of every other grace, it is treatise beside the door.

2 It may be asked, what this is, *to be rooted in love*? This may have a double sense which here may stand: *in love*: that is, about Christs love, or by mean of Christs love: it may import the cause of our rooting, or the subject in and about which wee take rooting. But to say, *rooted and grounded*, that is strengthened and confirmed by mean of love shed abroad in your hearts: or *rooted and grounded*, that is, more fully perswaded of Christs love, by experience of him dwelling in you, and strengthening you, it will come much to one matter.

Quest. 3. It may be asked, what this is, *to comprehend*?

Ans. By diligent consideration to take a view of the largeness of Christ his love: for *Phil. 3. 11. to comprehend* is there joynted with *following hard*; and the Greek interpreters do make this word answer our overtaking one after travail.

Quest. 4. The fourth thing is, How the Apostle can with that wee should comprehend and know that which surpasseth knowledge?

Ans. It is to be understood of that measure to which the Spirit of God doth here bring us: and these stand well together in some sort, to comprehend that which cannot be perfectly known of us. Again, to understand these words, wee must know how it fares with Christian souls in their proceeding.

The steps by which we proceed to be rooted in the love of Christ.

1 They taste the love of God which draweth them to him.

2 Through weakness they grow to stagger and to bee off and on in the perswasion of his love, when exercises overtake them.

3 In this weak estate, they are like children that live by sense and cannot see through these clouds, and if they set themselves to muse on such things as might help them, they are not able to continue such thoughts, Nay, not to enter them to purpose, being much carnal and unconfirmed. Now the Apostle prayeth that these *Ephesians* which had tasted the love of God, (that they might partake in afflictions more comfortably) might be more fully

fully perswaded and better grounded in Christs love, against their own weakness by mean of Christ in them, that thus strengthened, they with all other beleevers might bee able to cast all matters in their mind, and by diligent consideration to take a view of the large measure of Christ his love, and thus come to know that in some part which cannot perfectly be known of us.

Then wee see here, *What is a thing able to imbolden us against all persecutions, the feeling of Christ his love wherewith hee hath loved us. Wee rejoyce in afflictions, because experience of the love of God is shed into our hearts.* And Rom. 8. 33, 34, 35. The Apostle doth spread a flag of defiance to all enemies, being perswaded, rooted and grounded in this love of God in Christ Jesus: *What shall separate us from the love of God in Christ Jesus? Shall tribulation, or distress, or persecution, &c.* For as he that goeth on thorns or sharp flints may go boldly, if hee bee well shod: So wee, if wee bee shod, with the preparation of the Gospel of peace, with this knowledge of the love of God in Christ, which the Gospel revealeth, then we shall walk not offended at our tribulations: Love is the banner which hee spreadeth over his people: Now a banner doth not onely serve to gather the bands, but it doth animate the souldiers to quit themselves like men under their colours: So it is unspeakable how Gods love doth encourage us to undergo whatsoever for his name, when it is shed plentifully into us.

Again, if wee hold all strength, yet if love should not draw us, wee would not put forth our strength to suffer for his name, for this is the sweet spur, *The love of Christ constraineth us*; saith the Apostle.

Wherefore wee must above all things seek to God to let us have his love reported to our hearts, then nothing so sweet, but wee shall willingly forgo it, *for this love is better than wine*, then all delights whatsoever, nothing so bitter, but this will sweeten it sufficiently.

That hee wisheth them experienced, and so more strengthened by mean of love shed in their hearts, that thus they might bee able to see Christ his love; it doth teach us,

That wee must mark the experiments which God giveth us in effects this way with us, if wee will bee able to know the things which his grace worketh for us. David seeing that God did not reward them after their deserts, but p^{er} their sin^{ne} from them as far as the East is from the West; hee came to see that God his mercy was exceeding great to them that feared him: So Moses having observed that God had pardoned his people from Egypt to that hour, did comprehend that God was slow to anger, great in mercy, forgiving iniquity, and transgressions. Wee cannot view directly the divine essence, a light to which there is no access, but we must by observing the works of God, even as by a glass come to view these invisible things of God.

That hee wisheth them strengthened in love that they might see further love, he doth give us to consider,

That wee neither doe, nor are able to receive all that love of Christ at once. First they had tasted love, then in weakness they had further experience of love, then more experienced they were to comprehend further love. If yee love me, and keep my Commandments, then the Father shall love you, and come and dwell with you; that is, if you have been drawn by my love, to love me, and do satisfy it by keeping my commandments, then I will shew further love than yet yee have tasted. For God, as in grace, so in love, hee doth prevent us with love, and follow us with love, quickning us in his ways when wee droop in temptations; wee are vessels which grow greater and greater, and the filling of us is answerable. Nay, we are not able, for look at it is, with children: A Child doth measure his love by his sense, if hee bee played with, all is well: And as this childish understanding doth disable him to consider of the care, the hand, the providence of a Parent toward

Doct.

Eph. 6. 19

Cant. 2. 4

1 Cor. 5. 14

1 Jo.

Cant. 1. 1

Doct.

Psal. 103. 10, 11, 12.

Nu. 14. 18, 19

Doct.

John 14. 23.

him: So are wee unable to measure it but as we feel unable to consider of those things in which this love is manifested.

Vse
They do mistake who think that they can never again have that love they tasted in their first conversion.

This therefore doth check that weaknesse in some, who think there is no such sight of Gods love to bee recovered by them as sometime they have tasted, they have had such a relish of Gods love in their first professions, as that they look not to see the like again. Whereas it is quite contrary, God doth love little and long, that is, hee doth shew little often, but doth continue it with increase. Why should wee think God doth love us less being old friends, than hee did when wee were new? *Nay, hee that hath shall have more,* as Christ saith to Nathaniel, *Job. 1. 50. Dost thou believe because I said I saw thee under the fig-tree? thou shalt see greater things than these:* the best is still to come, if wee keep not on the bed of our hulls, and by sleight and lay seeking come short of it.

Vse 2.
By marking experiments we must rise to an apprehension of Gods love.

Wee must mark the experiments of Gods love so infinite in the fruits and effects of it, and thereby grow more and more rooted, more confident and bold in the assurance of it, and acknowledge it to his praise, and build our selves upon it, as *David* against *Goliath*, by former experience, by all the gifts, blessings, graces and good things, God gives us, wee must make a greater gain than themselves are, *viz.* the love of God that gives them, to grow in assurance and further apprehension of it, and not like beasts swallow down such favours and blessings, and never apprehend the love of the giver. But let us make every blessing and benefit a step and stair to raise us up to the apprehension of the love of Christ, that Sea of love, whence these streams issue. Collect and gather and conclude by all Gods blessings, how great Gods love is, especially in giving us his Son Christ, and his Gospel.

VERS. 19.

VERS. 19. *And to know the love of Christ which passeth knowledge, that ye may be filled with all fulnesse of God.*

Dost.

Lastly, it is to bee marked, That he thus setteth out the love of Christ, as a thing incomprehensible in regard of the full and perfect knowledge of it: And because it is a thing that the Church must alwaies remember, *Wee will remember thy love;* the fountaine of all Christian Duty, *1 Cor. 13. 14.* the President of all true love, *Love one another as I have loved you;* Therefore wee will a little unfold it.

Can. 1. 6
John 16

As the Person of Christ hath in it two natures, divine and humane: So there is a double love of Christ, the one as God, the same wherewith his Father loveth us, the other as man. Both of them have three severall branches to bee unfolded:

Christ's love to us considered in it self, the works of it, and his resting in us.

1 His good will as God, and affection or grace of love, as Man.
2 His works, because true love standeth not in word and tongue, but truth and deed.

3 The embrace and resting wherewith hee doth embrace us and rest in us, which is the nature of love in the thing beloved.

Not to speak of his love or good will as God, wee must know that this affection as man is, for the quantity of it unmeasurable. Hee as a full receiver, did receive all love in the perfection of it. For the quality of it, it is free, not for his advantage, when hee was rich, hee became poor: not for our deservings did hee love us, for hee loved us first, even when wee were enemies.

2 His love was fruitful and true, as shall bee declared after. 3 It was constant to the end, *Job. 13. 1.*

For the effects which the Scripture calleth love, as coming from love, wee may consider them,

1 In that evil he suffered for us,

2 In that great good he worketh in us,

3 Hee abhorred us the *Virgins* womb, but emptied himself, and became man.

3 Hee

Hee took the infirmities of our sinful nature, sin excepted; *hee was like to sinful flesh*, Rom. 1.3.

Hee laid down his life for us: *In this wee know the love of God; that hee laid his life down for us*; So that as hee pleadeth, hee in love did let his head be *buried with dew*; and his lockes with the drops of the night; that is, nothing was so difficult, but hee did willingly undergo it for our sake. 2. The good which hee hath done for us, cannot bee uttered, as, who hath freed us from sin and death, set us in a glorious estate before God: *Hee hath loved us, and washed us from our sins in his blood; and made us Kings and Priests to God. Hee hath set us in heavenly places.* Rom. 5.8
Cant. 5.8
Rev. 1.5
Eph. 2.6

3 As lovers shew love, in that their hearts cleave, and they mutually imbrace one another: So doth Christ, hee doth dwell in us by his Spirit, familiarly apply himself to our spirits, *Hee doth kisse us with the kisses of his mouth. His left hand is under my head, and his right hand doth imbrace me*; which doth shadow nothing but this, how he doth apply himself to us by his Spirit, making love, even as outward love is testified by such significations; and when wee come to bee where hee is, *hee shall rejoyce in us as a bridegroom doth in his bride.* This is his love which is his banner over us, which banner is spread, when out of the word it is unfolded to you: Happy are those that gather themselves to it, that lay in their hearts, O how hath our Saviour Christ loved us! This is the corps, if wee bee young Eagles, the right disciples of Christ, wee will fly hither. It is the spur of all love to Christ. *Wee love him, because hee hath loved us first.* How can wee sufficiently signifie our love to him that hath thus loved us? It is the example of that love wherewith wee must love our brethren: for quantity, without measure; for quality, freely, fruitfully, constantly; Not, love mee, and I will love thee, not with Court holy-water, as wee say, not off and on, according as love now adayes goeth.

Cant. 7.2

Cant. 4.6

Esa. 62.5

That ye may be filled with all fulnesse of God] This is the third Petition which hee beggeth for these Ephesians, that they might not faint at his afflictions.

1 Wee must consider of the meaning.

2 How hee can wish this to the Ephesians which seemeth to bee the privilege of Christ? *Job 1.14. Full of grace and truth.*

3 How hee can pray that they should bee filled to all fulness, this being impossible while they were at home in the flesh in these mortal bodies.

For the 1: *the fulnesse of God* noteth the graces of the spirits flowing into us from Christ, and all the fulnesse noteth the perfection of degree which is then attained, when God is all in all.

For the 2. wee must know there is a double fulnesse;

One *universal*, which agreeth to the Head, as who receiveth in common for all.

Divers kinds
of the fulnesse
of God.

Another *in part*, of every member from Christ: Saint *John* speaketh of the first, this text of the latter, which is two-fold:

One *attained in this life*, which is that fitting us for our calling, that which God hath prefixed to us, that which fitteth us for some particular thing to bee done or suffered, *Luke 1.41. Elizabeth full of the Holy Ghost. Acts 7.55. Stephen full of the Holy Ghost.* Or, that fulnesse which wee shall have, *when God shall be all in all.*

Now here the Apostle doth pray for both, that they might so bee filled further and further here, as to come to all fulnesse.

For the 3. How hee can pray for this, it being impossible?

Things are impossible *simply*, or *for a time*: Now for the latter wee are to pray, provided that wee seek not to doe them before his season. The sum then is:

As I have wished you the strength of the Spirit, and the lively sight of Christ

his loves; so I do, to stand in particulars, with that you, who though you have received grace in part, yet are in part empty, may bee further and further filled with the graces of Gods Spirit, till you come to all the fulness thereof.

Dott.

A& 7

1 Then wee see what doth make a man stand sure in all evils, to bee well grown in the grace of God. Stephen was full of the Holy Ghost, and hee did not only gloriously endure, but prayed for those that were his persecutors, 2 Pet. 1. 5. 10. If one joyn graces to grace, to faith vertue, and to vertue knowledge, &c. hee shall not fall, nothing shall bee able much to hurt him, nor move him from that state wherein hee standeth. For as the body now grown up, it can easily bear out that, which when strength was more tender, would have bruised it; So the Soul when it is grown up and filled with the grace of God. Bee strong in the grace that is in Christ Jesus, q. d. Timothy, I know thou hast grace in thee, but now that thou art to preach the Gospel, to fight the good fight of faith, now stir up that strength thou hast, grow more and more confirmed and rooted in that grace.

2 Tim. 1. 1

Vso

2 Pet. 3. 18

Wherefore wee must get our selves fraught with the grace of God, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Eph. 4. 10

1 And for this purpose labour for a more neer and sensible union with the Lord Jesus Christ; for being in Christ we receive an influence of all kind of graces, and benefits, that wee lack nothing. Hee is said to have ascended above all these assestible heavens, that hee might fill all, viz. with his gifts of grace. Fill your selves with Christ, and there will not bee room for ought else, were a vessel full of any liquor, it would receive no more, if a womans heart bee full of her Husband, shee hath no room for other lovers: so shall it bee with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further.

2 Tim. 1. 6

2 Exercise and faithfully imploy the graces you have already received, for the exercise of grace will encrease and strengthen grace; Stir up the gift that is in thee. Wee must not think to put all upon God; It is hee that kindleth the affections, but when the fire is kindled, you may adde fuel to it: It is hee that layes first the corner stone, and then you must edify your selves. This stirring up and using the strength wee have, is a matter of great moment, because otherwise all graces are as dead habits in the soul; There are some things in the world are all for use, so all the work of grace is for use; and therefore do not onely busy your selves in gathering of strength, but also to consider, how shall I spend my strength, how shall I imploy it?

1 Tim. 4. 7

Do you feel your selves weak and impotent to the duties of holiness; and do you desire to attain more agility and readines to do things why then exercise your selves in godliness: use makes perfect, so it doth in the soul, when it often imployes it self in such an action, it gets readinesse and dexterity to it, to do it with all readinesse and alacrity.

Habitual graces work not without the quickning of the holy Ghost

3 Take away the impediments that hinder you, as 2 Tim. 2. 21. If any man purge himself, hee shall bee a vessel unto honour, sanctified and prepared unto every good work: there is a certain rust in us, that cleaves to the wheels of our souls, that they do not do duties nimbly; this must be taken off.

4 There is a work of the Holy Ghost, it is hee that must stir us up to put forth our strength: For as you see in trees, there may bee sap enough in the tree, yet till the spring time come, that sap is not drawn up into the branches; and so they remain withered untill that time: So a man may have much habitual grace in his heart; but now what is it that bringeth it to the birth? There must bee a certain action of the Spirit assisting us, and therefore wee must seek to the Spirit of God for assistance.

5 Lastly, there bee certain duties that do likewise help us, viz. Communion with the Saints, and prayer, these whet us, and warm us to duties.

The

The second thing to be considered is included, for when hee wilbeth that these Ephesians might be filled with all fulness of God; hee doth give us to understand, what is our estate by nature, and what the best of us are in part, we are empty of God, Job 12. 11. Hee knoweth vain man, the word is hollow or empty; God is not in all his thoughts: Thus are wee likewise in part: for though wee are filled in part, yet wee are not fully: we have but the first fruits of the Spirit: we have not yet comprehended: And if it were not thus, whence cometh the hungering and thirsting in the Saints? when the stomach hath due repletion, the craving of it ceaseth: So if our hearts were fully replenished, the hunger of them should not be continued.

By nature we are empty of God.
Rom. 8. 33
Phil. 3. 12

Wherefore let us hence learn to take notice of our emptinesse, as when we hear of clothing, to remember our nakednesse, when of setting free, our bondage: So when wee hear of being filled, wee must recount our emptinesse, wee are every where empty. What doth our going all the day, our hearts not once raised up, signifye; but that wee are empty of God? What doth our talking idly, our thoughts foolish and unfruitfull argue, but that wee are empty? Even as irregular winds in the body, are a sign of some extraordinary evacuation. What doth our hearing of Gods name dishonoured, our Neighbour afflicted, without grief? doth it not tell us that wee are empty of love to God and Man? these rings cry aloud, wee are empty vessels. If we see it, and grow hungry, then we are blessed. Luk. 1. 47. God shall satisfy us, and fill us with good things.

Mat. 5. 8

3 Wee see that as in part wee are empty, so we must further and further seek to be filled with God, Eph. 5. 18. Be filled with the spirit, 2 Pet. 1. 6. Joyne with faith veritas, &c. So the Saints, they see that all the heart, all the strength is not set upon God, it grieveth them, and it is their desire to see it in Gods season. Wee are not perfect, but wee must strive to perfection from degree to degree. As it is with a long-necked glass, cast it into the Sea, it will little after little come to be filled full: So must we come to all that fulness of grace, receiving drop after drop.

Doct.

Now therefore many are reprov'd who never look this way, they will fill their bellies with drink, in which there is excess: they will fill their coffers with riches, but to fill their souls with faith, hope, love, temperance, patience, righteousness, holiness, they have no desire. Nay, many have eyes full of Adultery, tongues full, but of deadly poison; mouths full of bitterness and cursing; hearts full, but with pride, and covetousness, and of all ungodliness.

Use 1

It must again admonish us what wee must seek, even to be filled with grace; let him that is righteous get more still, let him that is holy, be more holy still: perfecting holiness in the fear of God.

2 Pet. 2. 14
Rom. 3. 13, 14

VERS. 20. Now unto him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us,

Use 2
Rev. 12. 11
1 Cor. 7. 1
VER. 20, 21

21 Unto him be glory in the Church, by Christ Jesus, throughout all ages world without end. Amen.

Now followeth the Conclusion in praise and thanksgiving.

- 1 The Person praised is set down.
- 1 The Persons praising.
- 3 The Mediatour.
- 4 The durance.

The Person praised, is described, 1 From his working above our thoughts; 2 From the vertue through which hee thus worketh, according to his power which worketh in us; Both of them are fitly apprehended in God, both to strengthen further the Apostle requesting that hee should surely receive: as likewise the persons for whom hee did intreate, seeing that in them that Power was already put forth which could work thus abundantly.

In

Dott.

In the verbe first wee consider, *the incomprehensible powerfull working of God, for the good of his*, Job 9. 10: *His doth great things and unsearchable; yea, marvelous things without number.* If one would examine the preserving of his Church when the world perished, the preserving of it in the fire, *as the burning bush*, and not consuming it. When all things have seemed desperate and past hope of recovery, the Lord hath put forth the exceeding greatness of his power in the deliverance of his Church. Hee can make a way in the Sea, and the waters a wall for his people: Hee can suspend and stay the course of nature, he can suffer his children to be cast into the fire, and then so qualify and cool the furnace, that not a hair of their heads shall perish. Wee have seen this truth in all ages of the Church abundantly exemplified.

Use 1

Psal. 78. 19.

Wee must make this use of it, considering that his work is incomprehensible, wee must not measure his Power by our sense and conceiving, wee must not stint him and circumscribe him, saying, can this or that bee? as those unbelievers, *Can God prepare a Table in the wilderness?* And as hee said 2 Kings 7. 2. *If the Lord would make windows in heaven, might this thing bee?* when God hath undertaken to do it: For our span may compass the Heaven, and a spoon contain the Sea, more easily, than our reason can fully measure the Power of God. Yet wee must not use this sentence as mad-men do words, for the Papists and Lutherans when they presume monstrous things against Gods will, will therefore have us beleeve them, because Gods power to work is above our reason: But as to deny the power of God in doing that hee hath said hee will do, doth make an Heretique: So applying it to that which God will not do, doth make an Heretique likewise. Wee go soundly that know the power of God is incomprehensible in the fulfilling of such things as he hath promised. And besides, because God is powerfull, therefore hee cannot do some things which we may fancy, as things of infirmity, or implying contradiction, to deny himself, it argues impotency, not power.

Use 2

2 Tim. 1. 12.

It must teach us to sanctify God in our heart by trusting on him: for this consideration doth much serve to strengthen faith; what if wee bee in such evils that wee cannot see how it is possible to out-grow them, as poverty, sickness, such as the Physitian shakes his head at, here is our stay. God works for his above all wee can imagine: what if our prayers bee full of defects, much troubled, too too imperfect; what if conscience of unworthinesse will not let us apply things as wee would; God works abundantly above that we think or ask: What if in sanctification, the great enemy against it, doth make us think it impossible that ever wee should see things wee desire; yet here is comfort. This use Paul makes of the power of God. Hee was in many troubles, yet he was not daunted with them, because he did build on this foundation, *God was able to deliver him out of them all.* For the which cause I suffer these things, but I am not ashamed, for I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him: This we must assure our selves of, that Gods power is able in it self, & almighty to bring us through all distresses: though the Devil and the world bee mighty, yet God is Almighty. The want of this consideration makes Gods children to faint when they see the power of the flesh, and Satan to stand against them, they think then they shall fall and come to nothing; but be they Gods children? then rest assured, though wee see all things turned upside down, and one misery follow upon the head of another, like the waves of the Sea, yet let us trust to this incomprehensible power of God; and wee shall see all things conspire and work for the best.

Rom. 8. 28.

Dott.

It is to bee marked hencee, *That in our thoughts and prayers there is imperfection, they come short of that God doth for us.* For our prayers, look at them in while of temptation, they are not onely defective, but the flesh doth sometimes creep into them. But when no inordinacy doth close with us, yet they come

come far short of that our Father worketh. Compare Gen. 28. 20. with Gen. 32. 10. Psal. 37. 3. 4. So our thoughts often in temptations. Oh how far wide of that God thinketh! David after so many experiences, thought Saul would kill him at length. I shall one day perish by the hand of Saul. Isay 40. 27. why sayest thou O Jacob, my way is hid from the Lord, and my judgement is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God the Lord, saith not? Isay 49. 1. 2. Zion hath said, The Lord hath forsaken me, and my Lord hath forgotten me. So the Church complaineth, Lam. 3. 18. My strength, and my hope is perished from the Lord; but howsoever that is true of them, Isay 55. 7. My thoughts are not as your thoughts, but look how much the heavens are higher than the earth. So much are my thoughts above your thoughts. For the Spirit doth teach us, as to ask with conscience of our unworthiness, so that we cannot ask modestly so much as God can give of bounty;

And our thoughts are too short a measure for Gods working, which is incomprehensible.

So then wee must not build upon our selves, but go out of our selves, and lean upon Gods mercy and power, yea, wee must be confident; for if God working for us, doth exceed our asking, we must then rather assure our selves that wee shall have more than wee ask or think. A man cannot have so much faith in prayer.

According to the power which worketh in us. Whence we are to observe;

That even within us, and in us, there is that strength which can accomplish our hearts desire; for there is no lesse power working in us, than the power of God, which can subdue all things to it self: this doth bring us to belief, called therefore the exceeding greatnesse of his power to us, inward, who believeth according to the working of his mighty power. This doth keep us in the salvation, which is kept by the power of God through faith to a salvation. This doth enable us to think, speak, will, work according to God. Wee bear afflictions according to this; Bee thou partaker of the afflictions of the Gospel, according to the power of God.

So that hence we may see how far we are wide, that when we feel our weakness, do think, alas, there is no strength with us; for when wee are at the weakest, there is a greater within us than there is in the world.

If we could see by the eyes of faith this Almighty power of God working in us, it would fill us with good hopes to our grow all evils; for what may not hee think to our grow the stone, who hath had experience of that strength in him which did break the stone of his heart? may not hee hope to have help in poverty that hath found good experience of Gods power in him to the enriching of his poor soul with the graces of his Spirit?

VERS. 21. Unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end, Amen.

Now followeth the Conclusion, in which must be marked;

- 1 The Persons praising.
- 2 The Mediatour in whom:
- 3 The durance:

The 1. setteth tis see, who they are with whom only God is truly praised, those that are members of his Church. For though that all things do after a sort praise God, even the wicked passively in as much as they yeild matter of his praise, yet the faithful ones, severed from the world, are those who do inwardly and outwardly, publickly and privately, offer acceptable praise to him.

For God as hee giveth his blessings to none but those in whom he hath the end of them; so he hath his end of praise and thanksgiving in none but those who have these spiritual blessings applied to them; viz. those that are effectually called his Church.

2 Again, the world cannot receive the spirit of praise; the Church onely receiveth

1 Sim. 5. 8

1 Pet. 1. 5

1 Pet. 1. 8

Eph. 1. 19

1 Pet. 1. 5

1 Pet. 1. 8

1 Pet. 1. 8

1 Pet. 1. 8

1 Pet. 1. 8

VERS. 21

1 Pet. 1. 8

1 Pet. 1. 8

1 Pet. 1. 8

verh him and knoweth him, because he doth dwell with them.

Psal. 116.3

Psal. 133.19

7se 1

103 The praising of God with soul and voice, as all other, must bee free and chearful. But the Church is the only ingenuous free-hearted people. And for these causes David calleth upon the righteous, on them that fear God, on the house of Israel to laud the Lord.

We see that there is a great deal of lip-praise in the world, many that are not called effectually to God, will say of some things, they are goodly gifts of God, God be thanked; but till they come not onely to bee in the Church, but of it, though they should say the Psalter over, it is abomination to God, no true praising of him.

2 We therefore that are called, let us study to praise God, in heart, word, and deed, seeing wee are those only who can duly, and acceptably glorify him. Now in praising of God truly,

1 Know our own unworthiness, as less than the least of his mercies. Gen. 32.10.

2 Highly esteem and prize his blessings; it is but meerly for manners sake when we thank a man for that wee care not for.

3 Labour to have the sense of Gods love and mercy shed into our hearts, this is the heart of all, and the kernel, without this wee have but the shell.

Doct.

Eph. 5.20

Reason 1.

By Christ Jesus. Observe, In whom we must offer up our thanksgiving, viz. in and by Christ Jesus. Giving thanks alwaies for all things unto God, in the Name of our Lord Jesus Christ.

Christ is the fountain, whence all spiritual blessings flow to us, Cha. 1.3.

2 He is the fountain of all that ability which doth enable us to pray.

3 All our entrance to the Father is through him.

4 All our acceptance with the Father is by mean of him; and therefore as people in the time of the Law did bring their sacrifices to Aaron their Priest; so must wee bring our spiritual sacrifices to our High Priest Christ Jesus, who is entered into the Holy of Holies, that wee may find them made acceptable in him.

3 The durance, throughout all ages world without end.

Doct.

Matt. 16.18

7se.

This last circumstance of time, as it doth teach us, The large heayns; wee should have towards Gods Glory; so it doth assure us, that God will in all ages have a people which shall praise him: Hell gates, i. e. all the powers of darkness, shall not subvert his Church.

Which is comfortable in regard that it doth assure us, that though Hell should break loose, yet God will still have his people; for the words are as much affirmative as optative, they do tell us as well what shall be, as wish that it should be.

VER. 22

Doct.

7se 1

16.18

The chief Matters handled in the fourth CHAPTER.

Verf. 1.

What it is to walk worthy of our Calling.

Calling is the Estate whereunto we are called.

A threefold motive in Pauls bonds.

It is a glorious thing to suffer for Christ. The care of our Pastors to instruct us, and their death approaching, specially if they suffer for Christ, challenges of us a special regard of their instructions.

Ministers must use intreaty and gentle persuasions with their people, as which is the fittest Course: wherefore they should labour for the gift of Perswasion, as which is very effectual, yet know that there is place of sharpness.

The state of grace to which we are called, ought to move us to all Christian duty.

Verf. 2.

He who will walk as a Christian, must walk humbly.

What Humility is.

The grounds of it.

Trials whether we show forth this virtue.

We must show forth all long-suffering.

Its office is to make us bold out in evils.

We have need of it.

The grounds thereof.

It is wrought by the Spirits.

Such an unity dissimble malice for a time, want it.

Mutual supports beseech Christians.

We are to keep each other from falling,

and how we are to support our brother fallen.

The manifold failings of men in this point.

We are to learn the practise of this duty in bearing wrong, and in bearing with the infirmities of our brethren.

Verf. 3.

Christians should strive for Unity in faith and opinion, which Satan seeks mainly to hinder.

Means to attain it.

1 To lay down a striving spirit.

2 Vain glory.

3 Dis-esteem of others.

It is no honour to take up contentions.

We must do more then entertain peace, viz. diligently study to maintain it.

The Pedegree of contentious wisdom.

A contentious nature is bred within us.

Some of Conversion blamed: 2 Not seekers after peace.

Our duty is to seek peace, but in the Lord.

Two rules to be kept in seeking peace.

Hosius rash subscription much repented him.

A peaceable affection is an excellent mean of Concord: how to get and maintain Peace.

Verf. 4.

What Christs body is, wherein the Union of it stands.

How the Church is one.

It should move us to Concord to thinke that we live all by one spirit.

What is meant by the seven Spirits, Rev. 1. 4.

There are diversities of judgements among Christians, and whence.

This diversity must not break our Unity.

The wicked are no true members of Christs mystical body.

Our future Unity in Glory ought to be a motive to Unity here.

What calling is. Outward and inward calling go together.

Hope taken for thing hoped for.

Degrees of glory, not for substance, but for circumstance.

Our reward laid up in heaven for us would quicken us to all duty, being well thought upon.

Our cold serving of God comes from our ignorance of, or not considering our reward.

We must stir up our selves by looking to it.

God by the Gospel calls us to the hope of eternal glory.

We should therefore reckon upon it, and

came to the word to hear God call us to his glory.

Verf. 5.

All the Persons are each Lord, but Christ in speciall manner.

This ought to bee a band of Unity to us that we serve but one Lord.

How faith is one.

There is but one doctrine of the true Churches of Christ.

How wee accord with Catholique Antiquity.

How our differences dis-unite not Unity in the faith.

This Unity ought to keep us in Concord.

How Baptisme is one.

Our Baptisme is a band of Unity to us.

Verf. 6.

It must move us to Concord, because wee have all one Father.

No agreement firm which is not founded on the Unity of our Lord, Faith, Father.

Papists three bands of Unity false and frivolous.

God overlooketh all things as being present every where.

But he is more specially in the faithful.

Verf. 7.

Every Christian hath his several grace.

The perfection of Christ the Head appeareth in the manifold graces severally given the members.

We must be of use one to another.

And use our grace to Gods glory.

We must cleave one to another that wee may have the benefit of one anothers graces.

Since we have our graces of gift, we must be thankful and humble.

Every Christian hath but his scanning of graces.

How Christ received grace.

How we receive it.

We must not undertake matters above our measure of grace.

All grace is received from Christ.

Christ's fullness and bounty must encourage us in our greatest sinfulness so come to him.

Forgoing preparations no cause of grace.

The nearer to Christ the fuller of grace.

Verf. 8.

What ascending is.

Christ ascending in both nature, & how

What is the leading of captivity captive.

The taking of the Fathers out of Limbo which were before Christ is a fable.

Ministers ought to preach no doctrine, but what they can prove out of the Scriptures.

The authority of the Scriptures.

Christ his ascension was real, and not only a vanishing out of sight.

Wee have our enemies suppressed by Christ's ascension.

From whom being freed we are the more freely to serve God, and so be secure and of good comfort against their assaults.

We must look to Christ's victory by faith to prevail against them.

Christ only the conqueror of our enemies.

Wee are enriched with gifts by and upon Christ's ascension.

Christ's bodily absence is beneficial to us.

Verf. 9.

A threefold descending may be ascribed to Christ.

Christ's descending into the lowest parts of the earth is his lying in the grave.

Against Christ's local descending, wee hold Three heavens.

In which heaven Christ is.

Christ doth fill his whole Church with gifts.

But not all places with his bodily presence.

Christ's ascension local.

Great abasements in Gods people precede their exaltation.

We must then learn patience in afflicting.

Verf. 10.

The greatest afflictions in Gods children turn to their greatest glory.

Let them therefore wait the more patiently.

Christ's advancement must be our joy.

Christ keeps not his graces to himselfe, but doth communicate them to his.

So ought wee to endeavour so fill others of our store.

Wee must take comforts in our want that Christ hath wherewith to fill us.

Verf. 11.

Who Apostles.

Their Properties.

Who Prophets.

Who Evangelists.

Their properties.

Who Pastors,
Who Teachers,
These orders differ in degree,
Of these some onely temporary.
As namely the Apostles,
Who are succeeded unto in preaching the
word, who not, in the proper priviledges of
an Apostle.

Some Popish objections answered.
Ministers are Christs gift.
How to know those Ministers whom
Christ giveth in mercy.
Three sorts of Ministers.
What, and how such as are of Christ do
teach.

Though the world basely account of such
yet we must highly esteem of them.

The duty of Pastors urged.
Basil's example of applying himself rather
to edification than speculation.

The ministry is not a common gift to al.
Anabaptists confuted.

Christ giveth diverse gifts for the good
of his Church.

It reproveth seditious sleighters of men
not gifted to their mind.

All sorts of gifts are to be revered.

Ordinary Ministers are of Christ, as well
as extraordinary.

Some difference between them.

Verf. 12.

The Preaching of the word serveth to
reprove our crimes.

We must wait on it for that purpose.

And propound that end in coming to it.

Gods people onely are benefitted by the
word.

It is an ill sign, if living under the mini-
stry we find not our souls heated.

The ministry is a laborious calling.

It should bridle hasty suiters for beni-
fices.

The Minister is worthy of his mainte-
nance.

Christ is the end of the ministry.

And it is to bring us to Christ.

Verf. 13.

A threefold meeting of the Saints.

Unity of faith is our uniform knowledge
of Christ in heaven.

What is a perfect man.

And the age of the fulness of Christ.

The ministry is to continue to the end.

How Christ doth still continue the mini-
stry.

Visibly.

Invisibly.

There will be no perfect unity of know-
ledge in this world.

It should stay those that want, because of
the difference of opinions.

We shall be brought to it in the world to
come.

We shall not bee perfect till wee meet
Christ.

How all yet are imperfect.

How we shall be perfect.

Wee are here but children and in our
minority.

We must expect correction.

And to receive but some small portion of
our inheritance.

And long for enjoying the whole.

Verf. 14.

It keepeth us from wavering to stick to
our Pastours.

We must not bee children in knowledge,
living under the ministry.

Wee are apt in this our child-hood to bee
carried about with every doctrine.

Three things which make children wa-
vering.

Children sometimes stand when old ones
shake.

We must grow resolute in point of reli-
gion.

Means to become resolute.

False doctrine is windy stuffe.

In three things it resemblerh the wind.

Our inbred inconstancy is the cause of
our following every new doctrine.

False teachers are the Devils instru-
ments to seduce.

Means to descry false teachers.

Verf. 15.

What it is to grow up in all things.

What to grow up in Christ.

We must stick to the truth.

Our following the truth includeth three
things.

Many faulty in not following; and how
we must joye love to following of the
truth.

How farre we must yeld to love in hold-
ing the truth.

We must grow in grace.

We must examine our selves concerning
our growth.

We must grow in every grace.

It is an unseemly thing not to grow in
every

every grace proportionably.

Wee must observe what grace is most defective, and specially cherish that.

Wee must grow into closer union with Christ.

To this end we must oft renew our faith.

The more wee walk on in Christ, the faster we shall be rooted in him.

Degrees of taking root in Christ.

Verf. 16.

How Christ is called a Head, and the faithful members.

The resemblance between Christ, and the natural head and the soul.

Christ is the beginner and increaser of our grace.

Christ worketh grace in us, as God, as man.

We should seek to be full of Christ.

Wee must be joyned to Christ before we can receive grace from him.

A twofold being in Christ, by profession onely, or by inward faith.

Get we this union with him.

Christ worketh in us according to the place we have in the body.

Wee must increase our grace wee have, and build up others with it.

Means to edify one another.

God, the Minister, and private Christians, build the Church.

But with difference.

Love will put us forward to edify others.

But self-love will hinder us.

Verf. 17.

Ministers with Protestation must enforce the waies of God.

We must do all good things in the Lords power.

Our estate which we have in Christ, must avail with us to leave our old waies.

We must not spend our time after grace, as we did before.

We must recover our lost time.

Such as are called to faith must not bee like the world.

Ministers must call off the godly from conforming to the World.

We must not be afraid to bee singular.

To walk after our vain mindes is heathenish.

Men are more led by their own likings, then Gods word.

All the counsel which the natural man can devise are vain.

Verf. 18.

We are by nature full of darkness.

Our darkness and ignorance is the cause we perceive it not.

The Heathen had much knowledge in civil and natural things, but in spiritual were utterly blinde.

Wee are by nature void of the life of God.

The life of God is threefold.

The life of nature is in some sort the life of God.

Spiritual death in part hangs on the faithful.

Ignorance debars us fellowship with God and his life.

Our ignorant estate is to be lamented.

Hardnesse of heart doth cause blindness of mind, and that three waies.

Hardness of heart is accompanied with many evils.

Signs which conuict all of hardness of heart, more or less.

How to get it cured.

Verf. 19.

Conscience and the work of it.

Hard hearted men have no feeling of, or grief for their sin.

Such an estate is to be feared.

It is good to have our consciences checked.

An hard-hearted man will stick at no sin.

Stop sin in the beginning.

Unregenerate men give themselves to sin, so do not the godly.

A twofold consideration of sin.

God giueth men up to it as it is a punishment, and that three waies.

God foreseeth sin, but is not the cause of it.

How men give up themselves to sin.

Sin is an insatiable thing.

Verf. 20.

True learning of Christ will not stand with worldly conversation.

Verf. 21.

There is a double knowledge of Christ, literal and spiritual, and the difference of them.

We must labour for the spiritual.

Christ onely can teach us inwardly by his Spirit.

Verf. 22.

They haue truly leaured Christ who are truly sanctified.

True holiness must begin with putting away corruption.

They go to work the wrong way which take not this course.

Such as are in Christ must put off their whole old nature.

What it is to put off the old man;

The way how he is to be put off.

The degrees of putting him off.

A man cannot be in Christ who feeleth no change in himself; nor he who only somewhat reformeth his untoward course; nor he who is only reformed by halves.

Who so putteth off inward corruption, must put off also evil conversation.

Sinful lusts corrupt soul and body.

It is good to take notice of our corrupt estate, and to put it off, and to abstain from those lusts which do so corrupt us.

An unregenerate man is full of evil lusts.

Unregenerate men are deceived, who think they have but only some one sin.

Sinful lusts are deceitful.

Verf. 23.

What is meant by the spirit of the mind.

True scholars of Christ are renewed in their minds to the knowledge of him.

The condition of our knowledge in our Creation.

This upon our fall is turned into darkness.

We must be renewed to know God in Christ.

A sanctified illumination of the mind to know God in Christ, is the first part of our regeneration.

Our best part, viz. our mind, is become corrupt.

Verf. 24.

The difference between righteousness and holiness.

What is holiness of truth.

Christ's scholars must put on the new man

What it is to put on the new creature.

The means whereby we get and increase in the new Creature.

The degrees of putting on the new Creature.

God is the pattern of the new Creature.

Things are diversly after Gods Image.

The Image after which we are created, is not the Son of God incarnate.

The new Creature standeth in inward graces, not in outward things.

The Image of God wherein man was created is not in the body, nor in the essence or fa-

culty of the soul, nor in dominion over the creatures.

We must not rest in outward duties.

Such as are new Creatures are sound and sincere.

Signs of an upright heart.

Verf. 25.

Christians must avoid lying.

What lying is.

Concerning boastful and officious lies;

Means to cure a lying disposition.

Certain things which have semblance of lies, but are not.

Wee must be careful to speak truth.

What it is to speak truth; it includeth three things.

When truth is to be spoken and not concealed.

Our being fellow-members must move us to speak the truth.

Verf. 26.

Be angry, is a Commandement.

Three degrees of anger.

It is lawful in some measure to be angry.

How to discern of lawful and holy anger.

Wee must not be sinfully angry.

Notes of sinful anger.

Means to prevent sinful anger.

We must not let anger lodge with us.

Against such as hold anger long.

Verf. 27.

The more wee give place to any sin, the more power hath the devil of us.

Degrees by which wee give place to the Devil.

Keep out sin as the devil himself.

Count no sin small.

The fearful estate of many who live trading with sin, nothing can free them, but Gods almighty power.

Verf. 28.

The Gospel rejecteth not men for what they have been.

Christians must not steal. There is a gross theft, and a close theft. How this is committed.

1 By unjust getting our Neighbors goods.

2 By with-holding that which is anothers.

3 By endamaging our neighbor.

Every man must employ himself in some labour.

Against such as live idly and only follow their pleasures.

Wee must follow the labours of our calling as an obedience of faith.

Our

Our callings must be about good things
and profitable.

Labour in our calling (by Gods blessing)
is beneficial to us.

It should encourage men to diligent la-
bour.

Concerning the poverty of many painful
labourers, answered.

All whom God doth blesse with sub-
stance, must do good to others.

To whom it belongeth to give alms.

How we are to give alms.

In what order alms must be given.

Out of love.

To Gods glory.

Readily, cheerfully, and liberally.

Meer superfluity is not the matter of
alms.

Against the hard-heartednesse of some
in not giving. Their excuses answered.

Wee must give Alms onely of what is
honestly gotten.

Some things not well gotten may be justly
kept.

The needy are to be relieved.

Who the needy are.

Verf. 29.

What is corrupt speech.

How the Holy Spirit is said to grieve.

How we are sealed by the Holy Ghost.

We must make conscience of evil words.

Reproof of wicked and idle speech.

Our speech ought to Minister grace.

Wee must speak of secular matters in a
gracious manner.

Verf. 30.

Sin doth grieve the holy Ghost.

It is a fearful thing to grieve the Lord.

Our salvation is certain and sealed by
the Spirit.

The comfort of this doctrine neither doth
breed security.

Outward matters cannot assure us of
salvation.

Wee must seek and keep the holy Spirit
with special care.

Our redemption is not here full.

Verf. 31.

Bitternes, is to be avoided.

What it is,

What wrath or fiercenesse is.

Disordered words will go with disorder-
ed affections.

Wee must take heed of evil speaking,
and cursed speaking.

Some speeches which are revellings in us,
are but reproofs in another.

Maliciousnesse is to be shunned.

What it is, appears three waies.

Verf. 32.

Wee must shew forth carities.

Wherein it shewes it self.

Vices contrary to it.

Wee must be merciful.

Wherein it standeth.

Wee are to labour for this affection.

Christians must forgive offences.

Forgiveness standeth in three things.

What we do and must forgive.

We may seek amends for our damage,
and how.

In what order we are to forgive.

Not forgiving is most harmful to our
selves.

God is a God of forgiveness.

Gods forgiving us must move us to for-
give others.

Wee must forgive in Gods forgiveness.

How Gods forgiveness.

A

COMMENTARY

UPON

The fourth Chapter of the Epistle of St. Paul TO THE EPHESIANS.

CHAP. 4. VER. 1.

And therefore being Prisoner in the Lord, pray you that you walk worthy of the vocation wherunto ye are called.



EE divided the Epistle into the 1 Preface, 2 Matter
3 Conclusion.

The Matter into 1 Doctrin, 2 Manners.

The Doctrinal part, with the answer of that secret objection we have passed through: Now the Moral part followeth.

The Apostle his Precepts are general or special.

General that concern every Christian soul.

Special, those that concern Christians in this or that condition or calling.

The General are laid down to the 21. vers. of the 5. chapter.

The Special to the 10. verse of the 6. chap.

The General are first propounded affirmatively in this vers. with an amplification to the 21. vers. of the chapter following.

For the opening of this vers. it may bee asked what this is [*worthy of our calling*] for it may seem to speak of merit and desert of such benefits.

Ans. [*worthy*] is nothing else but [*becoming*] becoming, Col. 2. 10. *only walk as becometh the Gospel of God.*

Secondly, it may bee asked, what our calling meaneth?

Ans. Not so much the action of God converting, as the fruits and consequence of our calling, the state to which we are called; 1 Thess. 3. 12 *We besought every one of you that you would walk worthy of God, who hath called you unto his kingdom and glory.* We shall explain it hereafter.

Here then are two things, 1 The Party exhorting or intreating.

2 The thing intreated.

[*Therefore a Prisoner.*] First, wee see the Apostle seareth not to prefix this title, [*a Prisoner*] as forcible to perswade with the Ephesians: And if this

What it is to walk worthy of our calling.

Calling is the estate whereunto we are called.

A threefold
motive in
Pauls bonds.
Doff.

be well weighed, there is a threefold consideration which might move both them and us,

First, the authority of the Apostles bonds; *For it is a glorious thing to suffer for Christ*: the Martyrdome of Saints being more glorious in the eye of faith, then the scarlet robe is to the eye of flesh.

Secondly, that *Paul* though in bonds, should give himself to write, it doth testify, *the diligent care hee had towards them, and the Church in them, to the end of the world.*

Doff.

Thirdly, *It is forcible to perswade, as in which secretly the proximity or nearness of the Apostle his dissolution is set before them; for these bonds did yet his still death did depart.* Now this is a great reason why wee should regard all this Epistle, because *Paul* was now aged, *Paul* ready to give up himself for the testimony of the Gospel: Now wee know a candle never flameth more then when it is ready to go forth. Again, the words that our friends do speak before their departure, they are of all other most worthily remembered: so that wherefoever we see God doth let men bee graced with suffering for his name, this must make things spoken by such to bee of great authority; when wee see the diligent labour and care of our Ministers in this or that thing, this circumstance must move us to receive their doctrine where they labour, when we see they draw near their end (as do the Prophets live alwaies) then we must be most careful to treasure up the words they utter.

Doff.

It is to bee marked how that the Apostle doth beseech them: Observe hence, *How the Ministers of God must use intreaty and gentle perswasions with their people.* If the highest order of Apostles must intreat, much more the ordinary Pastor and Teacher, 2 Tim. 2. 14, 15. *The servant of the Lord must be gentle towards all men, instructing with meekness, &c.* Tit. 3. 1. *showing all meekness towards all men,* 2 Cor. 5. 19. *Wee as Ambassadors for Christ beseech you that ye bee reconciled.* It is to bee marked that *Noah* prophecied, God perswade *Japhet* to dwell in the Tents of *Sem*. And in *Hosea* 2. 14 he saith, *Hee will allure his Church,* hee will speak friendly to her, as one that would win the love of a Virgin; and the Apostles accordingly being the Par-nymphs of this great God our Saviour, do beseech us and intreat us gently.

It is the fittest
course.

And this dealing is most fit for this covenant, wherein not the spirit of bondage, but the Spirit of adoption, the free spirit, is most abundantly poured out. Most fit for us, who must not bee so much servile, as a new-born people, a willing people, Psal. 110. 3. Rom. 8. *Wee have not received the spirit of bondage to fear again, but the spirit of Adoption, &c.* and therefore must not so much be pressed and constrained, as intreated.

Vse.

Labour for the
gift of perswa-
sion.

Col. 3. 4.

1 Cor. 2. 1.

Which is very

effectual.

2 Tim. 2. 24.

25.

Prov. 25. 15

Ecc. 9. 27

Yet know

that there is

place for

sharpeness.

Ελεγε

ποτόμας.

Doff.

This therefore wee must labour for, that God would give us the spirit of perswasion, for hee is the best Minister that hath the largest portion herein; True it is, there is a *παραβολογια*, enticing speech, which humane wisdom teacheth, and a *χρησολογια*, which seducers affect, an excellency of speech; but good gold is no less worth because there is some counterfeit, no more is this grace in truth the worse, because the Devil doth play the Coyner in the accursed instruments hee useth: Study therefore for pleasing perswading words, with the Preacher, Ecc. 12. 10. *Vse all gentleness, for gentle speech breaketh the heart, and the words of the wise in submissiveness are heard more than the shout of a King that is foolish.* Yet wee must so receive this, as that wee must likewise know there is place for rough dealing. *Bee sharp with them, or cut them to the quick,* for so much the phrase importeth, Tit. 2. 13. *Rebuke them sharply or cuttingly:* time, place, person, will teach you how, the excellency to direct is wisdom.

The last thing to bee marked is this: *what must move us to all Christian duty, the state which God hath called us.* So much the Apostle intendeth by his

his exhortation to walk worthy the vocation wherunto ye are called;

1 Wee by nature are thralls of Satan, sin, and hell, now God calling us, doth bring us to have communion with him, with the Angels, spirits of just and holy ones through the whole earth, Cant. 2. 13, 14. *Arise my love, my fair one, and come away, let me hear thy voice, for sweet is thy voice, and thy countenance is comely.*

2 Of sinful people, wee are called to bee holy, therefore wee are said to be Saints by calling, 1 Cor. 1. 2. and 1 Thess. 3. 7. *God hath called us to holiness;* and 1 Tim. 1. 9. *our calling is said to be a holy calling.*

3 Wee are called to the Kingdome of heaven, 1 Thess. 2. 14. *He hath called you by our Gospel to obtain the glory of our Lord Jesus Christ.* This then being the state of us, what should more prevail with us to a holy conversation then this? to think in what communion now wee are, what kind of people now wee should bee, what great hopes now are laid up for us: *Hee that hath such hope, doth purge himself.*

1 John 3. 3

VERS. 2. *With all humbleness of mind, and meekness, with long-suffering, supporting one another through love.*

VERS. 2

The Apostle now amplifieth this general rule, and sheweth how wee must walk becoming our condition: Two waies.

1 By getting the combination of vertues inwardly clothing us, which are three here named.

1 Humbleness of mind.
2 Meekness.
3 Long-suffering.

2 By shewing them forth in the works of them: two whereof are here named.

1 Mutual toleration through love.
2 Endeavour of unity.

As if hee should say; this is to walk worthy your calling, to get grace in your hearts inwardly, and shew forth good works from the same before men. Now then hence wee learn.

That he who will walk as becometh a Christian, must walk humbly. Christ was the master of humility; *Learn of mee; I am meek and lowly;* yea, hee being the Lord of all, became servant unto all, leaving us a president of lowliness; *Let the same mind be in you that was in Jesus Christ, who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation;*

Doct. 1. 29
Mat. 11. 29

Phil. 2. 5, 6, 8

1 What this vertue is.

2 What the grounds of it are.

3 Make application of it to our selves.

Humility is a grace of the Spirit, wrought in the heart, which doth cause a man inwardly and outwardly to shew lowliness toward God and man. Here are four things to touch upon.

What Humility is

1 The Efficient: it is the Holy Ghost that doth work it in our hearts, and work our hearts to it: Such a Spirit of pride doth by nature bear sway in our hearts, that wee can not skill of Humility untill wee bee taught and moulded thereunto by Gods Spirit: as Pride is an eminent sort from Satan, who first suggested, and as it were breathed it into the hearts of our first Parents: so is humility in special manner from Gods Spirit. Whence was Christ such a patron of humility, but hence, that he had the Spirit without measure.

John 3. 34

2 There is the Subject, the heart; for so wee are taught when humility is made a property of the heart, as a contrite and humble heart. So was Christ *lowly in heart.* As pride like a master Pharisee doth affect the best room in man, and fears it self in the heart, as every where wee hear of the pride of the heart: *The pride of thy heart hath deceived thee:* so humility is not of the right kind, nor hath its right place, unless it bee lodged in the heart. But let

Eph. 5. 15
Mat. 11. 29

Obad. 1. 3

1 Pet. 3.4

The effects of
humility in
general.

the hid man of the heart, be deckt with the incorruptible grace of a meek and quiet spirit.

3 Wee have the work or effect of humility, which is the she wing forth a lowliness inwardly in the minde, and outwardly in our words and deeds. As light, where it is, cannot but shine, nor fire choote but burn: so where Humility is, it will make a man frame himself thereto within and without; in his mind to take up lowly thoughts and desires: without, to acquaint himself with words and all courses which suit with the lowliness of his minde. A bladder when it is full of winde doth swell so big, that wee cannot gripe it in ones hand, but when the wind is pressed or let out, it is a small matter, and is easily contained in a little compass: so pride doth so puffe up a man that he swelleth big at heart, looketh big, speaketh big, and is hardly satisfied with any honour; But when Humility commeth, that presseth out that wind with which the heart was swollen, and then a man setteth much lesse by himself, and is lowly in his words and looks, and can make himself equal with these of low degree. What lowliness within did it shew in *Abraham*, who doth esteem himself but dust and ashes? in *David*: who was as a weaned child in his thoughts touching himself? Yea in *Christ*, who saith of himself, that he was a worm and no man? What lowly speech and gesture did it bring forth in *Ruth*, who ravished at *Boaz* his kindness towards her, fell on her face and bowed to the ground, saying, *How have I found favour in thine eyes, that thou shouldst know mee who am a stranger?* yea in *Abraham*, who though hee went as a Prince of God among the *Hittites*, yet having to treat with them, doth humbly bow before them and intreat them.

4 The fourth thing is the persons, towards whom it is exercised: first God, then man. As it hath to do, with both, so doth it teach men to carry themselves so as becommeth those who have been trained up by her discipline towards both. Now towards God it appeareth chiefly in these things.

1 It maketh a man that he will not stand upon any of his excellencies and dignities which hee hath before men in the sight of God, but renounce them, acknowledge his and their imperfection, and account them and himself as a meer nothing. *The twining four Elders fell down before Christ, and cast their Crowns before the throne.* *David* likewise stood little on his Crown and Kingdome when hee sate before the Lord and said, *Who am I, O Lord God, and what is my Fathers house?* &c. *Abraham* who was amongst men as a Prince of God, a man of eminent power and glory, when hee is before God, hee forgett this, and was but dust and ashes in his apprehension; and thus no lofty conceits have humble minded men of their riches, beauty, honours, external splendour before and in comparison of God, but in their account of them, these are as so many flowers, so much withering grass, as shadows, straw, stubble, as meer vanities.

2 It will not onely acknowledge Gods mercies and benefits, but also extoll and amplify them as a man is able, according to their worth, and as far above any worth of his; *I am less,* saith *Jacob*, *when all thy mercies and truth which thou hast shewed unto thy servant.* Which also *David* doth, both in Gods benefits bestowed on mankind and on himself: for of the first hee saith, *what is man that thou art mindful of him, or the Son of man that thou visitest him? thou hast made him little lower than the Angels, thou hast crowned him with glory and Majesty.* And of the other, *who am I? and what is my fathers house that thou hast brought mee hither?* viz. as to advance mee to the Kingdome, &c.

3 It maketh a man humble himself under Gods judgements, and sit down in silence under his hand. When the Lord by fire from Heaven destroyed *Aaron* two sons, *Nadab* and *Abihu*, humbly hee taught *Aaron* in this great judgement of the Lord upon him and his, not to murmur against God, but to keep

Gen. 18.27

Psal. 131. 2

Psal. 12. 6

Ruth 2. 10

Gen. 23. 7, 8

Rev. 4. 10

2 Sam. 7. 18

Gen. 32. 10

Psal. 84. 5

Lev. 10. 9

calling, whereunto a good estimation and report doth much avail: Which lost or abated, a man of good parts and gifts, is as a knife which is of a good temper, and pretty keen edge, but without a handle to cut with, or a peece of good fine cloth, whose colour is faded, and so is the leſſe ſerviceable: ſuch was the caſe of holy Job praizing himſelf againſt the ſcandalous reproaches which his Friends laid upon him, Job 29. 30. And of bleſſed Paul defending himſelf againſt the detractions of the falſe Apoſtles, 2 Cor. 11. 23.

2 Humility will digeſt and put up much contempt, ſo it bee but of a mans own perſon: As a Child is not yet taken up with any great thoughts of his birth, place or wealth, and ſo paſſeth over the more lightly reproaches or contumelies, done him by his fellows: ſo an humble man is but mean in his own ſight, and is therefore the leſſe moved at contempt; and none can have a lower eſteem of him than hee hath entertained of himſelf: Or as it doth nothing detract from the price and worth of a pearl, if a dung-hill Cock negleſt it and ſcrape it aſide as of no worth or uſe for him: So it is no diſparagement to the true grace, and goodneſſe which is in an humble man, if carnal perſons, who cannot diſcern of ſuch things, contemn and reproach him. With what ſilence and quietneſſe of mind did our Saviour Chriſt receive thoſe infinite reproaches and contempts which were offered him, at all which he did not ſo much as open his mouth? When Davids enemies ſpoke many evil things againſt him, hee was as one deaf that heard not, as dumb and held his peace. It was no ſmall contempt which was put upon the Apoſtle Paul by the Corinthians, at the inſtigation no doubt of the falſe Apoſtles, that hee was little better than a mad man and beſides himſelf, which yet hee makes light of.

Notwithſtanding Humility will, and indeed muſt ſtir at ſome contumely, and contempt, when it reaches further than a mans own perſon, and redounds to his place, calling and authority, to take away that reſpect in publique which is due unto him, and ſo to make him the leſſe ſerviceable and proſecutable in his place. Thus Eliſha was ſo much moved at that insolent reproach of the children mocking him, and calling him bald-pate, that hee curſed them in the name of the Lord.

3 Humility doth aright value and eſteem of other men, and will make us ready to ſerve them if occaſion bee, even beneath our place and condition. None better keepeth thoſe Precepts of the Apoſtle than the humble man, that we ſhould eſteem others, better than our ſelves, and that in giving honour we ſhould prevent one another. As therefore hee doth willingly and without indignation afford unto his ſuperiours the honour, reſpect and ſervice due unto them: ſo hee doth not deſpiſe his inferiours, but acknowledgeth what good is in any of them, doth uſe them with reſpect, tender and maintain their credit and eſteem, not ſeeking to obſcure others, that hee may ſhine and rule a lone. The Sun lends of his light to the other ſtars, that they may ſhine in their time and proper orbes: ſo doth an humble man not take pleaſure wholly to eclipse others parts and credit, but is ready to communicate of that credit and reputation which hee hath to others, even his inferiours. If they have any worth in them, to bring them into account and maintain their credit. Peter doth quarrel with Paul, though there had been a far bigger difference between them, but doth honour him with his teſtimony and title of beloved brother, 2 Pet. 1. 12. And Paul is careful for his own honour, but alſo careful of the honour of inferior Preachers, Timothy, Titus, &c. whom hee doth not only grace with his teſtimony, but joyns as it were in Commiſſion with himſelf, putting their names with his in ſome of his Apoſtolicall Epistles to the Churches. And Humility is as ready to ſerve others in all offices of love, as to honour them. A proud man is never a good ſervant: his work is either too heavy or

Eſay 53.7
Pſal. 38.13

2 Cor. 9.13

2 King 2.23.
24

Phil. 2.3
Rom. 12.10

no mean, or his wages too litle for a man of his quality forsooth, or desert? Hee take ad humble man, his low esteem of himself and good account of others, will make him ready to do service to them; yea, hee will account it his best honour to do service to the meanest, bee it the kitchen-maid or plow-boy, so it be within the bounds of his office and calling. No such pattern of Humility avour blessed Saviour, and what was his life but a service performed unto other men? wherein how ready and willing was hee? None sent for him, but hee came unto them, none needed him, but hee attended them, hee refused not to go in to sick persons, thought no scorn to view and to touch the unclean lepers, and served his Disciples, even to the washing of their feet, *John 13. 5.* Whom his servant *S. Paul* did assay to follow, who became all things to all men, yea made himself a servant to all men, in that he might win them to the Gospel. Briefly, all humility teacheth a man that the greater hee is, so much the greater servant hee must bee, *Matthew 23. 11.*

Lastly, Humility will restrain a man from aspiring unto or meddling with high matters, above ones calling, reach, skill and ability.

It is Pride that puffs up a man with an over-weening of himself and his parts, so that hee presumes hee may meddle with any business Church government, matters of State, Policies of Kingdomes, Gods secret and high Counsels, that hee hath skill enough to judge of them, that hee is of sufficient parts for any calling or imployment of the highest nature in Church or Commonwealth. Humility is of another strain, which makes a man litle in his own eyes, and out of conscioussness of his weaknes keeps him from meddling with high matters above him, and from thrusting himself into high places, and weighty imployments, whereunto as hee comes not without a fair calling, so hee undertakes it not without fear and modesty. This was the course wherein *David*s Humility kept him. *Lord, my heart is not haughty, neither are mine eyes lofty, &c.* Who therefore thought the marriage of the Kings Daughter too high an advancement for him when it was offered him, *1 Sam. 18. 18.* Thus it wrought also with *Saul* while hee had some shadow of it, that he thought himself and his family too too mean to be raised up to the throne and crown of the Kingdom, and hid himself out of the way when hee should bee invested thereunto. But concerning this, two things are to bee remembered.

1. That Humility is not so blinde and sottish as not to know and acknowledge the good things, graces and gifts which God hath bestowed on a man, but with wisely understand what is given him of God, and with thanks to the Lord to confesse, and on just occasion publish it. To pass over Gods graces, gifts, or suppress them, were foul unthankfulness towards God, and a touch of that wicked Hypocrisy which *Solomon* taxes in another kind: *There is one that maketh himself poor having great riches.* And all the fruit that a man reaps of it, is that pusillanimity and dejection of spirit, whereby his gifts mould away without use to others, or comfort to himself, and hee lives unserviceable to God and his Church. It stood well enough with *Paul*s humility to say and acknowledge, that he by Gods grace was not inferior to the very chief

2. The second is, That Humility will not detract or refuse any work which the Lord shall call a man to, nor withdraw the shoulder from that burden which hee shall put upon him. To do this were base pusillanimity, or rather want of obedience. It is the delight of Humility to do service, and its glory to serve the Lord. For which purpose as the humble man knows, the Lord hath furnished him with such parts as hee hath, I mean to do service to God in some or other calling; so when hee sees the Lords call laid on him, hee doth willingly address himself unto it, yea though it bee high and hard

Mat. 10. 28

1 Cor. 9. 19 &c.

Psal. 137. 6

1 Sam. 9. 21

1 Sam. 10. 28

Prov. 13. 7

2 Cor. 11. 9

Ier. 1. 6, 9

Grounds of
humility.
Tenz Mil.

Gen. 3. 14

Gen. 18. 27

Job 14. 17, 19

1 Tim. 1. 13, 15
Rom. 71 Cor. 15. 8, 9
Eph. 3. 81 Cor. 4. 7
Rom. 11. 181 Sam. 19. 27,
28

Phil. 2. 7

hard trusting to the help and aid of God, who hath called him unto it, and who (hee is assured) will not fail to strengthen him to go through with it. *Jeremy* goes not a way without a check, who out of a low esteem of himself and his ability doth offer to put off that office of a Prophet, whereunto the Lord calls him, that hee had ordained him.

The second thing propounded is, the grounds of Humility, and they may be these.

1 Our mean and base Original, that wee are made but of the earth, the basest and lowest of the Elements. The Lord doth recal *Adam* to this thought, when by Pride hee sought to lift up himself against the Lord. Thou art taken out of the earth, *Dust thou art, and so dust thou shalt return*: The apprehension whereof made *Abraham* humble in his dealing with the Lord: Behold, now I have begun to speak unto my Lord, and I am but dust and ashes. Nothing is more hateful than that a man basely born, coming out of a poor cottage, and from the dung-hill, being raised to wealth and honour, should forget his base Original, and bee puffed up in Pride. What a foul thing is this to see man stand on his tip-toes with the Lord, and justify himself before him, *who doth dwell in a house of clay, and whose foundation is in the dust*: why is earth and ashes proud?

The second is, our miserable and cursed estate by sin. If we are to be humble and lowly minded upon apprehension of our base Original, how much more is this a ground of Humility that by nature wee are children of Wrath. Wee are by sin become the basest and most wretched of all creatures, vassals on the earth, Gods enemies, and for all outward excellencies, without Gods mercy, fire-brands of Hell. *Saint Paul* did ever and anon call his estate to minde, *that hee had been a persecutor, a blasphemer, an oppressor, that hee was the chief of sinners*, and did carry about him, *a body of death*, and so, the fruit whereof was, that as it did empty him of all windy conceits of his own excellency, which might make him swell touching himself, that hee was unworthy to be an Apostle, was an one born out of due time, and the least of all Saints.

A third ground is the grace and mercy of God toward us, by the which we are what wee are; and of which wee have all that wee have, there being nothing that wee can boast of as our own; *What hast thou, that thou hast not received? and if thou hast received it, why boastest thou, as if thou hadst not received it? Boast not thy self, and if thou boastest thy self, thou bearest not the cross, but the root thereof*. And if it made *Adaphibosherb* so humble, that he was not enraged at the foul wrong his servant had done him, nor discontented with the rash judgment that *David* at the first or last hearing gave against him, but was content with something or nothing, as the King pleased, considering that when he was a dead dog, the King had shewed him grace, fed him at his own table, restored him to his fathers lands, and that whatsoever he had, he enjoyed it merely by the Kings favour: How humble should it make us to think what mercy the Lord hath shewed us, that of children of death, hee hath spared us, made us his children and heirs, and that wee have nothing but of his grace gift, and favour to us.

4 A fourth ground is the Humility of *Jesus Christ*: *Let the same mind be in you that was in Christ Jesus*. And if *Christ* who is our Lord and master, who being in the form of God, thought it no robbery to be equal with God, did carry himself so humbly toward God and man, as there is said, how low they ought wee to stoop, and to what humbleness of mind must wee compose our selves that are but servants and scholars, nay, who are but poor worms of the earth.

5 The fifth ground, let it bee the frailty and vanity of all outward and earthly things, how glorious so ever, which as *James* sheweth in one kind of them,

are but as the flower of the grasse. The flower is the bravest and goodliest part of an herb to see to, but the weakest, and that which doth soonest perish. *Iam. 1. 10, 11.* The grasse and herb itself at length doth wither, but oft doth the flower fade even the same day that it first flourisheth, and the goodly beauty and fashion, with which it did take up the eyes of men, cometh unto naught: so a man himself, as the herb, is weak, mortal, and must wither at length, but these outward goodly things, with which, as with gay garlands, when hee is trimm'd, hee is not a little lifted up, and proud of them, are much more brittle, fugitive and momentary. *Iam. 1. 10.* *Let therefore (saith the Apostle) the rich, and so the poor, the honourable, &c. rejoice in that hee is made low.* And wherein is hee made low, but in the fickleness of his estate, and frailty of those outward things hee hath? which should move him rather to an humble use and enjoyment of them, than puffe him up with pride in them.

¶ Let this bee the last ground, the base condition to which wee shall bee brought by death, and wherein wee shall bee all alike, that wee shall make our bed in the dark, bee laid in the dust, *say to Corruption, Thou art my Father, and to the Worm, Thou art my Mother, and my Sister.* Wee shall bee heirs (as one saith) and companions of serpents, beasts, and worms: From which things the Prophet *Esaie* preacheth humility to the proud and lofty King of *Babel*. And with this the severity of the last judgement, which we must all alike undergo, and wherein wee shall give a strait account how wee have gotten and used all the good things outward and inward wee had: So that the more wee have of such things and excellencies above others, the more cause wee have humbly to enjoy and use them. For wee have but so much the greater burthen lying on us, and so much the stricter account to make. *Considering (saith S. Paul) the severity of Gods Judgements against the Jewes,* who the more favoured they had of God, for their abuse of them were the more grievously punished: *bee not high-minded, but fear.* Now for the application of these things.

¶ It appeareth hereby what little worthy walking there is of our vocation, when as humility is grown out of fashion, and so scanty, and pride doth ruffle in the room thereof. For do not men stand upon their outward excellencies, as their wealth, honours, high places, even before God, when for them they look not only to have cap and knee, and the more honour and service from men, which is in some sort but reasonable, but to have the more liberty from serving God so strictly and precisely as meaner men do? Do they not think that in regard of their riches and high place, they need not pray so much, hear so much, bee so careful of an exact sanctifying of the Sabbath, that they may break the more idly, the more prophanely, swear small oaths at the least? Do they not upon these things scorn the Minister and his admonitions, being ready to say, What a sawce-box is hee to meddle with mee, and why should I bee under his control, or do as hee will? I will not, but as I have done, so will I do. There are few who extol Gods benefits toward them, but men rather challenge them as no more than is due unto them, and their parts and places requite at them as being less than they deserve, or grudge at it that others have more. Few that with humble silence undergo Gods corrections, and do not murmur thereat. It is woful to see the proud opinion that many have of their wits, who will undertake to rife and search, as if the Lord had called them to bee of his privy Councell, into his most deep and high Counsels of Predestination, of his working in sinful works of men, of the blessed Trinity, &c. yea to comprehend them by humane reason and understanding, or if they bee not as they conceive of them, not reverently to admire them, but impiously to pronounce of them as absurd, cruel and unjust. Wee all indeed pretend our selves to bee servants of God, but who is there, if hee could have his will, would leave God in any mean or low place or calling? Who but doth aspire to serve him

him in places of honour, command and credit? as if inferiour places were too mean for them. And were it not for a neceſſity, thoſe places ſhould lye without any to ſerve him. And in places of credit and honour they that have, are content to do the beſt or eaſieſt work, but if any bee hard, or ſeem ſomewhat mean, do that whowill, for them it ſhall lye leſt undone, or put over to ſome other. So will men, eſpecially great ones, profeſſe Religion, and take up holy duties as far as other men of their rank and quality do, and as ſtands with their worldly reputation, but to go further, to make themſelves as it were vile in the eyes of the world with *David*, to ſerve God, and undergo the reproach of Chriſts Croſſe and Religion, they like not. If they do any thing this way, it muſt bee by night as *Nicodemus*, and in ſecret. And if it bee ſo little practiſed toward God, it is much more neglected toward men. How have men and women of all ſorts laid aſide here theſe plain weeds of humbleneſs of minde, and advanced the flags and enſignes of pride? what pranking of themſelves with brave, coſtly and gorgeous apparel? what doting upon ſtrange and uncouth faſhions? wee are aſhamed of the ancient plainneſs of our Elders, and abound in new inventions, and glory in gay outſides, wherein but few who exceed not their ſtate and ability; what affecting of titles of honour? what ſtriving for places? what diſſention and contention hereupon between neighbours, families, yea whole townſhips. There was not more falling out about any thing among the Diſciples of our Saviour Chriſt, than about this.

And what now adaves doth cauſe mote bitter debate, and what looking for of cap and knee, and chief places, not only according to ones degree, but beyond it? what offence taken if it bee not given? No muſick doth pleaſe men better than the loud ſound of their own praife. And if men have ſo bad neighbours as who will not ſet them forth, they will praife themſelves rather than want it. Men can as well bear contempt, as burning coals in their boſome. What ſuch a man as I, of my parts, my place, to bee ſo ſlighted and vilified by ſuch a fellow? What a ſtorm did *Haman* go about to raiſe againſt *Mordecai*, and all the Jewes upon *Mordecaies* contempt of him? And do wee not make all the town ring of it upon every little contumely offered, yea, but ſuſpected by us? And where is our ſerving one another? Wee are well contented to bee ſerved, but not to ſerve, that others ſhould run, and ride, and go for us, but if any ſuch thing bee requeſted of us, what ſay wee? Muſt I bee an hackney for every man? muſt I abridge my ſelf of my lawful liberty to pleaſe every Jack? Not to ſpeak of mens aspiring unto high things, and meddling in matters above them, there is no one thing doth more proclaim the pride of men, than their diſreſpect of others, their ſwelling againſt ſuperiours, baſe uſage of inferiours, emulation againſt equals, ſtriving to keep down and obſcure others, that they may ſhine, and the glory of the reſt bee eclips'd and darkned by their ſplendour.

As one bucket muſt go down that another may riſe up: ſo they think that there is no riſing for them, or upholding of their credit, but with the obſcuring and ſuppreſſing of the honours of others. So far are men, as they fable of *Caſtor* and *Pollux*, from communicating honours to each other. To conclude, a right humble man is a bird of Paradife, a goodly creature, but very rare.

Verſe 2

Col. 3. 12.

Matth. 23. 27.

Let us then labour to ſhew forth this humility in all our converſation, and carry our ſelves humbly toward God and man: Now therefore as the *Eleſt* of God, holy and beloved, put on humbleneſſe of minde, &c. Wee cannot without it walk worthy of our holy calling. It is a ſweet grace, a gracious ornament, a goodly piece of that golden veſture, wherein the Queen ſtands at the Kings right hand. Chriſt therefore calls on us to learn it of him. Learn of me, ſaith he, meeke and lowly in heart, &c. till wee have learned this of him, wee have learned

learned nothing of him, or nothing which will do us good. And what good shall we have of this? *Wee shall have* (saith Christ) *rest unto our souls.* Wee shall settle our hearts in peace, and enjoy much quietness in ourselves. For this is the work of humility, that it will expel or calm in us those turbulent passions of anger, revenge, hatred, &c. Which like boisterous windes raise storms in our hearts, and disturb our peace. And as when the windes are laid, the ayre is calm; so will our souls bee at rest and peace in great wrongs and disgraces when these passions bee kept down. Whereas the heart of proud men is as the sea which is of it self of an unquiet disposition, and besides doth lie open to windes and storms from without. And as there is little or no calm in the sea; so small quiet in the heart of a proud man.

Secondly, wee shall have the more peace without with others: for whence come contentions abroad, but from pride? *Only by pride doth a man make contentions,* that is the make-bate. Humility is a maker and maintainer of peace, as which is taught of love not to bee provoked, but to suffer, bear and forbear in all things.

Thirdly, wee shall bee by it the more useful in our places, and with our neighbours into men: for by it wee are made the more willing to serve. The boughs which are best laden with fruit, hang downward, and wee can with the most ease gather the fruit from them; high trees are commonly fruitless, and what grows on them is hard to come by; it hangeth so high above our reach. So have wee more good of the humble, as who have most good in them, and do stoop to communicate it to us. Such as are proud have for the most part least true good in them, or look so high, that the fruit they bear cannot bee reached of Gods poor people.

Fourthly, I may adde the high favour which they shall attain unto with God: *For to whom doth the Lord look, but to the lowly? And with whom doth hee dwell, but with the humble spirit to revive hee same?* This is a singular privilege, an high dignity which wee may oppose against all the fear of contempt and being neglected amongst men, if wee walk humbly, what matter it what men esteem of us, if it please the Lord to have a more gracious respect of us? And if hee vouchsafe to come to visit our poor cottages, our poor lowly hearts, it need not trouble us that men passe by us. And I dare to say that *Solomon* did not more delight to bee in his Summer Palace, the Forrest of *Lebanon*, or to walk in his goodly gardens, set with flowers of all sorts, or Orchards planted with trees of all fruit, than the Lord doth delight to dwell in, and solace himself with the humble and lowly soule. So of humility.

The next is meekness, these are usually joynd together, and still go hand in hand, as it were. Humility is as the mother, Meekness as the daughter, that is the root, this as the fruit. No soule can bee meek which is not first humble. And here doth arise the like observation to the former, *That if men will with meekness of our Christian calling, wee must walk in meekness.* Here wee will follow the former course, and shew:

1. What this meekness is.

1. Lay down the grounds of it.

2. Come to application.

1. Then meekness is a vertue or grace planted in the heart by Gods Spirit, moderating anger, taking off the edge of revenge, and teaching us to carry our selves meekly towards God and men. First, it hath the heart for the subjection, as had humility; for as the Sea is the receptacle of all waters, so is the heart of all sanctifying graces. *Peter* speaks of a meek and a quiet spirit, *1 Pet. 3. 4.* There is no meekness in a man, until the spirit bee meek. A wrathful spirit sets on fire the whole man. Secondly, it cometh from Gods Spirit, the only and common well-spring of all spiritual and saving grace. Meekness is

1. 2. me
1. 1. me

1. 1. me
1. 1. me
1. 1. me
1. 1. me

Prov. 13. 10

Psal. 138. 6
Esa. 57. 15.

1. 1. me

What meek
ness is.

1. 1. me

Iam. 3. 17.
Rom. 8. 29.

The effects
and duties of
meekness in
general.
Prov. 29. 11.

one of the sweet fruits of the holy Spirit, *Gal. 5. 22.* And that wisdom which is gentle, is from above. Our spirits are by nature fierce, full of envy and contention. Wee must have this meekness of spirit from a new nature wrought in us by Gods Spirit.

Thirdly, for the effects of this meekness. The first general work of it is to moderate and temper our anger that it do not exceed the due limits, nor burn with too hot a flame. A wise man doth defer or stay his anger (saith Solomon.) And the praise of Moses meekness, who in this did excell all men on the face of the earth, was, that when *Aaron* and *Miriam* did murmur against him, did vilifie him, and equal themselves to him, hee was not provoked to wrath against them. It is I say in moderating anger, not in utter rooting or razing it out: for it is so planted in mans nature, as that it is of good use even in our Christian course to resist and put away such impediments as oppose us in it. And therefore afterward in the 26. verse the Apostle doth give leave to bee angry, so wee sin not in our anger; and *Moses* who was the meekest man in his dayes, was angry at the golden calf of the *Israelites*, *Exod. 32. 19.* Yea our blessed Saviour, who was a lamb for gentleness, at the wilful hardness of heart of the *Jewes*, *Mark 12.* Affections in the soul are as windes in the ayre. Now the windes are troublesome three wayes.

1. When they blow not at all, or are too calm, then the Sea-faring man must lye still, or can make small speed on his voyage.

2. When they blow against us, then they make the progress of the ship heavy and laborious, or endanger to drive it back.

3. When they are too boisterous, for then by their violence the ships are sometime overwhelmed with waves, sometime dashed against rocks, and cast on quick-sands. So it is with anger and other affections, they are sinful three wayes.

1. If they stir not at all, or bee slack: for hereby men are cold in Gods cause, and sluggish in their journey towards heaven.

2. When they rise up against God and goodness, and provoke us to set ourselves against piety, to oppose and persecute it; for then they utterly hinder us in our journey, and carry us back to hell-ward.

3. When they are too violent, for then they oft carry us headlong unto evil, or miscarry us in the doing of good that it turneth unto evil. This then is the work of meekness: for anger that as it giveth it leave to arise and kindle when and where it should, so it doth guide and moderate it that it keeps its bounds, and becomes not sinful anger in setting us against good, or making us to exceed measure even for good it self.

Secondly, more particularly meekness towards God shewes it self in these three things.

1. It doth receive and willingly subject it self wholly to the Word of God, whether it speak good or evil to a man, whether it reprove or commend, threaten or comfort. *Receive with meekness the word engrained in you*, as did good *Hizakiah*, who when by the Prophet *Esay* hee was told of the spoil that should bee made of his treasures, wherein hee had too much boasted, and the captivity of his posterity, did not in wrath boil against it, but stooping and yielding to it, said, The Word of God which thou hast spoken is good, *2 Kings 19.*

2. It stoops unto, and quietly takes upon it self the yoke of Christ, and shakes not off the most strict precepts of the Gospel, nor declines the most severe courses of mortification, though they cross the flesh; restrain our liberty, and keep us short of our profit, ease, and such like things which please the flesh; but undergoeth all without murmuring or reasoning. And so Christ affirms it to bee a part of meekness *to take his yoke, and to find it easy*; which they that want this tame and meek spirit cannot endure, but storm at, and struggle

Iam. 1. 21.

Math. 11. 29.

struggle with all their might to cast off, *Let us break their bonds and cast away Psal. 124.*
their cords from us.

Thirdly, meeknesse doth not in a distempered manner fret at Gods corrections and works though they crosse him, but patiently doth bear them, as the good thief on the crosse. Dost thou not fear God (saith hee) to his fellow? *Wee are here justly, and suffer things worthy of what wee have done;* wherein the Prophet *Jonah* much forgot all meeknesse, whom when the Lord crossed in not destroying *Nineveh* according to his Preaching, and in smiting of his gourd, in whose shadow hee so much delighted, was all in a chafe, and in this rash anger did justify himself, and fearfully contest with the Lord. As beaſts which are tamed and subdued by man, are ruled by the words and voice of their master, to turn this or that way, to do this or that, take on them quietly saddle or yoke to do their work; bear blows and strokes at their hands with fear and submission, which those that are wild and fierce will not endure, but at such things are enraged and turn against those which shall offer them: so is the behaviour and disposition of meek spirits toward the Lord, to submit themselves to his word, yoke, and judgements in all quietness of mind, against which the wrath and stomach of carnal and unmeeked spirits doth rise and rebel.

Luk. 23. 42, 43

Jonah 4.

2 Next it appears also towards men in three things.

1 It keeps us from seeking revenge and requiting evil for evil. *Thou shalt not avenge, Lev. 19. 18. and resist not evil, Mat. 5. 39. Not revenging your selves, but give place to anger, Rom. 12. 19.* This was the meeknesse of our Saviour Christ, *who being reviled, did not revile again, and suffering much wrong, did not so much as threaten.* Clean contrary to that furious *Lamech, Gen. 4. 23.* who did threaten, that if any man wronged him, he would cut, and slay, and make him dearly to abide it.

1 Pet. 2. 21

2 It makes us placable and ready to forgive wrongs, *forgiving one another, as it followeth verſ. 32.* There may bee a ceasing from revenge, where there is not a forgiving of wrong, but some bitter mindfullnesse of it. Meeknesse therefore doth not onely call us off from revenge, but move us also to forgive. And therefore Christ doth admonish his disciples to forgive their enemies, and that oft, even unto seventy times seven times. But without breach of meeknesse wee may seek amends by due course of justice, so it bee without malice against the person, and desire of revenge for such damage as in our names or estate have been done unto us. Of which more distinctly hereafter.

Mat. 18. 21, 22

3 Lastly, meeknesse will for peace sake part with much of its right; and will bee content to redeem peace and quietness with yeilding far, so it bee not too much to his damage and hurt in state and name, and be not against his just liberty in Christ, to bring him in bondage unto men. How much doth meeknesse make *Abraham* which was the elder and greater person by odds, give way to *Lot*, when hee gives him the choice of the way, for peace sake, and hee would take what *Lot* should leave: Which meeknesse was likewise in *Paul*, who could say, that the *Galatians* had done him no wrong, in much manifest wrong of sleighting him, and preferring false Apostles before him.

Gen. 13. 9.

Gal. 4. 12

But by the way, take these Cautions. 1 That meeknesse doth not so blind us, or make us so supine, as not to search into the causes and reasons of things, without knowledge of which no vertue can aright exercise its office or keep the right stroak. As a good Musitian ought to know when hee must strike the string of lower sound, when of an higher: so a wise Christian must know where is place for meeknesse, where for zeal, and holy anger, which cannot bee done, unless hee set himself to know and weigh the causes and circumstances of things. 2 Not doth it make a man so ready to yeild or bear in matters of Gods glory as in his own things. To yeild of Gods right to keep

peace

1 Sam. 1. 23

Gal. 6. 1

The grounds
of meekness.
Mat. 11. 28

Mat. 17. 17

Gal. 6. 1

peace with men, is cowardly treachery: And not to be stirred in Gods cause, and at his dishonour, is not the part of a meek, but of a dull, cold, and sluggish spirit, such as is taxed in Old *Eli*, who when he should have thundered at his sonnes for their notorious wickedness, yea, have sharply punished them, did onely in a puling cold manner expostulate with them, *Only sons, why do you these things? and how is it that I hear these evil reports of you?* As in *Moses* there was meekness above all men, so zeal for God had its free course, and though hee would yeild much of his own right, as to *Pharoh*, when thou wilt require me to pay for thee, *Exod. 8. 9.* yet in Gods right he would not yeild that an hoof of the Cattle should bee left behind, *Exod. 10. 26.* And though in his own injury hee was not stirred, *Numb. 12. 3, 4.* yet in Gods dishonour his holy anger was so inflamed, that hee brake the Tables of the Covenant, ground the golden calf to powder, cast the dust into the water, and made the people to drink of it, yea, and caused many of the Idolatrous people to bee slain, *Exod. 32.* Nor thirdly, doth it let us to seek the due amendment of a brother in his sin by reproof or any other course, but rather direct us how we should perform it. If a brother be fallen by an occasion, the Apostle doth not bid, that out of the spirit of meekness wee should let him lye, and for fear of being some grief to him, or displeasing him, not admonish him, but that wee should restore him; and do what wee did to that end, *with the spirit of meekness.* It were small meekness or mercy to let a man lye, that by a fall had broken a leg, or put a member out of joint, and not set hand to cure him, for fear of putting him to pain, or moving him to anger, but as out of pity wee were to take him up, and endeavour our best to restore him: so this must bee done with a gentle hand, and tender usage, as his case doth require: so is it in restoring a brother fallen by sin, from which meekness must not hold us back, but advise us how to go about and order that work. Finally, therefore so it is that none can bee a right Christian who is not in his measure furnished with this vertue, and other of like nature. But there fall out times and places where they must lye still, and the exercise of them bee suspended, that other vertues may the more fully do their office and take their turn; even as to make good musick all the strings must be in tune, but it is not for all still to sound, but some at some time must be still and silent, that others may do their part and their sound bee heard.

Now for the grounds of meekness, wee may gather these out of the scripture.

1 The example of our blessed Saviour. *Learn of mee, for I am meeke &c.* For if there were such meekness in him who is the Lyon of the Tribe of Judah, the God of glory, as that hee bare much scornful and contemptuous usage, without any least motion of wrath, or revenge, yea, so that hee prayed for his enemies, and for peace yeilded of his right, and paid tribute whereas hee was free; what meekness should we strive for? and frame our selves unto, who are silly grasshoppers and crawling worms of the earth, baser by sin than baseness it self?

2 Gods kind and gentle dealing towards us; wee have and do oft and lawfully offend him, whom yet wee have found so kind and good as to forbear his wrath, to with-hold revenge, yea, so gracious as to pardon and forgive us. What wee have found the Lord towards us, wee must bee toward our Brethren that do offend us; and practise toward them the same gentleness and meekness, forbearing one another, and forgiving one another, even as God for Christs sake forgave you; *vers. 32.*

3 Of the which there is so much the more reason, by how much there is the more distance between God and us. Hee is the blessed Creator of infinite glory and majesty, wee his poor and weak creatures. Can hee then forbear and forgive us, and cannot wee our fellow-creatures, and fellow-servants? Our sins against him are of an infinite and invaluable nature, the trespasses

trespasses of our brethren against us, small offences and trifles in comparison. Can hee remit such hainous and great matters? And do we stick at slight and trivial matters? If we do, we cannot but beforehand give sentence against our selves. See Parable, *Mat. 18. 23. &c.*

3 Wee must bethink our selves what wee have been in former times, that none are so bad in themselves or toward us, but that wee have been in former times every way as bad, and deserved as ill. *See not thy heart* (saith Solomon) *Eccl. 7. 21. 22* to take offence at every evil word which is spoken against thee, and why? *Thy heart knows that thou hast spoken as bad of others,* and so done as bad to others. *Shew all meekness unto all men,* whosoever and howsoever they deal with thee: And why? It follows, The time was when *wee also were foolish, disobedient, living in malitiousness, and envy, hateful and hating one another.* What, dost thou wonder that others are so bad, when thou hast been as bad thy self? Art thou angry that men thus and thus wrong thee, when thou hast been in thy time as perverse and unjust toward others? Dost thou not see in them a picture of thine own old manners? Thou didst think it reason then that men should bee meek and gentle towards thee, and is it not as much reason that thou bee so toward them? Thou canst not bee rough and severe against them, storm and chafe at them, but thou must condemn thy self. Wherefore praise God who hath put thee in thy right wits, and brought thee to a sound mind to sit peaceably at the feet of Christ, and out of pity have patience with them who are yet distracted with that spiritual phrenzy with which thou sometime wast distempered.

4 Wee are to consider our selves that wee are frail and may fall as well as others, and so shall have need of the same meek and gentle dealing from others which they now desire of us. *If any bee fallen through infirmity, restore him with the spirit of meekness:* So is St. Pauls advice, and why? *Considering thy self, that thou also maist be tempted.* There is his ground and reason. If thou wert sure thou shouldst stand fast, and not fall, thou mightest perhaps bee the more rough, and give way to thy choler against others, but since the case is so that thou standest but on slippery ground, and maist fall and give offence to others, bee kind and gentle to such as provoke thee. Hee hath need of thy pardon and patience to day, thou maist have need of another to morrow. If thou deny thine to him that offendeth thee, what canst thou look for but the same measure at another mans hands? If children play together, and one casually or at unawares fall into the dirt, do the rest thereupon rate, chide, and fall out with him? No, but pity him and help him: for it might have been (they think) their own case, and how soon it may bee they know not: so should wee on the like ground shew the like meekness and gentleness one to another.

Now let us consider whether wee shew this vertue to God, and man: to God in his corrections, hee that taketh in his word or instruction which hee giveth, hee is a happy man, that may not say with the Prophet, hee hath been under Gods hand *as the Horse, or Mule, without understanding:* For as wee cast out the heel when Prosperity, like Provender pricks us, so wee are toward and moody when adversity doth befall us. For his word, which should be received with all meekness, wee, when it doth touch us, are full of Passion, inwardly irer and are distempered, like proud flesh, if it be fingered never so gingerly, it bleedeth.

1 Toward men, how boysterous in our dealing? how perverse to be wrought upon by others? if wee bee provoked a little, how waspish? all in a chafe or male-contented silence, never having done with a thing. Nay, wee have such galls of bitterness in us, that often a man is so fretful, that in the mood hee catcheth his own liver, and in a manner becometh his own hang-

We

Vse 2

2 Tim. 2.25
Prov. 25.15

Mat 5.5

1 Pet. 3.4

Doct.
What long-
suffering is.Its office is to
make us hold
out in evils.

1am. 1.4.

We have need
of it.Grounds there-
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Wee must therefore pray to God to turn us, and to meeken our hearts, we must bee stirred up, Ministers of the Word to deal meekly, as *Paul* exhorteth *Timothy*: *Instruct with meeknes; those that are contrary minded; for the word of meeknesse pierceth the bone.* Wee must yeild our selves quietly to Gods correcting; wee must like good *H Ezekiah* in meeknes receive his word, and say, *It is good;* bee it never so bitter, wee must labour not to give place to Passion, nor suffer our selves to be exasperated, but bridle our hasty and immoderate displeasure. *Blessed are the meek they shall inherit the earth.* And as wee must do it alwaies, so principally when something doth sollicit us to wrath, for the Devil is good if hee bee pleased: wee must not say wee love quiet, but cannot endure to bee crossed. The world doth count this effeminate softnes, and sheepishnes, but it is better to bee like Christ that Lamb of God, though reckoned as sheep, than in a ruffian-like taking on to resemble Satan. This is such a grace as doth beautify the soul in the eyes of God above all other trimmings, *the ornament of a meek and quiet spirit, is a thing in the sight of God of great price;* and therefore the Apostle *Peter* exhorteth women that are careful and curious about outward ornaments, to deck and adorn themselves with this grace of a meek and quiet spirit. By this meeknes of spirit the soul findes rest in the greatest troubles and afflictions: for when afflictions befall a man, they do not so much trouble and disquiet him, as doth the pride and impatience of his own heart, his own unruly and disorderly lusts which fight against the soul, these make the affliction heavy, and make him grievous and offensive to others. Now this meeknes gives a man a peaceable and quiet heart in himself, and a peaceable and quiet conversation towards others, because he hath spent the strength of his heat and choler upon his sins and corruptions, to mortify and subdue them.

With long suffering.] This is a third vertue whereby a Christian is fitted to walk worthy his calling. Where observe:

Whoever will walk worthy his calling, must labour to shew forth long-suffering.

This is a vertue wrought by the Spirit, as the former, which doth make us hold out in evils, his spirit not broken; for God doth put his children not only to trialls, but doth prove them at length to see how they will hold out. Now this grace which doth make us possesse our souls patiently, though wee cry *How long Lord?* is long-sufferance; when evils assail us to break us by way of despair, provoking indignation; in this the Saints, through strength of lust and temptations prevailing, have often failed, as *Job* and *David* as you may see, *Ps. 39.4.* there was a want of long-suffering. *S. Paul* on the other side doth set forth himself an example of it, *2 Cor. 6.5, 6, 7.* *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, &c.* hee let patience have her perfect work in midst of many evils. This is not a counterfeit biring in of anger, but a continuance of true patient bearing our Crosses: To sit up a quarter of wheat or two, were rare strength, though one should stand under it but a while, but to carry it four or five mile, were a token of ten-fold strength: So to bear our burdens any time is a fruit of glorious strength, but to carry them at length, argueth treble vertue. *Wee have need of patience,* saith the Scripture, *Heb. 10.* so of long-suffering. A Porter whose calling is to bear heavy burdens, had need of shoulders; so wee who are called to bear many afflictions, had need of long-suffering; so deep are our stains, that they will not come out unlesse we be long doused in these waters of afflictions, which maketh God many daies continue our evils: Now how shall wee be able to hold out under long afflictions, without long-sufferance? The grounds of it are,

1 The conscience of our own sin, as deserving all evil. *Mic. 7.9.* *I will bear the wrath of the Lord, for I have sinned against him.*

2 Hope, for this is a walking staffe which doth save the soul from many a fall

fall, which keepeth the heart from fainting, *Micah 7. 8. Though I fall, I shall rise.*

2 *Sam. 16. 12. David suffered with patience the revilings of Shimei, scilicet (saith hee) It may bee that the Lord will look on my affliction, and requite good for his cursing this day.*

3. To consider the examples of God, of Christ, of the Prophets, *Exod. 34. 6. God is slow to anger, great in patience, bearing us year after year, forty years long, Heb. 3. 9.*

Christ endured to the end, *Heb. 12. 2.*

You have the Prophets an ensample of much patience, *Jam. 5. 10.*

The cause that doth work it, is the strength of the Holy Ghost, *Col. 1. 11. Being strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness:* for this vertue is a branch of spiritual fortitude, as meeknesse is of temperance, and humility of modesty.

This therefore doth not only rebuke those that are short spirited, but even such as have a semblance of this vertue, such as outwardly can seem to take things indifferently, but inwardly they boil with malice, and desire of revenge. Such as *Abraham, 2 Sam. 13. 23.* who could carry his grudge two years together. Such as *Simon and Levi*, who though they seemed patient, yet were full of revenge. And here many their words may witness against them, that they are not acquainted with this; for they say, that if they should put up injuries still, they might make themselves pack-horses; and bear till their backs break, they should never bee without injuries offered; this is the Devils Oratory dissuading from this duty.

In the second place, wee must bee stirred up, considering our sinfulness and Gods long-sufferance towards us, to shew forth long-sufferance towards others. If the husband-man for commodities and fruits of the earth, doth wait with long patience the appointed season, *Jam. 3. 7.* how much more should wee for such a harvest of glory, as that to which wee are called?

Forbearing one another in love. Observe here, *What is a duty becoming Christians, continual supporting one another.* For opening of this, wee must consider

1. What it is to support.

2. In what regard, or what sins are to bee supported by us.

First, wee support one another when wee keep one another from falling: this you may read, *Acts 18. 14. If it were a matter of wrong or wicked levell, reason would that I should hear with you, Col. 3. 13. Forbearing one another, and forgiving one another.*

Secondly, when wee bear one with another being fallen: For the 1. wee must do as stones in the wall, one holds up the other: So wee being living stones of righteousness, must prevent, by bearing up each other, the falls that might overtake us. This is done when wee are careful no way to scandalize our brother: *Give no offence neither to Jew nor Gentile, nor to the Church of God, when wee study not to please our selves, but to please our brother.* For example, I know my Christian brother, if I should do some things, which I have liberty to do, would take offence, through weakness, by reason of his forwardnes, or jealousie, or stomachfulness, which is I discern in him; here I must support him, not provoke him: but in the things wherein I am free, make my selfe his servant for his good; this was *Pauls rule, 1 Cor. 9. 19. Though I bee free from all men, yet have I made my selfe servant unto all men.*

In regard of sins which do escape him, they are of two sorts, either doubtful, or apparent: In doubtful ones, I must support or bear up my brother, by giving him a good construction, as far as wisdom and charity may afford. In such things as are apparent, I must support my brother, sometime with li-

It is wrought by the Spirit
Col. 3. 11.

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Gen. 34.

Use 2

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What it is?

We are to
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1 Cor. 10. 31.
Rom. 15. 1, 2.

How we ought
to support our
brother fallen.

VER. 2.

Eccles. 7. 16.

ly connivency, winking at things I see, not taking notice of all I behold, *but not just overmuch.* For such as will make a matter of every thing they see, are like those that upon every sore finger will try Surgery, who make wounds of such things as would have wore away as they came, had they let them alone. In such sins as wee take notice of, wee must support our brethren:

1. By faithful and loving admonition.

2. By forgiving him as Christ hath forgiven us, *Col. 3. 13.*

3. By covering his sin and weakness from the sight of others; Wee put honour, and cover the parts of the body least honourable; wee must bee good *Sems*, covering the nakedness of our fathers and brethren.

Now it is far otherwife with us: For 1. Instead of pleasing the weak brother, wee set light by doing that which wee foresee will not bee well taken; wee say; Why, if hee bee offended, hee may thank himself: Hee takes offence where none is given, I hope I am not bound in these cases. Yes, thou art bound to make thy self a servant in the things wherein thou art free, if it bee to support thy weak brother. 2. For construing things favourably, wee will, where the words of a man have nothing, bee harping at his meaning, and condemn our brother for that wee know not; rather than support him by a favourable construction of that which is doubtful. 3. For connivency, many cannot wink at any thing. 4. For admonishing their brother, they will not venture the losse of his favour. 5. For pardoning, many can never forgive all they have revenged. 6. For covering any infirmities of our brethren, many make table talk, and delight to bee discoursing of other mens wants and failings; like flesh-flies that are alwayes sitting upon the sores of their brethren.

In the second place wee must learn to practise this Christian duty, of bearing and forbearing one another; yea, and that not to seven times, but to seventy times seven times, as Christ exhorteth us. And if wee consider either what wee have been, and what wee have done, or what wee may do, it would perswade much with us, *Tir. 3. 2, 3. Gal. 6. 1.*

When wee are wronged and injured by others, wee must consider and know, it is by Gods will and providence so to abase us, and humble us; *God bids Shimei curse and revile David*; if God will thus exercise our patience, wee must not resist nor return like for like, but bee meek and patience towards all.

Again, if men have infirmities and weaknesses that displease us, and agree not with our wills, wee must not bee so proud as to rage and bee discontented, because wee are crossed, but meekly and patiently bear with their weaknesses and infirmities, *Rom. 15. 1. Wee that are strong, ought to bear the infirmities of the weak, and not to please our selves.* It argueth pride when wee will bear with nothing contrary to our will and liking.

Consider what is thy will that thou shouldest prefer it before Gods will? It is Gods will that such infirmities, weaknesses and wrongs shall bee in thy brother.

2. Again know this, that they are more contrary to Gods law and will than to thine, and yet God suffers sinners with long patience.

3. *Christ would not please himself, Rom. 15. 3.* but as it is written, *The reproaches of them that reproached thee, fell on mee.* Because therefore wee are proud, and exalt our selves above God and Christ, and our wills above theirs; therefore are wee so impatient. Let us therefore labour in love and mercy to pity, and to bear with the infirmities of our brethren. A mother by love can bear with many scapes, infirmities and weaknesses in her children, which are displeasing and contrary to her will. It is nothing but self-love and pride of heart that makes us so impatient.

VERS. 3. Endeavouring to keep the Unity of the Spirit in the bond of Peace.

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Mat. 18. 21.

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2 Sam. 16. 10.

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11/2. 1

How we ought
not to be impatient
in bearing with
others.

VERS. 3.

Here the Apostle prescribeth unto them the way whereby they shall attain to the practise of the forenamed virtues and graces, by which their calling and holy profession shall bee made glorious and amiable in the eyes of all men; and that is a diligent care and endeavour after Unity and Christian Concord one with another, he would have Christians to bee of one minde; or to minde one thing; to bee of one heart. Observe;

Christians should strive to come as near as possibly they can to the Unity of Faith, Religion or opinions. This the Apostle doth by a strong argument here enforce; for hee doth beseech them by vertue of this bond to walk worthy of their vocation; and how should that bee? *In all long-suffering and lowliness of minde, supporting one another in love; endeavouring to keep the Unity of the Spirit in the bond of peace;* Unity of the Spirit is it hee perswades unto.

Lowliness of minde and patience will bring men to Unity; as pride, self-love, and impatience, doth make men easily dissent in affection, and in opinion.

The Apostle elsewhere presseth this exhortation, *Phil. 2. 1, 2, 3.* Paul doth conjure them; *If there bee any consolation in Christ, any fellowship of the Spirit; if any bowels, any mercies, fulfill ye my joy, bee like minded, having the same love, being of one accord, of one minde.*

And in the same Epistle, Chap. 3. 15, 16. *As many as are perfect, bee like minded; and if in any thing yee bee otherwise minded* (for all have not one light to see by, all not one measure of grace; all not of like time, all have not received the same influence of the Spirit) yet bee patient, *God may reveal it unto us.* Satan strives nothing more than to disband the Church; wee being knit by sinewes, if hee can but cut the sinewes of love and doctrine, and crosse it, hee hath enough. And as light vapours and exhalations being drawn from the earth, come down with great tempests: so from light differences in opinion (if there bee not a great measure of grace) do proceed oftentimes great storms and tempests of wrath and envy. Study for unity of spirit; it is a fruit of the flesh to make division and separation: *1 Cor. 3. 3.* *Whereas there is among you envying, and strife, and divisions, are yee not carnal, and walk as men?* They were sorted, some to this Minister; some to that; some of Paul; some of Apollos, some of Peter; are yee not carnal?

Which Satan seeks mainly to hinder,

Obiect. But you will say, what lets us? How may this bee avoided?

Ans. The Apostle gives us a rule that will go throughout, *Phil. 2. 3, 4.* *Let nothing bee done through strife, or vain-glory, but in lowliness of minde, let each esteem other better than themselves.* Lay down a striving spirit, then there will bee unity; for then they will understand one another, or bear one with another; till God make it clear to both. Another let to this Unity of Spirit, is *vain-glory*: Some men bee so cholerick and hot, that no man can have peace with them, except they bee just of their minde: lay this down, it is a fruit of the flesh. It is the glory of some; taking up some error, hee must not lay it down. It is not (as a Divine faith) in striving for Gods truth, as in other conflicts; one conquers, and the other is foiled and overcome; but to bee conquered; and to conquer, is honourable to both; for a man to bee overcome in that hee should yeeld unto, is a mercy of God to him. Oh this vain-glory! that men think it a shame to lay down any thing they once have taken up; though God have made the contrary clear, they will not lay it down lest it bee said, they turn back. This vain-glory is the nurse of contention, if wee will labour for unity of judgement and of spirit, we must overcome this neck-break; that is, vain-glory, and a striving spirit.

Phil. 2. 3.
Means how to attain it.
To lay down a striving spirit.
Secondly vain-glory, which is an enemy to the unity of spirit.

The Apostle gives other caveats against it. *Let each esteem other better than themselves*; this inestimation of other mens graces and gifts, as though they had nothing, this makes us dissent in affections. Though there bee many failings and wants in our brethren, many infirmities displeasing to us, and many things

Phil. 2. 3.
Thirdly, the disesteem of other men.

It is no honour
to make con-
tentions.

things differing from us, and contrary to us, yet let not any of these make a difference of our mindes, and spirits, and affections, one towards another, but that wee still repute, judge, account and affect one the other as Saints and brethren, love one another as the children of God; notwithstanding these infirmities, and let that one spirit of God which is in us all, guide and rule all our thoughts, desires and affections one towards the other, as brethren. And think it not a matter of reputed honour to make contentions; it is easie to take them up, not so easie to lay them down, easie to take up quarrels, not so easie to renounce them, it is easie to knit knots, not so easie to untye them, easie to finde faults, not so easie to amend them. Some make it their work to pick quarrels, quarrelling at the Ministry, at the Church, at the Doctrine, at the Government, and think they carry a great deal of reputation; in the mean time leave their own callings, having little to do, and take themselves to this. Alas, these men have lost themselves in this way: Is this the way of a Christian? Let us understand our selves better, and what may bee made good by interpretation, take it for conscience sake, and not as some do, take up quarrels, and will not lay them down. Labour for unity of spirit, and let no man think that to bee his glory which is his shame, but endeavour for unity in Christ, for the Christian faith, and for the Church of God, this shall bee our glory, for this is the will of God, that wee live in unity of the Spirit.

Doff. 2

Rom. 12. 18.
Heb. 12. 14.

The second thing to bee marked is this: *That it is not enough for us to maintain agreement, but wee must give diligent endeavour to compass it, and continue it, studying to keep the unity of the spirit. If it bee possible, as much as in you lyeth, have peace with all men. Follow peace with all men.* And the Psalmist, Ps. 34. 14. *Seek peace, and pursue it.* Hee that is not a man of peace, is not a man of God.

Reason 1.

Jam. 3. 17.

The pedigree
of contentious
wildome,

Verse 15.

Jam. 3. 18.

Reason 2.

A contentious
nature is bred
within us.

Jam. 4. 5.

The Apostle tells us, *the wisdom which is from above, is first pure, then peaceable.* Hee had said before, if yee have bitter envying and strife in your hearts, glory not; *this wisdom is not from above, but is earthly, sensual, and devillish;* that wildome wherein a man is wise to himself, and reproves and condemnes others, and hath envy and malice, it comes not from heaven, but is a bastard, it is the daughter of the earth; *it is sensual,* proceeding from the corruption of nature; yet wee are not at the right father; *It is devillish,* of the devil, the father of all evil; and then hee goes on, *the fruit of righteousness is sown in peace, of them that make peace.* Let no man then think himself to have the wildome of God that is not peaceable.

Wee must study for this unity, peace and concord, because there is that bred in the bone, and dwelling in us, that is prone to dissention, the seed of schism. Gal. 5. 20. *Hatted, debate, emulation, wrath, envy, &c.* And S. James tells us; *The spirit which is in you lusteth after envy;* that is, the corrupt disposition of mans natural frame and temper of spirit, carrieth him strongly to the execution of his envious and malicious purposes and desires.

Reason 3.

Acts 15. 39.

The envious man (the devil) doth most diligently watch to sow his seeds of dissention, even Paul and Barnabas are set at variance; and in all the Churches which the Apostles planted, there were rents and schismes soon hatched.

Reason 4.

Psal. 133. 1.

Again it is a comely thing, Psal. 133. 1. and a credit to Religion: *Behold how good and pleasant a thing it is to see brethren to dwell together in unity.*

Reason 5.

1 Cor. 13. 11.

Lastly, God takes to himself the title of *the God of Peace*, as well as of consolation, *The God of Peace bee with you*, Rom. 15. 33. *The God of Peace shall tread Satan under your feet.* The Lord by his Spirit never begat an unpeaceable spirit. The Son of God also is called *the Prince of Peace*. So that in these considerations wee must bend our best endeavours that wee uphold the Christian concord when it is begun.

Vse

Here many may bee reprov'd, those who delight to sow strife and contention.

tion, fire-brands of Christian society, who are so far from endeavouring and studying for unity and Concord, that they flye from it. Such is our waywardness often, that the more wee are sought unto and intreated to bee at peace, wee are so much the worse and further off. Many idle ones that will say, they love peace as well as any, and would not live at discord, yet they will not friendly debate matters, nor break the neck of that which occasioneth the discord. Nay, they will proudly stand upon terms. Let them seek that are in fault; I take not my self bound, unless I knew wherein I had offended.

But you are bound, though you have done nothing against him, yet if hee have any thing against you, to repair to him, and so much as in you lyeth, not to sit still, but to follow peace and pursue it when it flyes from you.

It must teach us our duty, we must diligently indeavour to get and maintain Christian Concord; yet in the Lord, we must so far seek peace with man, as that we do not make war with God, and therefore the Apostle joyneth peace and holiness together, peace must not bee taken with losse of purity and holiness, men would thus thrust peace upon us, and say, Then we may have peace with him; God forbid.

Many abuse these sentences; *Blessed are the peace-makers; and endeavour after unity*; what then? Therefore wee must not trouble the peace of the Churches, by impugning doctrine or ceremonies; but suspend, tolerate and conform in such things. This was the Plea of the politick Papists when first their Religion was tilted; But two things must be answered.

1. That it is not every agreement, but an union of the spirit which we must seek, nor a concord in error, or idolatrous worship.

2. Wee must seek so much as in us lyeth, not to do ill that good may come thereof; which wee should do, if wee should prefer tranquillity before the confessing of Gods truth to his glory, or the keeping our selves unpotted of the garment of desire.

A man may buy gold too dear. Some of you have read the story of old Hophi who for subscribing to that flexible word *union*, was so grieved after, that it brought his gray head with sorrow to the grave. Beside the right way of making union is set down, *Luke 11. 17. by turning the disobedient to the mildness of the prudent*. By making the Prophets and Apostles acknowledge us as conformable to them.

Thirdly, it is to bee marked, *What is an excellent mean of holding concord, even this, to be of a peaceable affection, to bee peaceably disposed*. For this is like a chain that will not let it start from us; and if happily it bee a little departed, it will teach us back again presently.

For a peaceable affection, I will give no occasion of breaking the peace, he will say as *Paul* doth in matters of things indifferent; *I would rather never*

as I wish than offend my brother. A peaceable disposition will frustrate provocations to discord, that they shall not have their purpose. When flint lighteth on wool there cometh forth no spark; *Love will not be provoked*.

3. A peaceable disposition will give and forgive any thing and so buy peace after a manner, as of *Issachar* it is said, *He loved peace, and tasted it was sweet*. What followeth, *he gave his shoulder as a bear*, and would part with his money rather than forgo his quiet privacy. So it is with us, as *Gen. 23. 8. 9. Let there be no strife I pray thee between me and thee, &c. Is not thy whole land before thee? Separate thyself from me, if thou wilt take the left hand, I will go to the right, &c.* Here wee see in *Abraham*, that a peaceable affection will part with his own right, rather than give place to dissension. Verily it is a fault among you (saith the Apostle) *that ye go to law one with another, why do ye not*

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Our duty is to
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seeking peace.

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Doth

1 Cor.

1 Cor. 13. 3

Gen. 49. 10

1 Cor. 6. 7

rather suffer wrong? Two hard things cannot make a wall, but a soft and a hard thing; no more can two hard hearts that will yield to nothing.

If therefore we desire Concord, get peaceable dispositions, a blessed thing. And if any lust to be contentious, remember that we have no such custom, nor the Churches of God.

Quest. But how shall we get and maintain peace?

Ans. 1. Take heed of giving offence, for as a spark causeth fire, so do offences cause strife, Prov. 15. *Gracious words cause strife, but a soft answer pacifieth wrath.* It is the Apostles exhortation, *Let the peace of God rule in your hearts, and be ye amiable*, that is the way to have peace rule in your hearts.

2. As not to give; so not to take offence, for we cannot live among men, but there will be occasions, but we must learn to pass by offences and injuries, and follow the rule of the Apostle; *Be peaceable, gentle, easy to be instructed; ready to accept conditions of peace with our brethren.*

3. Take heed how we begin any contention; for when it is once set on foot it is hardly composed, as fire and water if they get a little passage, are hardly stopped or quenched, but run with violence. *The beginning of strife is when one toucheth another.*

4. To keep peace, get pure hearts: A heart full of lust is alwaies turbulent; *Moses* as hee was pure, so hee was peaceable. The Devil on the contrary, as hee is an impure and unclean spirit, so hee is the father of all discords and contentions in all places; and whosoever are hereunto addicted, do most lively resemble him.

VERS. 4. *There is one body, and one Spirit, even as yet are called in one hope of your salvation.*

Now the Apostle (because this is a thing which the nature of man, huffing after envy, brooketh not; which Satan that envious one mightily oppugneth) doth enforce the duty by diversity of reasons.

1. From the things wherein we are one.

2. From this, that every one hath something singular and proper to himself. For both these (as shall be opened) are forcible motives to keep the spiritual union above named. The first kind of argument hath seven branches laid down in the fourth, fifth, and sixth verses. The second is laid down in the seventh verse, and is prosecuted to the seventeenth verse of this chapter.

First, then the Apostle reasoneth thus.

Those that are one body, they must be at one.

Wee all of us are one body.

Ergo, &c.

For the opening of it three things are to be marked.

1. What this body is, Chapter 1. 23. the Church. Chapter 5. 23. the Church saved by the blood of Christ.

2. In what the Union of this body standeth. For answer. Look at the union of the natural body stands in this, that parts are joyned all with the head, and one with another: So this maketh the body one, or the multitude of such as are called out of this world, to the glory of God, one because there is faith which doth as a ligament tie them to Christ their Head, and there is love, which as a sinew, doth knit them one with another.

3. The third thing is, how the Church can be said *one* when the Scripture maketh mention of many Churches; *Now* 16. the seven Churches of Asia. So, *wherein* Churches in regard of time, as one Church in the time of *Adam* another in the time of *Abraham*, of *David* another.

Ans. The Church is considered, 1. as a whole, the number of all such whom God hath purposed to call to himself.

2. As in part, that is, as parts of this whole have in divers times, and divers places appeared. In the first sense the Church is one; in the latter, *viz.* in regard

V. 1.

Get peaceable dispositions.

How to get

and maintain

peace.

Prov. 15. 1

Col 3. 15

James 3. 17

Prov. 17. 14

VERS. 4.

What is
Christ's body,
Wherein the
union of it
standeth.

How the
Church is one

part of the appearing in divers times, and being in divers places, the Church is laid manifold: nor that many Churches, but many parts of one Church put on this consideration. Look as in the natural body in bringing forth, one part in time cometh forth after another, when one is forth with us, though the other bee in the womb; yet this coming forth in divers times, and being in divers places, maketh not the infant many, but one body. So the Lord in bringing forth his Church, which within himself hee hath conceived, though some come forth at one time, some at another, some bee in heaven, and some in earth, some (as it were) lye still in the womb of his purpose undelivered, yet all make not many bodies, but one body. Now for the doctrine.

Wee are taught hence, *That this is a great motive to Christian concord, to think how all of us are joyned as fellow-members in one body*; this argument is urged Col. 3. 15. *Let the peace of God rule in your hearts, to the which ye are called in one body*. For look as in the natural body, the fellow-members of it keep together, and mutually serve one another, the eye looketh for the foot, the hand protecteth the head; and it were monstrous if one part should separate from another, and say it were not of the body: So wee all being one mystical body, it is as monstrous in grace, as the other is in nature, if we should not live in unity together, serving one another.

Wherefore wee must hence suffer our selves to bee provoked to Christian concord; if this were with *Abraham* forcible enough, *Let there bee no strife betwixt thee and mee, for we are brethren*, much more this; *Let there bee no strife amongst us, wee are one body, fellow-members one with another*. Wee must bee wise therefore, and do in this mystical creature, as wee do in our natural man: if wee bee such as have a member out of joynt, wee seek while it is green to have it set again with the fellow-members: So if our affections bee alienated from any of our brethren or sisters, wee are shot out of joynt, wee must be knit again by the bond of love with that fellow-member from whom wee are swerved. *Who ever in his right sense, hated his own flesh?* But if wee that are members of one body should neglect one another, bite one another, wee should despitefully entreat our own flesh, which is exceeding monstrous.

And one Spirit. If the former motive bee not sufficient, here is a second. *Observe*: *This ought greatly to move us to love, to think that all of us who do believe, live by one and the self-same Spirit.*

Quest. What Spirit is here meant?
Ans. Gods Spirit which doth quicken and sanctifie every believer, 1 Cor. 12. 13. *One and the same Spirit worketh all in all.*

Quest. It may bee asked, how this place agreeth with that, *Revel. 1. 4. Where grace is wished from the Father, Son and seven Spirits?*

Ans. The place may bee construed of the uncreated Spirit, or of the Angels: if of the first, it is said seven, not to multiply the essence of it, which is one, but to note the manifold works and graces of it. Secondly, it may bee construed of Angels; and that most fitly, comparing it with the fifth Chapter, verse 6. where St. John saith, *I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the Elders stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.* This doth not establish the idolatrous doctrine of Angels, nor calling on Saints departed; for though grace bee wished from them, it is not wished as from authors or procurers by their merits and intercessions, but as Ministers sent forth for the good of them who shall bee heirs of salvation. It establisheth not calling on Saints, because the spirits of just men departed are not sent forth to minister among us. To returne now to the use of the doctrine.

Diss.

Use

Suffer this motive to prevail with us.
Gen. 13. 8.

Ephes. 4. 13.

Diss.

What the seven spirits are

Rev. 1. 4.

Heb. 4. 14.

Wee

Vse

Let it provoke
us to a strait
conjunction.
1 Cor. 10. 4.

Diversity of
judgements
among Chri-
stians whence.

Phil. 2. 1, 2.
This diversity
ought not to
break out a-
gain.

Doff.

Doff.

Wee all of us must from this lo strait conjunction, that wee have one Spirit in us, bee moved to live in unity. The thing is manifest that wee are thus; as 1 Cor. 12. 13. *By one Spirit we are all baptized into one body. So we have been made to drink the same spiritual drink.* Wee have through faith drunk that blood, through which the quickning Spirit cometh into us all. Wee have not every one a diverse Spirit, as every man hath a diverse soul. But look as all the members of the body have the self-same soul; though each of them a diverse operation. So wee have all of us one and the self-same Spirit, though the operations of it bee diverse. And this is a consideration, which if any other may prevail with us, that all of us are so many men that live in a manner with one soul. Though in dear friends, the heart of one may cleave to the other by an intercourse of affections; yet the soul of one cannot bee in the other; every man hath his own Spirit. But in all of us there is one Spirit which doth inform and quicken every member of the body of Christ.

Quest. But it may bee asked, how it cometh to pass, if all have one Spirit, that Christians are so diverse in judgement and conversation?

Ans. It is one thing to have one Spirit, another thing to have it working alike in us. Every part in the body hath the same soul, yet so that it worketh far more vitals in the heart, than in the foot. So it is with the Spirit; it is in every member, yet it doth not enlighten every man alike; nor sanctifie every one in one measure; from thence cometh such diversity of judgement and practise; that one mans meat is another mans povson. Well, wee must think of this, that all of us are a multitude living with one soul; and therefore live as one in the unity of the Spirit. The Apostle *Philip. 2. 1.* doth lay down this as a vehement motive: *If there bee any communion of the Spirit; then bee like minded;* having all but one Spirit of life in all the members of the body. Though this Spirit of life and health bee more in some members, than in others, whereby some are more nimble; quick, lively; and have fewer infirmities and diseases of the old *Adam*; and the flesh, than others have. As in the body of man, there is but one soul in all the members; and those members that are most diseased, unsound and sore, yet have the same Spirit of life to quicken them, and live by, as other have. So having all the same essentials of soul and body, and life, though wee differ in some accidentals of outward actual wrongs or infirmities, these should not break peace or unity of soul and Spirit, and rend the body and members of Christ one from another.

Again, it is to bee observed by the way, that the Apostle doth extend the Spirit as far as the body; teaching us thereby

That whosoever doth belong as a proper member to this body, bee also habited quickning Spirit. The wicked are not properly members of Christ; they want the inward conjunction; that inward quickning which all have that are Christs. So many as are Christs, are led by the Spirit of Christ. Wicked men; and temporary believers; they are in the visible Church; but are not living members of the body; but look as a glasse eye, or a wooden leg, or a wen on the body; are not proper members of it, for they have not the soul quickning them to the function, and use of members; no more are the unregenerate that want this Spirit, which giveth the being of a member to a member. This shall suffice to have touched by way of observation. It followeth:

As ye have been called in one hope of your calling. The third argument followeth; where observe: *That we must labour to live here as one, because we shall bee one in glory for ever.* As our present condition in the essentials is the same here, so our future condition in heaven for the essentials of eternal life and glory is the same; wee are all called to the same inheritance immortal and undefiled, the common inheritance of the Saints in light. For the understanding of it, three things must bee enquired,

1. What

1. What this Calling is.

2. What this Hope is.

3. How it is said *one Hope*.

For the first, Calling is an action of God, according to his eternal purpose, What Calling put forth in the preaching of the Gospel, which doth translate us from our miserable estate, to the glory of God.

1. That it is of God, you have it every where, *2 Tim. 1. 9. Who hath saved us, and called us with an holy calling.* *Ec. 2 Thess. 2. 14. Whereunto God hath called you by our Gospel, to obtain the glory of our Lord Jesus Christ, Rom. 8. 30. Whom hee predestinated, them hee called.*

2. That it is an action according to purpose, it is plain, because a wise artificer doth not work this or that, which hee doth not first cast and devise inwardly within himself, *Rom. 8. 29. 2 Tim. 1. 9.*

3. Put forth in the Gospel: for the Calling outward and inward are not two Callings, but one, as when I say, a man is partly outward and visible, as his body, partly inward and invisible, I make not two men, but one; and this you have, *2 Thess. 2. 14. Who hath called you by our Gospel:* The latter part of the description you have every where. *Acts 26. 18. Paul was sent of God to the peoples to open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God, Col. 1. 13. Who hath delivered us from the power of darknesse, and hath translated us into the Kingdome of the Son of his love.* The point from which, is our miserable estate, the point to which, our glory.

Object. But some may say, if these two are not two Callings, then alwayes the inward goeth with the outward.

I answer, it doth, as alwayes with the outward reaching of the Sacrament, there goeth the inward exhibiting and offering the thing.

Object. Then you will ask, Why do not all come when called?

Ans. Why doth not all ground bring forth fruit when rained on? The grounds are not alike; that is not all, Divinity giveth a higher cause, God sends it into one place, in blessing, into another, in his curse: So God doth not direct his inward Calling with the same intention to all. Thus you have heard what is meant here by Calling.

For the second, Hope significth the thing hoped for, laid up in heaven, *Col. 1. 5. For the hope sake which is laid up for you in heaven,* *1 Pet. 1. 3. Wee are begotten again to a lively hope;* as wee lay of a childe, hee is his fathers joy; it doth not signific here the affection of rejoycing, but the thing joyed in.

For the third, How can the glory hoped for bee one, when there are many degrees and diversity?

Ans. It is one in kinde and substance, though for circumstance of greater or lesser it is different; it is the circumstance, not the substance, in which is diversity.

Now then this must make us live as one here, that wee shall bee one in this glory: The similitude of condition doth serve greatly to unite affection, and therefore wee say, *Birds of a feather fly together.* So it is here, if this were powerfully before us, that wee are such as must come to live for ever in the self-same condition of glory; it would make us walk more affecting one another in this race of our pilgrimage. Suppose two brethren here that are like to bee joynt heirs of fair inheritances, and live in some country together; this hope of hereafter, is a great mean of uniting them in love for the present. In the world sometime it fareth otherwise, equality in greatnesse hath going with emulation; but in heaven, there is no such matter, the greatest glory wanteth pride, the meanest is without envy.

Here are further two things to bee observed: as first, that hee saith, these *Ephesians were called to the hope;* giving us to consider:

Outward and inward calling go together.

Hope taken for the thing hoped for.

Degrees of glory not for substance, but for circumstance.

Vse.

How

Mat. 20: 3

Our reward
laid up
in heaven
for us would
quicken us to
all duty being
well thought
upon.

Heb. 3: 29

Vse 1

Our cold serv-
ing of God
comes from ig-
norance of, or
not considering
our reward.

Mel. 3: 14

Vse 2

We must stir
up our selves
by looking to
it.

Mat. 10: 17

Doct.

How that till the Lord doth by his call awaken us, wee think not of the hopes
laid up for us in heaven: for wee all loyter without the vineyard till the Lord do
byre us, and covenant with us. If we look about us, we shall see how most men
vanish away in their own courses, never thinking of the things which shall en-
dure for ever.

The due consideration of this would, as a spur, quicken us to all duty, name-
ly of the glorious recompence our God hath in store for us.

Vse 1

We should
then reckon
upon it.

Vse 2

And come to
the word to
their God call
in to glory.

How that till the Lord doth by his call awaken us, wee think not of the hopes
laid up for us in heaven: for wee all loyter without the vineyard till the Lord do
byre us, and covenant with us. If we look about us, we shall see how most men
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dure for ever.

The due consideration of this would, as a spur, quicken us to all duty, name-
ly of the glorious recompence our God hath in store for us.

Moses chose rather to suffer afflictions with the people of God, than to enjoy the
pleasures of sin for a season: Why? For hee had respect to the recompence of re-
ward. If the Lord kept nothing in store for us, wee might think as
good play for nought, as work for nought, but no office of love, a cup of cold
water shall not go unrequited. Though therefore we have not the thought of
merit, yet we have this benefit by our heavenly inheritance, that it is a motive
unto us inviting to all duty.

Wee see hence what maketh such cold working and cold devotion, even
this, men know not their hopes. Did wee see that God for earthly things will
give us heavenly, wee would part with them, and count that dearly sold
that were so given: Did wee see the harvest of glory, how willingly would
wee abide the sweat all the day long? No, men think, though they will not
(for shame) say so: It is in vaine to serve the Almighty, what profit is there that we
have kept his Commandements?

Again, here wee see how wee may provoke our selves to do, and suffer the
Lords pleasure; look up to those fair hopes wee have in Heaven, that rich re-
compence of reward, the crown of immortality laid up for us in heaven, we
are all for what will you give mee: as Peter said, what shall we have Lord that
have left all. Acquaint thy self with these hopes of eternal glory, none payed
better wages, none like to thy God. I know worldly men think a bird in
hand is better than two in the bush, like prophane Esau, esteeming a mess of
pottage forthwith, better than a birth-right to come; but the wise-hearted will
look at the time to come, and esteem a good thing, though in reversion, better
than a present trifle.

Secondly, it is to bee marked, How the Lord in the Ministry of his Gospel
doth call us to no mean things, but to the hope of eternal glory. So that if any thing be
gainful, this is above all the rest, Gods call in the preaching of the word, 1 Thes.
2: 14. who hath called us by the Gospel to obtain the glory of our Lord Jesus Christ.
So you have it, Col. 1: 5. For the hope sake which is laid up for you in heaven,
whereof ye heard before in the word of truth, which is the Gospel. So that the
Gospel is it which bringeth us to bee possessed of these hopes, hearing of them
by the Gospel, that is, by the glad tidings of them which God doth send us by
his messengers, 2 Tim. 1: 10. Our Saviour Jesus Christ: hath brought life and
immortality to light by the Gospel. For look as wee cannot know what is done
in France, till some come over thence, and tell us the news there; So we can-
not know what is done in heaven, till God send down the News of
it unto us, (for the Gospel is nothing but good news from heaven touching
righteousnesse, life and salvation through faith in Christ.)

It therefore being thus, that wee who are called of God, have such hopes
as these are, it becommeth us to reckon them with our selves. Men that
are wealthy delight to bee telling of their treasures; yea, we are so wise in
the world, that wee know all our possibilities. And if wee bee in electi-
on for any thing, we are not ignorant. Let us much more labour to know
such fair hopes as these are, to which the Lord hath called us by the Gos-
pel.

Again, it doth let us see with what purpose and willingness we should come
to the preaching of the Gospel, for this being it that the calling of the Gospel
tends unto, even the inheritance of glory, wee must seek this in coming to hear

hear God call us, that wee may bee taken to glory. Wee should have this in our eyes when wee go to the preaching of the word, which is the call of God: The most come forth to the Word for order to see, and to be seen, to know, and to bee known, to learn some things of which they may discourse; Alas! they have not this thought with themselves, now I go to be called by God to the hope of glory.

This should stir up our attention to this word, which discovereth such wealth: If one can tell us of some rich purchase at a cheap rate, of some gainful bargain, &c. How will wee hear on that side? The Gospel telleth us of all blessedness in this life and that to come, the unsearchable riches of Christ, to which all the wealth in *India* is but dross and dung, this is all revealed in the Gospel. How should wee love this Gospel? If a man tell us tidings of a horse strayed, we think our selves beholding to him; but this telleth us news of such heavenly things, as never eye saw, nor ear heard, nor ever entred into the heart of man.

Again, it doth shew how readily we should resort to the preaching of the Gospel: If a man call us and make us hope to claim some small gain by him, we follow him willingly: But the Lord calleth us to that undefiled, everlasting inheritance. Wee see in lotteries; how every one flocketh, and in hope to draw something that may make him a man; hee will adventure more or lesse: The preaching of the Word is Gods lottery, here hee calleth you, maketh your lot come forth with life everlasting written on it.

VERS. 5. *One Lord, one Faith, one Baptism.*

First for the matter, the word [*Lord*] is attributed to all the persons; sometime more especially with appropriation to Christ, *I am the Lord thy God. If I be a Lord, where is my honour?* *Mal. 1. 6.* Thus the Father, Son, and Holy Ghost; every one is Lord.

Quest. It may be asked, how then is there one?

Ans. As wee say the Father is God; the Son God; and the Holy Ghost, God, yet all one God, not three. The reason is; because the divine nature and power in which this is grounded, is one and same in all. There is Lordship with propriety, a more special Lordship attributed to Christ alone: *1 Cor. 8. 6. There is one Lord Jesus Christ, by whom are all things, and wee by him, Act. 2. 36. God hath made that same Jesus whom yee have crucified, both Lord and Christ, John 13. 14. Yee call mee master and Lord, and yee say well, for I am so.* The Lordship which maketh Christ the head and Spouse of his Church; and thus it is most fitly taken, as best agreeing with the body, and spirit, which go before, and with the word and Sacraments which follow after.

Observe then, *That this must contain us in unity, to consider that wee all of us* *Doct.*

serve but one Lord. For first,

This doth make it possible that wee should live as one under him; If wee had two Masters, wee might prove that true; happily which Christ speaketh; *None can serve two Masters;* some would please one, some the other, but having one onely, wee may all of us jumpe in one, if wee approve our selves to him.

It is also decent; for in civil consideration doth not this bind all subjects together to civil concord, that they have but one King? so in this mysticall body.

It doth awe us, to live peaceably one with another, because my Lord is his Lord, his mine: The injury done to the Servant redoundeth to the Lord; yea, therefore because we have one Lord, I have nothing to do to usurp any thing over my fellow-servant, *Rom. 14. 4.* Who art thou that judgest another mans servant? to his own master he standeth or falleth.

We must all the while we have one Lord and Master, walk peaceably and lovingly one with another: Those that are retainers and servants to some No.

Bbb

Use 3

It should make us attend to the word.

Use 4

And willingly come, to the hearing of it.

VERS. 5.

Exod. 10. 3

All the persons are each Lord, but Christ in a special manner.

Doct.

Reason 1.

Reason 2.

Reason 3.

Use

bl c

ble man, this doth bind them together, they are fellow-servants: so should it be with us, we all have one Master, and are fellow-servants under Jesus Christ our Lord and Master.

One Faith:] This word [*Faith*] hath many significations, here wee take up two.

1 The grace of beleef in the heart.

2 The word or doctrine of faith: *Before faith came, wee were under the Law.*

In this latter sense it is here taken, as Hope in the verse before. Again, after the Lord, fitly commeth in his Law; and it hath more affinity with the unity in the Sacraments which follow.

How the faith hope.

Quest. How is the doctrine of Faith one, when under the Law they had one, under the Gospel we have another?

Ans. Divers, in regard at divers times, in divers manners; it hath been delivered.

Doff.

2 Cor. 3. 10

One, in regard that alwaies the self-same matter and substance was revealed: Hence wee learn, *That the true Churches of God profess one and the self same Doctrine, and therefore must hold in spiritual concord one with another.* To prosecute either branch: *Other foundation can no man lay, than that which is laid, Jesus Christ. Which Gospel is not another but the same Gospel, there is but one Christian Doctrine which the visible Church can embrace and hold; for God and Christ were yesterday, to day; and will bee the same for ever.* And as the Church of God hath had one, so all the Churches now have one and the same.

Heb. 13. 8

Objct. But it will bee objected by the Papists, that wee have not the consent of Catholick Antiquity, and therefore not the same doctrine: that wee have dissention among our selves; every new year making something new in our Faith; as the ancient spake of the *Arians*; therefore wee have not one doctrine among our selves.

How we accord with Catholick antiquity.

Ans. The ancient Catholick consent standeth in two things.

1 In the receiving of the Scriptures.

2 In receiving the ancient Creeds in the true sense of them, which our churches do, as may easily appear.

For the second. They who have dissentions among themselves have not one Faith.

How our differences dissent not unity in the Faith.

The answer to this hath four considerations.

1 The unity of doctrine must be considered.

1 As given from God.

2 As received in the Church.

In the first sense, we have one doctrine.

In the second, it is true that wee do not all alike receive this one doctrine: This is the destiny of the true visible Churches, there shall bee heresies in them; much inward diversity of judgement, they that are perfect thinking thus, others otherwise.

2 There is not such want of unity as the Papists pretend: for private mens squaring doth not break the unity of Churches; this being unjust; that one mans or a few mens faults, should be charged on the whole Church. Now look the authorised Catechismes, the harmony of confessions, and you shall see our Churches in substance according many of them altogether.

3 Our Divines do correct themselves secretly, when they wish that cancelled that disagreeeth with the Word of God, submitting themselves thereunto, which is a far better salve for dissention, than yeilding our selves to the Sea of Rome.

4 The Papists have more difference; Who knoweth not the factions of *Scots* and *Thomists*? Who knoweth not the multitude of constructions they have of those words, *This is my body*, and *Dagger drawing*.

ing, to which some of them have lately contended?

This then being so, that wee have for substance, and imbrace for the substance of it, one doctrine, let this bee a bond of uniting us in heart one with another. Dissonancy in circumstances doth not breed discord in believing. Again, look at idolaters, whose unity in error, isto them a far stronger band than consanguinity it self; you shall see them leave their fathers house to live with Catholicks, though strangers: Let us that do hold our principles of faith, swallow difference of home-bred opinions; diversity of rites, shall these bee more available to make separation, than the body of truth is to make conjunction? Wee shall bee worse than the Scribes and Pharisees, they, because Paul was one in opinion with them, were favourable to him, *Act. 23. 9.*

Wee see hence, how dangerous a thing it is to breed opinions in the truth of God, for it doth cut by little and little this principal sinew of the Church, the unity of doctrine, and it doth put a weapon into the hands of our enemies.

This doth strike those dead, who think that every good meaning will carry to heaven, there is but one doctrine of salvation.

One Baptisme. Now followeth the sixth reason.

How can there bee said but one, when the Scripture doth distinguish Baptisme of the Spirit, and of Water: Baptisme which washeth away the spot of the flesh, and that which cleanseth the conscience?

Answer. The same thing is divided into the divers parts and properties of it, as if I say, a man is mortal and immortal, body and soul; I make not two men, but one man.

Hence learn, *That this must bee a band knitting us altogether, that wee are baptized with one Baptisme.*

Wee are all baptized by one Spirit into one body.

For these are Sacraments instituted of God; that they might tye us fast one with another, and sever us from them that are without. Look therefore as it is in civil things, this doth somewhat encrease the unity of servants, that they have all one livery, one cognifance: So wee have all the same badge of Christian profession. Let us not unchristian men for trifles, which wee do, if wee let every small matter prevail more to disjoyn us, than this badge of Christian profession to unite us in affection.

VERS. 6. *One God and Father of all, which is above all, and through all, and in you all.* VERS. 6.

The seventh and last argument, *One God and Father*: who is first set down; then described. The word [Father] doth signifie sometime the nature, sometime the person; *If I see a Father, wee have one God and Father*, and so here the word is common to all the persons, whose generation wee are, for the name of [Father] is not used in regard of the onely begotten Sonne of God.

The description in the words following, doth note the properties of every person: *above all*; the primacy of order: *through and in you all*; the verue and power, and the presence of the Spirit sanctifying. The argument is:

That this must move us to bee one, because the God and Father of us all is one.

There is in this the example of God who is one, though three in persons, yet one divine nature as alike in them all, which Trinity in such an Unity is a president to us, that wee, though many, should bee one: *Father, I pray, that they may bee one, as wee are one.*

1. It doth shew how meet and decent it is for us; wee have one God; one Father; why then do wee transgress one brother against another? Is it not an unseemly thing that one mans children, in a strange country, should be falling out one with another? So with us, &c.

2. This doth move us to all equity and concord; what made *Job* so loving-

2 Jo. 1. do I
This unity
ought to keep
us in concord.

Vse 2

Vse 3.

How baptisme
is one.

John 3. 5.

1 Pet. 3. 21.

1 Joh. 1. 7.

1 Joh. 3. 23.

1 Joh. 4. 19.

1 Joh. 5. 6.

1 Joh. 5. 7.

1 Joh. 5. 8.

1 Joh. 5. 9.

1 Joh. 5. 10.

1 Joh. 5. 11.

1 Joh. 5. 12.

1 Joh. 5. 13.

1 Joh. 5. 14.

1 Joh. 5. 15.

1 Joh. 5. 16.

1 Joh. 5. 17.

1 Joh. 5. 18.

1 Joh. 5. 19.

1 Joh. 5. 20.

1 Joh. 5. 21.

1 Joh. 5. 22.

1 Joh. 5. 23.

1 Joh. 5. 24.

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Iob 31. 18.

Psa 133.

Gen. 30. 17.

Psa 133.

No agreement
firm which is
not founded
on the unity
of one Lord,
Faith, Father.

Papists three
bonds of unity
false and tri-
velous.

Heb. 9. 22.

Heb. 9. 22.

Heb. 9. 22.

ly yeeld even to his servants; but this? that one God they had, who fashioned them both in the womb. *Did not hee that made men in the womb, make him? and did not one fashion us in the womb?*

This therefore must further move us to stick close one to another; like as *Ruth* and *Naomi* did; *Ruth 1. 16. Whither thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people, and thy God my God;* this was it that tyed them so strait together; this will bee a powerful motive to make men (though never so offended) return into love. When *Joseph* his brethren suspected his displeasure, they make entreaty this way; *Pardon the transgression of the servants of thy Father's God.* And when every one of these move us to agreement, how much more all? A seven-fold cord is not easily broken. It is a foul shame for us, who profess our selves subjects of the Prince of Peace, to live at discord one with another.

Again, it doth teach us, that all agreement compounded on other grounds than these, is no spiritual union, and will not stand. In the worlds union wee see that truly observed, that the greatest love endeth oft in the greatest hatred, for they build their concord on the sand, and therefore it is easily shaken. So all politick unions, where these grounds are neglected, what are they, as *Daniel* shewes, *Chapter 2. 43. They are joyning of clay and iron*, which can never bee so compounded, but the one will moulder from the other easily: such a order are confederacies without these motives here expressed.

Lastly, though the Apostle his Logick is very fruitful in this point, yet the Papists are more plentiful, they have found out three more:

1. One visible head.
2. One Sacrifice.
3. External rites every where received.

But these are all of them no bonds of this union; for Christian unity was always in the Church, yet by Popish doctrine there was not alwayes one visible head of the Universal Church; for *Aaron* was head onely of the people of the Jews.

Again, wee reason hence strongly against their head, whom they make all in all for unity, making this the cause of our dissentings and diversities, because wee have not one visible Head. For if this had been such a principal ground of unity, the Apostle would not here have omitted it, but here is not a word of it, and therefore hee knew no such thing.

Object. They say, it is implied in those words, *One body and Spirit*; for the unity of the body dependeth on one head.

Ans. Wee grant it dependeth on one head, but [visible] is foisted in of their own, to make the Church a two-headed monster, to have more Lords, than hath but one.

For their Sacrifice of the Masse, it is derogatory to the one onely Sacrifice of Christ Jesus: And their distinction to save all, doth overturn it self, making an unbloody propitiatory sacrifice: for without shedding of blood there is no remission of sins.

3. Their rites have been cause of Schisme, and a wall of partition, rather than a bond of union.

Which is above all. The Apostle now describeth this God and Father from his presence, which is twofold.

1. Common to all. 1. The presence of his providence, or inspection over all, and that hath two kinds.

2. Of his power, sustaining through all.

2. The second presence is more special, that of grace, by his Spirit, which is in you all. *Thou* Being to bee understood with an Emphasis, as if hee should say, there is one God, the Father of us all, for wee are his generation, who as hee hath made

made all things, so hee doth overlook every creature, and put forth the presence of his power to sustain it, but more especially hee dwelleth in all you that believe by his Spirit of Grace.

For the first *[above all.]* This noteth not his Sovereignty only, but his providence: A little to open them: The conclusion is:

That God as hee hath authority over all, so hee doth overlook every thing. The Lord is in his holy place, the Lords Throne is in heaven, his eyes will consider, his eyeside will try the children of men, Psal. 102. 19. The Lord looked down from the height of his sanctuary, from heaven did the Lord behold the earth, Heb. 4. 13. There is no creature hid, but is manifest in his sight. And Heb. 1. It is said of Christ, that hee doth sustain all things. And Acts 17. 27. God is not far from us; wee live, move, and have our being in him: Thus every where is his providence, his power, and also himself being present also. For God is not with us as a King in his Kingdome, whose providence is over it, whose power is through it, himself being at some of his Court-mansions only; but God is himself every where with his providence and power.

This therefore must teach us to fear him whose eye is every where, whose power is through all: the eye of a mortal creature, and the power of a Prince, how doth it contain the most wicked person, that hee dare not transgress the law in his presence? How much more should Gods power keep us in fear? if hee withdraw himself, wee shall return to our dust, yea, become nothing.

It convinceth many in these times, who say in their hearts, as you have in Job 22. 13. *Can God judge through the Clouds? the dark Clouds hide his sight, hee walketh in the compasse of heaven; for they durst not else prophane his name with oaths, abuse themselves in riot, contemn his word, if they did in their hearts think hee saw them, did they think they lived, and had their being in him.*

Secondly, *It is to bee marked, that though the Lord bee every where present, yet hee dwelleth in the believing in especial manner. Hee doth come to us giving us grace, and working faith and love in us, by which wee do after a sort touch and embrace him, and hold him in us as in a Sanctuary.*

Wee therefore by how much the Lord is nearer us, must bee more careful to sanctifie him, not to grieve his holy Spirit, which doth seal us to bee the adopti- sons of God.

VERS. 7. *But unto every one of us is given grace according to the measure of the gift of Christ.*

Now followeth the second kinde of Argument, from the divers distribution of Gods graces, for it is more than a prevention.

Those who none of them have all graces, but every one their particular, serving for the good of the whole, they must cleave one to the other. But thus is it with you.

The Verse fetcheth down two things, 1. That every one of us hath his grace given him.

2. The manner after which it is given; *by measure:* Which is further amplified from the Author, Christ.

The sum is: As these things do binde you to concord, that in so many things you are one; so likewise, that none of you have all graces, but one thing and another thus, so that yee have need one of another, and the grace you have, you have it every one but in a measure, then that measure wherein it pleaseth Christ to distribute to every one.

First, than it is to bee marked in that hee saith, *To every one of you is given grace; That every member of the Church hath his several graces of God. Wee have not all the same graces, the same degrees, but some thus, some otherwise, Rom. 12. 4, 5. As wee have many members in one body, and all members have not the same office: So wee being many, are one body in Christ, and every one mem- bers*

Doff.

Vse. 1

Vse. 2

Doff.

Vse

VERS. 7

Doff.

Every Christ- an hath his se- veral graces.

bers one of another. As the body hath many members and faculties in those members; so wee have divers gifts according to the grace that is given; and divers servants, have divers talents; *Mat. 25. 14.*

Reas. 1.

For, that wee should have divers kindes and degrees, the nature of a body doth require it; for a body stands not of one member; but of divers members, which have divers offices and faculties in the body.

Reas. 2.

The perfection of Christ the Head, appeareth in the manifold graces severally given the members.

The perfection of the head doth require it; for as God did most conveniently manifest his uniform perfection in the divers perfections of the creature, so the absolute perfection of the head is fitly declared by the manifold perfections in divers members. And surely wee may see this true; not only in those that are of divers Orders, as those that teach, those that minister, those that hear; and are ministred to; but in Christians of the self-same kinde, as compare teacher with teacher, hearer with hearer. And as you may see in the outward visages of us some difference, two in the Church, not every way alike: So the image of the soul hath likewise his diversity and difference, which the spirit of discerning doth observe.

Vse 1.

Wee must bee of use one to another.

Seeing then every one hath his grace; that is a true member, let us bee sure that wee have some grace wherewith wee serve one another through love; for else if wee bee not of use one to another, wee bee but like wens in the body, things that cleave to it, not parts of it, but hang-byes, that may well bee dismembred, and cut off, without losse or deformity to the body.

Vse 2.

And use our grace to Gods glory.

Seeing every one of you have grace as a talent; bee sure you look to the using of it for Gods advantage: Hee will keep his Audit, and if you have done no great hurt with it, yet if you have hid it in a napkin; and done no good with it, it is hurt enough, more than will bee answered; the sentence will passe on all such: *Take that unprofitable servant, binde him hand and foot, and cast him into utter darknesse. But hee that hath been faithful in a little, shall bee made ruler over much.*

Mat. 25. 30.

Vse 3.

Wee must cleave one to another, that wee may have the benefit of one anothers graces.

Seeing wee have our different graces, wee must cleave one to another, that wee may have the benefit of that grace which is given another: if the eye could do every thing, then it might separate from the other members; and say, What need have I of you? but if it will have the hand to handle for it, the foot to go for it, then it must keep in communion with these members. So if one of us had every grace, then wee should not need others; but when wee have our severall gifts, wee must hold one with another; that what every one hath proper to himself, in regard of possessing it; that all of us may have common amongst us, in regard of the use of it.

Doct.

2 Cor. 4. 7.

In the second place it is said, [*grace is given us*] which as it is a ground of thankfulness, so it doth also perswade to lowliness of minde; *Wee have this treasure in earthen vessels, that the excellency of the power might bee of God, and not of men.* Wee must not be like the Papists, lift up our selves above other, think wee can deserve any thing with God; but seeing that wee have received that wee have, let us bee lowly. If one that newly setteth up, should take up wares here and there, if hee should brag and boast of that which hee is only becommitted withal, it were foolish pride: So it is with us, wee have graces given us, but of trust to imploy them to Gods advantage: for Gods gifts are not like mens, who by deed of gift do often passe the state wholly out of their own hands: But God so giveth, that hee always keepeth a reservation to himself;

Luke 19. 13.

Doct.

How Christ received grace.

Occupy till I come, saith our Master. Thirdly, *wee have grace given by measure:* whence wee are taught, *Whatsoever wee have, wee have it in part, the Lord doth give us a measure, as hee seeth fit for us.* To open it: It is said of Christ, that *the Father did give him the Spirit, not by measure;* *Joh. 3. 34.* For Christ was such a receptacle of grace, as the sea is of waters; hee received the fulnesse of grace.

2. Hee

He received grace so that he might impart it to all others, *Of his fulnesse we all receive grace for grace, Joh. 1. 16.*

As the Sea receiveth the whole body of waters, so that it imparteth to all rivers: which serve for the more commodious watering of the earth: Now we receive not grace thus, but by measure, so far as our vessels are capable of it; for as God doth proportion our capacity, so doth hee replenish us accordingly; as if two bottles bee thrown into the Sea, each of them doth receive so much as it can contain.

Wee all receive such a proportion as is convenient to fit us for the calling wherein wee are. Thus then it is with us, that none of us have all grace for kind, yea that which we have is but in part.

Which should make us walk humbly according to our measure, not above, roundertake things within our compass. For as men that over-rent themselves, when they have but fifty pounds, will live at the rate of 100. l. cannot hold out; So a man may over-lay the measure of grace which hee hath received, presuming on things for which they are not fitted.

Again, it should perswade us to peace, in as much as every one of us have but our measure; for if all men had one measure of knowledge with mee, I might separate my self from him that would not think as my self, because I might know hee did it maliciously, convinced in his conscience; but when men have knowledge according to their measure, some more, some less; I must therefore bear, because they have knowledge according to their measure. God hath not as yet revealed that to them which hee hath to me.

Again, it sheweth the most wise distribution of grace, for things which are done in measure, number, weight, are all exactly ordered.

The last Circumstance is; *That the author of this grace given us is Christ; Whence we learn,*

That all grace is received from Christ, John 1. 16. Of his fulnesse we all receive grace for grace. Hee is the head, full of grace, diffusing it into all his members; so that our whole grace is given us according to his good pleasure, *Mat. 11. 25, 26. Grace and Truth come by Jesus Christ, Joh. 1. We are blessed with all spirituall and heavenly blessings in Christ, Eph. 1. 3. Hee is made of God, Wisdom, Righteousness, Sanctification and Redemption, 1 Cor. 1. 30.* No man can challenge any thing as due to him, because he is better by nature, work, labour, or desert than others: but Christ as free Lord, measure forth his gifts, giving to every one severally as hee will; and hee stands not bound to any man for the goodnes of his nature, labour or work: Christ is an absolute Lord, and all men poor beggars, as almshouses equally depending upon his grace; to give them more or less, according to his own will and Free Grace. As all stars shine in the light of the Sun, so all the Saints of God by influence of grace received from Christ; what else distinguished John from Judas, Simon Peter from Simon Magus, but onely Christ who shined with his grace upon the one, not upon the other, when they sat both in darkness and in the shadow of death. The Scripture is plentiful in proof of this truth: *The deed is wrought in us by Christ,* and not the deed, but the will also that produceth the deed; and not that onely, but the thought also which produceth that will; for of our selves wee are not able so much as to think a good thought. So that all grace, and all preparation to grace, and ability to accept grace, all comes from Christ, therefore called the *Author and finisher of our faith.*

To teach us contentation, howsoever wee see his manifold graces disposed; John Baptist doth rest his mind in this, *A man can receive nothing except it bee given him from Heaven,* as if hee should say, it is our part and duty to be well pleased with that which wee know is thus and thus ordered from Heaven.

This must teach us to rest onely in Christ, *Caring to know nothing but Christ, Counting all things but dross and dung in comparison of Christ;* fill your selves with

How we receive it.

Usc. 1
We must not undertake more than above our measure of grace.

Usc. 2
And live in peace with others.

Usc. 3

Doct.

Phil. 1. 17

2 Cor. 1. 5

1 Th. 1. 5

Usc. 1

1 Th. 3. 17

Usc. 2

1 Cor. 1. 2.
Phil. 3. 8

with Christ and there will bee no room for ought else: were a vessel full of liquor, it would receive no more; if a womans heart bee full of her Husband, shee hath no room for other lovers: So shall it bee with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further?

Ysa. 3
Mat. 11. 12.

Christ's fulness
and bounty
must encourage
us in our great
est sinfulness
to come to
him.

On this ground wee must bee incited to come to Christ, since all grace is received from Christ, in whom is the summe of all saving riches, and who doth invire all to come unto him; Oh take not this grace of God in vain, but labour to have your part in it, and to bee rich in Christ; though there bee abundance of sin and guiltinesse in us, yet there is abundance of grace and mercy in Christ, to remove it, and take it away. And therefore be not discouraged, though thy sins abound, yet his grace superabounds much more: If a begger hear of a common dole to bee given at such a place, at such a time, it affects him and invites him to go, but when hee seeth many comming from it, with arms full, laps full, baskets full, this gives him wings to make all haste unto it: if a sick man hear of a Physitian famous for healing and curing of all diseases, it stirs him up to go and try; but if he meets with hundreds comming from him, and telling him I have been there, and I thank God I am made whole, this puts life into him, and causeth him to hasten to him: Thus it is; the Lord Jesus Christ hath provided a common dole of grace and salvation; for every poor soul that stands in need of it, onely hee will have men come and receive it, they shall have it for carrying away. He is that soul-saving Physitian, the blind, lame, deaf, and dumb, be the disease what it will, all is one, if Christ bee the Physitian, all shall be made whole.

Fore-going
preparations
no cause of
grace.

Further here observe, the Apostle doth not say; wee have grace given, because of our disposition and finelless; or according as wee have prepared our selves, but according to the gift of Christ. Whence wee observe: *That it is not our Civil disposition which bringeth us to the first, nor our preparing our selves that deserveth us the grace following.* Preparations go before grace, but cause not grace. I must be a child before a grown man, yet child-hood is not the cause of man-hood.

The nearer to
Christ, the full-
let of grace.

Thirdly, wee must labour, seeing our grace commeth from Christ, to come neerer him; to put him on in heart and affection, to press neerer into his presence; for hee being the head of grace, the neerer wee come to him; the more wee shall bee filled: as the arms of the Sea and channels next to it, are more abundantly filled with it then those rivulets more remote. You may see it in Christ himself; Why is that blessed Nativite of his full with grace above men and Angels? is it not because it hath neerer conjunction with the God-head than men and Angels? Oh how should wee flock about Christ that gives these graces? as the poor do about the Almoners of the Prince.

VERS. 8.

VERS. 8. *Wherefore he saith; when hee ascended up on high, hee led captivity captive, and gave gifts unto men.*

Here are two things further in this proposition prosecuted, the order being inverted:

- 1 That Christ is the giver of all grace, vers. 8. 9. 10.
- 2 That Christ giveth divers graces, from ver. 11. to 17.

The first is proved by a Testimony taken out of the Prophet David, the testimony is propounded, vers. 8. then it is explained against exception, vers. 9. 10. For the better considering of this 8. vers. four things must be opened.

1 Because it is a parrallel place of scripture, therefore the differences betwixt this place, and that in the Psalm must be reconciled.

- 2 The words must be cleared.
- 3 The false collections disproved.
- 4 The sum and scope must be explained.

1 The differences are two. First, the Psalm saith, *Thou art ascended on high* this saith, *He ascended.*

What is the
difference be-
tween this and
Psa. 68. 18. ver.

For Answer, the Psalmist speaketh more Prophetically, as foreseeing a thing done afar off: the Apostle more hystorically, as of the same thing now accomplished.

The Psalm saith, *He took gifts for men*. For the Hebrew useth that word, as we use the English word [*take*] which both signifie not onely to receive, but reach hither or thither; Take mee such a thing: to the Hebrew word signifieth to [*take*] or [*take*] to reach out unto others.

For opening the words: it may be asked, *Why saith* *He took gifts for men*?

Answer. Either the Scripture, Psalmist, or Christ, may be understood.

Then, what this is, *He ascended*?

Answer. Ascending is either figuratively in regard of the state; for so we say, a man gets up or goeth down a pace, when his estate doth ebbe or flow; or else [*ascending*] is properly moving from a lower place to a higher. Now the latter ascent is here chiefly pointed at; though the other is to be understood together with it. For the giving gifts to men, is a fruit not so much of Christs local ascending, as of his being glorified. John 17. 39. The Spirit was not yet given, Christ was not yet glorified. Yet further for understanding Christs Ascending, wee must know, that Christ is after a sort a compounded Person of the Divine and Humane Nature, and therefore wee must see how [*ascending*] doth agree to either of these. Know then, that the Divine nature may be said to ascend in regard of condition, so far forth as the glory of it was manifested; which after a sort the vail of weak flesh did cover: for though the God-head hath no change in it self, yet in regard of manifesting without, it is not alwaies alike. As a bright candle in a Lanthorn, is the same, whether the Lanthorn bee covered, or be clean wiped; yet the light is not alike revealed in the one as it is in the other.

Secondly, as God may be said locally to ascend, inasmuch as hee caused the local ascent of his humane nature: Christ man ascended in regard of state by receiving glory hee before had not in regard of place, properly leaving these lower seats, and going to those upper mansions above these Heavens.

What it is to lead captivity captive?

Answer. Captivity signifieth either the act of captiving, or the state of being captive; or by a figure, those that take us captive, or those that are taken captive.

Hence grow three interpretations.

1. Christ took captivity captive, that is, hee altered the captive estate of his Children, as that phrase is not much unlike; *Hee swallowed up death in victory*, 1 Cor. 5. 54. but this construction doth not answer the nature of the Hebrew phrase which the Greek one [*ἐν νικαλίᾳ*] here doth interpret.

2. A second construction, *Hee led captivity captive*, that is, hee took away his children who were taken captive, from under the power of the Devil: but this cannot bee the meaning, for Christ, if it had been in regard of us, should not have been said to take us captive, but to rescue and deliver us being captive: and these two phrases have great difference, [*ἐν νικαλίᾳ*], [*ἐν νικαλίᾳ*], is as the Hebrew ones to which they answer.

3. The third therefore is to be taken, *Hee took captive those powers which did hold us captive*, the world, sin, the flesh, and devil.

Strong gifts to men. Is the bestowing all spiritual blessings on his Church.

There is one thing onely fastened falsely on this ver. (*viz.*) The taking the Fathers out of Limbo: to which we Answer.

1. The thing it self is a fable, the souls of the Fathers being in heaven with Christ. 2. It being a dream without warrant of scripture, which is not apparently mis-interpreted. 3. If Christ should have freed the Fathers out of Limbo,

What ascend-
ing is.

Christ ascend-
ed in both
manners and
how.

The taking
of the Fathers
out of Limbo,
which were
before Christ,
is a fable.

he should not have been said to have taken them captive, but free them from captivity.

The scope of the Verse is, to prove Christ the distributor of all graces. The sum of it setteth down Christs Ascension, and the fruits of it: one, in regard of his enemies; *he took them captive*: another, in regard of his friends, *he gave them gifts*: as if it had been spoken in more words thus;

“ This that I tell you of Christ giving grace, is no new Doctrine, but
“ as the Psalmist did by Spirit of Prophecie foresee and teach of him, who
“ that hee when now coming from his abasement to glorious state, hee did
“ leave the earth, and go above all heavens; that hee (I say) should victo-
“ riously lead captive all the enemies of his people, and plentifully provide
“ all spiritual graces on the sons of men, that belong to him.

D.H.

3. Then we see that the Apostle proving that hee spake of Christ in the old Scripture, doth teach us, *That they spake neither doctrines of Christ, nor what the Scripture had spoken before them*; for that which here the Apostle doth in this particular, hee did in all other: so the Apostle saith of himself Acts 26. 12. *Having obtained help of God, I continue unto this day, witnessing both to small and great, saying no other things than those which the Prophets*

AE 12.24

1690-1700

did not

Don't miss it

1990

Moses did say should come. And this is a worthy commendation of *John*.
He was a man mighty in the Scriptures, in the Law, and in the Testimony, if we
 think not according to this, there is no light in him. And in this we must
 imitate the Apostle, not to speak without a text, seeing we have the
 of Scripture more enlarged. It is no laudable thing in a Lawyer to advise
 for that, having neither statute, nor ruled case to shew: so much more in a
 considered in a Divine, if hee speak any thing for which hee cannot
 shew his warrant out of the Book of Gods Statutes. And such as love to
 in these speculations which the word revealeth not, do solemnly challenge
 Foundations of *Israel*, as if they were so dry, which is horrible words
 needful, I suspect, of holiness, more than of wisdom or judgment.

That the Apostle doth use this Scripture as a witness of our general
exemption: It doth let us see,

D. 8.

*How Sovereign Authority the Scripture hath: which likewise from the
 vious Christs Allegations must be gathered. It is written: His will was
 will to produce authority from the Scriptures of the Old Testament.*

25

Which must bee marked against the Papists, who would make their Synodes
of equal authority with the Canon of the holy Scriptures. Thus much is
said for this, that the Apostle bringeth in this Text of Scriptures more
bee spake.

1. That our Saviour Christ is gone into heaven.

ye. That hat ascending, hath led captive all the powers of darkness
and against us, now we are to be made captive to the power of the
king. That hat ascending, doth enrich us with heavenly graces.

For the first time, The manner of it, unique as it is, is captured in a photograph. The use of it, still more unique, is captured in a photograph.

Our Saviour Christ did not ascend by becoming invincible, though he continued in his presence, but did truly and really ascend; for the other

connected to a man; should the man go from her, and take a house where they should live together, how would her heart follow after him? the Lord Jesus is our contracted Husband, and is gone to heaven to prepare a place for us, whither our hearts bee lifted up to him: and as you see, and as I shall shew you.

It is a pledge to us of our ascension into heaven; where the head is, there the body must follow; our flesh and blood is already possessed of heaven.

The second thing is, what great benefits wee have by Christ ascending, even his triumphing over, and holding down all our enemies in the victory of Christ. We may observe here four degrees.

1. Hee did fight for it, and strike the last stroke, wherewith hee did win the day on his Croſſe. 2. Hee did seize on the spoils, and take into his hand those whom hee had subdued in his Resurrection. 3. Hee returning whence hee came, led them captive, in his Ascending, which is the continuing of his victory achieved over them.

4. Hee doth apply this in all his members, trampling them under the foot of such as believe on him.

All this hee doth sitting at the right hand of God, and reigning gloriously over all his enemies: like as Captains when they make any warlike expedition, they first bid battel to the enemies; till by fight they have subdued them.

They found a retreat.

Take the booty and multitude of Captives.

Returning home, they lead them victoriously.

Now come home, they yeeld them up to the power of their Country.

And this consideration, that Christ hath taken, and doth hold captive all our enemies, doth teach us our duty; for why have wee peace from the world, sinne, death, the devils; but that wee should serve the Lord in righteousness and true holinesse, all the dayes of our lives. Thus in the 2 Sam. 7. when David had peace from his enemies, hee made this use of it; hee resolved to build up a house for the service of God. So let this stir us to serve God confidently; for why are wee delivered from our enemies, who are spoiled; but that wee might serve the Lord without fear. Great are the spiritual powers in their nature, but to those that are in Christ, they are disarmed, so that they cannot hurt us: they are naked devils, and wee being in Christ are in a strong Fort; whereto as for armed men, being in a strong hold, it were too much shame to bee afraid of naked enemies, that should offer with nothing in their hands to assail them; so here, &c. True it is, as children not knowing what is what, are afraid of bull-beggars which cannot hurt them; so are wee here but the Lord maketh us grow up in his strength.

It doth serve to comfort and secure us, whose lives are a warfare; for what a comfortable sight was that in the year 88. to see the Spaniards led captives in our streets, their murdering bullets and cruel whips held out in way of triumph. But this is much more comfortable to see these enemies (by reason whereof wee are subject to fear all our life long) to see these subdued: and how confidently may wee hold out our fight against them, seeing we know Christ our Lord doth hold them pynioned, that they cannot stir to hurt us? Hee that being well appointed and accompanied should fear a naked and bound enemy, were too too white livered: so it is with us, wee have our weapons, and Christ accompanying us; their weapons are taken from them, they are bound, the Lord bids us not fear. When wee feel sin darted against us, or sent to feel fear of death, or the devil mustering all his forces against us; what must wee do, but look to Christ, tell him, Lord thou hast taken sin,

John 14.2

vs 4

We have our enemies subdued by Christ's Ascension.

John 14.2

John 14.2

vs 4

John 14.2

John 14.2

John 14.2

John 14.2

and death out of the devil's hand, and took mee from him; likewise (Lamb) made my eye of faith clear, that I may see this thy victory for mee. thy victory I know is full, though in my feeling it seem otherwise. Look with the eye of Faith to Christ, give glory to him, that hee hath done it, and thou shalt quickly see his victory applied in thee. And though the devil hold hard; let not all is vain, hee must yield the backside when all is done, to thy Lord Jesus Christ, his prey must be delivered up, hee hath no right in it, nor power to hold it. Christ did discharge him of the one, and break the other in his death, hee hath made a shew of them openly.

To look to
Christ's victory
by faith,
that we may
prevail against
them.

Christ onely
the Conqueror
of our enemies.
Gen. 3. 15
1 Joh. 3. 8

Phil. 4. 13
1 Cor. 15. 57

Doct.

Use 1

Christ's bodily
absence is be-
neficial unto
us.

1 King. 2. 9, 10.

It sheweth us what wee must do, if wee will prevail over these enemies, look to Christ, who hath taken them captive for us: sin is a strong thing, both for the power it hath to allure, and otherwise; Death a great enemy, we have no weapon can save us in that day of battell, unless wee look at Christ, who hath taken these captive, who hath overcome sin, death, the world, and the devil; let us by faith mount into this Chariot of Christ his triumph, and wee are safe.

Further it is to be marked that hee saith, hee ascending hath done this, which sheweth that it is Christ, who doth overcome our enemies; wee are too weak for them, hee beareth the Serpent's head, hee dissolveth the works of the devil, he is a pretty cause in Ethics. Whether the knowledge of our nothing is the foundation of vertue; and truly it is true there, but much more here, that to know that wee have no strength, to be nothing in our selves, but all things in Christ, is our victory. Wee must say therefore with the Apostle, I can do all things through Christ strengthening mee: Thanks be to God, who hath given us victory through our Lord Jesus Christ.

The second benefit doth follow, of giving gifts; which giveth us to con-

sider, that wee have these spiritual graces, even from him, that Christ is glorified and ascended into heaven, Joh. 7. 39. It is said, The Spirit was not yet given, because Christ was not yet glorified. Look as Captains, after they have prevailed against the enemy, when now they are returned home, do deal part of their booty here and there: So Christ having spoiled his enemies, and received the riches of glory, doth give about his favours to those that are his: or as two persons contracted, when they have left one another, do then send each the other tokens; so Christ now ascended doth by us: Or as a King at his Coronation doth give liberally here and there; so Christ ascended into his Kingdom, doth send down into the bosome of his Church a more abundant and plentiful effusion of his graces.

So that wee see here that wee still have Christ in some sort present with us, though hee be bodily absent.

1. Wee see how that this absence in the flesh is beneficial to us, it occasioneth us the more abundant presence of spiritual gifts. Joh. 16. 7. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. If wee had Christ in bodily presence, wee should looke on him by the eye of the body, that the eye of faith would not be so clear as it is, our hope would not be so lifted up to heaven as it is.

2. Wee see what wee must labour to look at by faith, even Christ gloriously ascending into heaven, then wee shall get something, some spiritual gift shall drop from him upon us. It is said of Elisha, that if hee should see his master ascending, then hee should have his spirit doubled; but it is no less true of all us, that if wee by the eye of faith see Christ ascended in glory, his Spirit shall in some measure come upon us.

VERS. 9. Now in that hee ascended, what is it but that hee also descended first into the lower parts of the earth?

Now

Now followeth the declaring of the testimony against a double exception:

1 That whereas Christs ascending was a local moving, Ascending in the Psalm was nothing but manifesting glory: as God is said to ascend locally by when he doth execute judgement.

2 That the Psalmist speaketh of the God of Israel, not of Christ as the Apostle doth contrive it: The Apostle therefore setteth down two conclusions against these exceptions.

First, that the ascending on high in the Psalm is spoken in regard of descending, yet local descending to the nether parts of the earth ascending must be so taken as descending, to which it is opposed, but the descending was to the nether parts of the earth locally, therefore ascending must be so likewise conceived.

2. Hee that being God descended, he is, that ascended, but Christ only descended, Ergo, &c.

Now for opening of the words, we must know:

1 What is meant by Descending, &c.

2 What is meant by the nether parts of the earth, &c.

3 What by ascending above all heavens, &c.

4 What by filling all things, &c.

There is a threefold descending which may be ascribed to Christ.

1 His Incarnation and manifesting in the flesh, in regard whereof Christ God is said to descend, because hee manifested his presence here below with us, not that hee came where hee was not before, but this is not chiefly here meant, because this is no proper descending, and therefore not so answerable to the ascending here spoken of, because hee speaketh of Christ, not as to take flesh, but as being already made manifest in the flesh.

2 A second Descending, which is the abasing himself in condescension.

3. A third, which is the yielding of his body to the grave: this last is here principally meant, yet so as the state of abasement is to bee received with

The lower parts of the earth. These words have a double construction, from a double consideration of the earth, as it is considered with the Heavens, or as the parts of it are considered with it self. The first sense is the lower part of the earth, or parts of the earth, which are the lowest parts of the world.

But this is not here so good a construction, because it doth not answer to the ascending in the verse following, where the summit of his ascension is not simply made to bee Heaven, but the highest Heaven compared with these lower and visible heavens. Another sense and the true sense is, the lower parts of the earth, that is, the grave, which was lower than the other parts, for though it was a rock, yet it was within the earth heven.

So that they were glad to stoop that looked into it, this is that our Saviour called the lower parts of the earth. Every thing between the top and the bottom, by that Hebrew phrase is called the heart, or more inward part of a thing, and this phrase may be taken. Those that seek his soul shall destroy it, &c.

from the lower parts of the earth: this is the true construction. Some construe it of Limbo, some of Christs descent to hell, but these are things without authority of Scripture. The descent of hell is a thing not necessary, as the Ancients confesse, a thing held by tradition, as the Apostle saith, &c. There Christ descended whether he descended, but the Gospel hath not a title of his ascending out of hell.

For the words, above all these heavens, Heavens are sometimes said for Heavens creatures, the place for the inhabitants, but not so taken here.

For the heavens themselves, the upper parts of the world, you must know there are three heavens.

1 The

in which Christ is

John 1. 1. 1

Christ's body
in a whole
Church with
Christ
But not all
places with
Christ
A threefold descending may be ascribed to Christ.

Do.

Christ's descending into the lowest parts of the earth, is his lying in the grave.
John 10. 9.
Mat. 2. 46

Against Christs descending into hell

Three heavens

1 The Ayre so called.

2 The Starry Firmament.

3 The Spiritual ones, the seats of the blessed.

In which heaven Christ is. Now the meaning is, hee went above all these visible heavens, into those heavenly mansions, where God sheweth his glorious presence, where the Angels and the Spirits of the just have their abode. But because it is said above all heavens, here is a question propounded.

Quest. Whether Christ bee in or upon the vanishing of those uppermost heavens?

Ans. Hee is in them; for where wee shall bee, there he is; John 17, 24, as one may be in a house or on the house top. Father (saith Christ) I will be there, when thou shalt give me, he with us, even where I am; Where his Father is, there is he; our Father is in heaven.

Christ doth fill his whole Church with gifts. But not all places with his bodily presence. The fourth thing to be opened, is those words in the 10. vers. that hee might fill all things: two senses must bee chiefly marked, the one false; to fill all places with his body: the other true; to fill all his Church with his gifts. For the first, you must know that it concludeth more than the Text layeth down, Christ filleth all, therefore with his bodily presence; It doth not follow. 1. Again, Christ did not ascend to fill all places, but to bee contained in the heavens, Act. 3. 21. When the Heavens must contain all that is suffered. 2. Hee ascended to fill all with the Holy Ghost. He should have said, Christ filled himself, or became omnipotent; that hee might fill every place. To say hee ascended, which is, left a lower place and went into a higher, that he might be in every place, is to say he left a place; that he might be in every place, is to speak contradiction.

The true sense is, that he might fill all with his gifts, he ascended, gave gifts, as in the verse following.

Obiect. But they except that then hee would not have said, to fill all things, but his Church.

Ans. The word [all] doth note all the members of his Church in heaven and earth, as Chapter 1. 10. That hee might gather together in one all things, which are in heaven, and which are in earth, even to Christ; and so you have it in the latter part of that ch. the fulness of him which filleth all in all things.

Doct. Hence we must first mark, that the Ascension of Christ is not a manifestation of glory, but a local moving from place to place: for this seemeth to bee it that the Apostle would prove in this place, viz. to shew us that wee must not conceive of Christs ascension, as of Gods ascending; but such is his ascending as was his descending to the grave: for this was a descending without figure.

Which is to bee marked against some Lutherans; that turn the ascending of Christ into a state of Majesty, whereby he is omnipresent.

Doct. This must bee marked that hee saith, that hee is but that hee descended, for in the lower world of flesh and blood. Where observe offow that the Lord doth not ascend, as before the making of these things, but hee is thus of Christ it is said; he was made to be sanctified by the Prince of salvation through his blood. And Acts 24. 26. Our Saviour maketh this the song of all the Prophets, that Christ should suffer all these things; and so enter into his glory. First descending, before ascending; and this wee see was the course of God with his Church in Egypt: the Jews from the history ground this proverb; Quam deus placuit Israel, quia Moyses, the burden of brick was doubled, before their deliverance appeared: the same can be before Jesus. For beside that a thing must be emptied before it can be filled, the Lord doth thus order the course of his children, that his power might bee made manifest. Hee letteth the wicked nestle themselves, and the head of them touch the heavens, that all the world may see it is the high hand of God whereby they are abased, whee letteth his own come to the lowest ebbe, bringeth them to the dung-hill, that his hand may

And T 1

may bee manifested in their advancement. It is not with God, as with men, who put down the prisoners into the hole, whom they purpose to bring forth to executions for he sets them upon the throne sometimes, whom hee intends to reject, as is manifest in Saul, and other Kings of Judah and Israel.

We must therefore suffer patiently our afflictions; it was so in Christ our head, the scholar is not better than his master, the servant is interlour to his Lord. Hee made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; hee humbled himself, and became obedient unto the death of a cross. Wherefore God hath highly exalted him. If we must bee with him, we must suffer with him; before we can reign with him, we must be like him in his death, this outward man of ours must be crucified, before we can be like him in glory.

VERS. 10. *For he descended as low as the Jews that descended, for hee was all low, that he might fill all things.*

This verse sheweth down three things.

The Reason Ascending.

The Place Ascending.

The fruit which followed Christs Ascending.

Now that hee who descended to the lower parts of the earth, doth ascend to the highest heavens, it doth give us so comfort, as we may see in the greatest of glory. Here the Lord doth teach the greatest of his children, in the greatest of glory. Thus it was with Christ, and thus it shall be in those that are Christs, as Paul saith 1 Cor. 15. The afflictions of this life have abounded in us, so his comforts have abounded. And Moses, Psal. 99. doth not wish that God would comfort them with his blessing, but rather according to his word, hee saith, they had known that hee would be pleased to refresh them. Where hee maketh this the more true, when God should measure their goods, the greatness and continuance of their tribulation. True it is, that in this life, it is not alwayes to bee observed, yet here the present salvation often answereth to present exercises, but when justice shall return to judgement, when Gods justice shall perfectly be revealed in the flesh of Christ, then this shall bee found true, that the patient enduring of the greatest sufferings, shall receive the greatest weight of glory.

Now this shoud cause us every one to bear our crosse more comfortably. If Saint James might well exhort on that example of Job, yet have heard of the patience of Job, and what God did for him, then much more may wee perswade from this president of Christ, you have heard of Christs advancement, and what glory followed it, therefore possesse your selves with patience. Look as it is with long keepers, if they have guests very curious and idlers, yet they will bear with them, because they know they will pay wel at their parting, so wee should, though crosses are tedious guests, yet give them leave, suffer a while patiently, and when the reckoning commeth all shall bee compensated.

A second point here observable is this, That Christ is gone above all the heavens, in glory, in a glorious and glorious manner. If wee love him (saith Christ) we will receive of his Father, for which of us, if wee had a hundred times advanced to some high place in the Common wealth, and not receive it, so it is that our eldest brother, yet our head is gone into heaven, and there in our native fireth now in authority under God the Father; who hath subjected all things to him.

Now for the fruit of his ascension, it is that hee sitteth all his in heaven and earth with glory; Observe then from hence, that Christ doth not keep to himselfe the things that hee hath received, but hee communiceth them

VERS. 10
We must then learn patience in affliction. Phil. 2. 7, 8, 9

VERS. 10

Doct. 1

VERS. 10

VERS. 10

Doct. 1
Job. 1. 4. 21

1 Cor. 13. 10

1 Thes. 4. 1

Doct. 1

them with his members: Joh. 17. 19. For their sakes sanctifie I my self, that they also might be sanctified, ver. 22. The glory which thou gavest me, I have given them: the sanctifieth himself for us, the glory given him, hee giveth us, Joh. 1. 16. Of his fulness we all receive grace for grace.

Vse 1.

1 Cor. 13. 12
1 Cor. 13. 12
1 Cor. 13. 12

It teacheth every one of us that wee must not keep the things wee have to our selves, but if wee have any measure of filling, let us be like Christ, labour to fill others: wee will light anothers candle at ours: so wee must, if our mindes be filled with light in any measure from Christ, labour to enlighten our brethren by it: Every one must say that which is spoken of Christ, Ps. 16. and of us in some sort that are his, our good, when it cannot advantage God, it must be employed for the Saints, the excellent in vertue, in whom it is all our delight.

Vse 2

VER. 11

This is full of comfort to poor needy souls: I feel great want of knowledge, I know nothing as I would, great emptinesse of wisdom, I cannot walk in the place God hath set mee, nor carry my self becoming, when God doth chasten and try mee with afflictions: I finde a great want of fear, a heart void of love to my God; this is comfortable to think of, O Lord, thou art now in heaven filled with unmeasurable glory, that thou mightest thence fill us, holding to such faithful meditations, wee shall in time work our selves out of all wants.

Vse 3. 1 Cor. 13. 12

VERS. 11.

Whatsoever grace wee have, see whence it cometh: It was Prophecied; That the earth should be full of the knowledge of the Lord: Now what knowledge, what fear, what grace soever I see filling any of the Saints, I know it cometh from Christ ascended to heaven, and there sitting in fulnesse of glory.

VERS. 11. Hee therefore gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. Now followeth the proof of the second member of the seventh verse, viz. That Christ giveth every one his severall grace, or giveth diversity of gifts: this hee proveth to the seventeenth verse. But this is to be marked, that this may seem not to prove that which was spoken, because Christ is not said to give gifts divers, but divers kindes of persons, as not the gift of Apostleship, but Apostles. The gift is included in the person, for hee is an Apostle that hath the gift of Apostleship; these the Holy Ghost taketh as inseparable: So that affirming divers persons gifted, hee together affirmeth diversity of gifts.

This discourse hath four parts. 1. Hee reckoneth divers persons in divers functions given by Christ, ver. 11. 2. Divers ends, ver. 12. 3. The continuance of those that are ordinary, ver. 13. 4. The fruits which must follow in us, upon persons given to such purpose, ver. 14. For this eleventh verse, wee must observe four things for the fruitful understanding of it.

Who Apostles.

1 Cor. 3. 10

Phil. 2.

1. That those gifts here named are all of them divers orders in the Church. And for understanding this, they must be particularly explained. The Apostles were principal Ministers given of Christ for the founding of the Catholique Church: He teacheth all Nations, Mat. 28. 20. I like a Master builder hee laid the foundation. The word is used singularly of Christ, Heb. 3. 1. called all Apostles and High Priest of our profession; the Legatus a latere, more commonly with limitation, as Epaphroditus an Apostle for the Philippians, and so some take Andronicus and Junia to be called Apostles, Rom. 16. 7. More especially of the twelve, called Apostles, not from their first sending, Mat. 10. but from that Commission at Christs Ascension, Mat. 28. and the testifying of it by signes, Act. 2. 3. joyned with execution. The Supreme Ministers had five properties.

1 They

2. For the first were given to lay the foundation, and perfect a Church, according to the plat-form which God prescribed: if therefore wee say they must bee continued, we must either affirm, that they did not perfect the building of the Church, for the plat-form of it, or else we must say, that it perfectly builded, is razed again from the foundations. The first assertion derogates from the Apostolical and Evangelical Ministry; the second from the truth, for the Church hath promise of perpetual preservation.

Secondly, wee see that things in doing require many things, which when they are done, are needless: as a house till it be built requires Masons, Bricklayers, Carpenters, Tylers, and such like, when it is finished, it needeth none; but those that may keep it wind and water tite: so the house of God, the Church, for the first building, required Apostles, Prophets, Evangelists, being built by them, it standeth in need of faithful Teachers and Pastors; and such ordinary Ministers.

3. *Moses* as hee was a Law-giver, having authority to order the form of the Church and Commonwealth of *Israel*, had none to succeed him, no more had the Apostles (who from Christ had authority to prescribe the form of the Church): any succeeding them in this regard.

4. None hath the properties and privileges of an Apostle above named.

5. None ever that have been instruments of reforming and re-edifying the Churches despoiled, did challenge this dignity. So that it must bee determined, that though so far forth as the Apostles taught the Word, administered the Sacraments, looked with other elders to the government of the Church, though thus far the Pastor and Doctor do succeed them, yet so that as they were to build the Church, and order the platform of it, and had extraordinary gifts for this purpose, that office then far dyed in their persons.

Fourthly, it must bee marked that the Apostle doth not intend to let down all functions in the Church, but such as labour in word and doctrine for building the body of Christ, as the next verse giveth us to understand.

These four rules must be marked.

1. The first explaineth the term.

2. The second teacheth how far wee yield to superiority of Ministers against the Papists, who will have *Peter* above all the Apostles in a supposed jurisdiction: wee say, an Apostle is above a Prophet, and not one Apostle above another.

3. The third answereth the Papists likewise, for when wee ask them what is their Pope their visible Head? they say, *Hee gave Apostles, the successors of him*.

4. Some of these belonged onely to the first building, to raise the frame of the Church: some are perpetual, as the two latter.

Now here are four things to bee considered in the verse.

1. That all these Ministers are the Prince-like gift of Christ Ascending in glory.

2. That he saith, *he made some only*, not all, against Anabaptists.

3. That he gave not one, but many kinds of Ministers.

4. That hee giveth not onely the extraordinary, but also ordinary and perpetual, as well the Pastor as the Apostle.

For the first, it doth teach us: *That those who do labour in the Ministry are the special gift of Christ unto us.* Of which these three things.

Wee will shew that it is so.

1. How we may know those that are given us of Christ.

2. What use we may make of it.

3. The Lord, *Jer. 3. 15.* calling his people to repentance, hee biddeth them repent, and what will hee give them? *Pastors according to his heart, who feed them with wisdom and understanding:* and *Jer. 23. 25.* the Lord doth im-

Some Popish
Objections
answered.

What Teller

What Teller

What Teller

What Teller

What Teller

What Teller

Ministers are
Christ's gift.

treid the unthankful people with this special favour, that he had sent his Prophets
among them early and late.

Now to know whom Christ giveth, we must know, that Christ hath him-
 self diversely disposed in the giving of Ministers. There are three sorts of Mi-
 nisters.

Some are ignorant and scandalous.
 Some of knowledge, and free from crime, but un sanctified.
 Some are truly sanctified.

The first Christ permiteth or inflicteth as judgements; Mat. 23. 19. For to
 himself power and judgement committed in heaven and earth.

The second Christ giveth, and that for the good of the Church: for if men
 be qualified for life and doctrine, and have a calling, are inwardly excited
 and outwardly called, that is, approved of the Church, desired, or after accep-
 ted by the people, they are to be held as Ministers, given for the good of the
 Church, though their persons are not approved, and Christ shall say, *Depart*
from me ye workers of iniquity, I know you not.

The third sort, are those that are qualified, called and sanctified inwardly:
 now these are given of Christ, and as the scripture speaketh, *are men according*
to his own heart, that is, delegated by him.

Quest. How may we know these?
 By their fruits, Teaching.
 By their lives, Living.

By teaching, they will teach that onely which is delivered to them from
 God, 1 Cor. 14. 35. *That which I have received from the Lord, that I have de-*
livered unto you. They will feed the flock of God, with all the word of God,
 concealing nought that is convenient: *I kept back nothing that was profitable.*
 But principally they will preach the doctrine of repentance, *Preach repentance,*
and confession of sin in his name. They will preach faith in Christ, *I care not know*
nothing among you, but Jesus Christ and him crucified. Lastly, they will feed
 with the doctrine of good works, *This is a sentence worthy all entertainment,*
that they that have believed, have care to show forth good works. Teach these things,
that are good and profitable.

For the manner, in simplicity, desiring rather the evidence of the Spirit,
 than the pomp of set phrases, *I was with you in weakness, and in fear, and in much*
trembling, and my preaching was not in enticing words of man's wisdom, but in
revelation of the Spirit and of power. This was it which Paul counselled
 Timothy to look unto, *Study to show thy self a workman, that needeth not to be*
ashamed, dividing the word of truth rightly. Now this standeth in teaching the
 man above named with respect of due circumstances: considering what is fit
 for weak, what for strong, for young, for old. Therefore there must be a word
 of wisdom, as well as a word of knowledge; wisdom which must enable a
 steward of Gods house, so to distribute food, that every one may have their due
 portion.

For the Time, we must feed often; *Be instant,* 2 Tim. 4. 2. not onely when
 all things are fit, but outwrestling difficulties which would hinder: The mi-
 nister of God is bid to *continue in doctrine;* and Paul, 2 Ad. 20. 7. was night and
 day occupied in his duty.

4 The end, they will seek the glory of him that sent them; *The same is true,*
and there is no night in his sleep.

Thus being so, wee see how wide the world is, that think these men who
 have such gifts of Christ Jesus, the very offall and off-leaving of men, trou-
 bles of the State, such as hate them, never speak good to them: Thus like the
 swine, they do trample under foot the precious pearls that Christ doth send
 them, the Ministers of his Gospel.

How to know
 those whom
 Christ giveth
 in mercy.

Three sorts
 of ministers.

Mat. 23. 19.

1 Sam. 13. 14.

Act. 10. 26.

1 Cor. 14. 35.

1 Cor. 1. 17.

2 Tim. 4. 2.

2d of 14. 2. 17.

2d of 14. 2. 17.

John 7. 18.

Ysa. 1.

Use 3

Yet we must
highly esteem
them.

Rom. 16. 19

Use 3

The duty of
Pastors urged.Ne loca eorum
qui fulgore sa-
pientiz corda
populorum il-
lustrare debent,
occupare pra-
sumat. Ambr.
offic. 10.Basil's example
for applying
himself rather
to edification
than speculati-
on.Oportet tum
qui instruit ru-
des animas, ta-
lem esse qui
pro ingenio au-
ditorum possit
se aptare. Oran-
caus. 2. Qu. 1.

Doff.

1 Cor. 1. 19

Use 3

Anabaptists
confuted.

Again, it must teach us to think of them, as the special favourites of Christ: If our friend doth send us from a far Countrey, one of his chief servants over-entertaining of him: So Christ now in heaven, hee doth send us Ministers the Stewards of his house; Sure if wee have any love to Christ, *thru their love* (should be precious, who bring us glad tidings of peace).

For the Ministers sent of Christ, wee must bee exhorted to remember wee owe unto our people the duty of Pastors; Preach, exhort, comfort; take heed lest through our negligence wee make a hunger not among the sheep of Christ: Those that have but half an eye, see that through our default the people perish for want of knowledge. Bring not the guilt of blood upon your souls; what else can follow, if *the blind lead the blind*? Fear that anathema sit *me if I preach not the Gospel*, 1 Cor. 9. 17.

And see that for the matter of your preaching, it bee the wholesome word, preach the doctrine of Repentance. Do not trifle in the Pulpit, weigh your matter, how it will edify, before you breath it to the people. What if you know some things that are not obvious, must they, as wilde figs, needs come forth? Remember that grave President of *Basil*, when coming to open that God rested the seventh day, he had occasion fitting to please itching ears with subtile speculations concerning numbers, the holy man, as able as any to shew, hee contemned that which they magnified, did pass it over with silence. Why? because the theory of such things was not fitting the capacity of the people; because (saith hee) the Church is present and expecteth not *magisteria* but *magisteria* *magisteria* *magisteria* *magisteria*. I would such could remember it, who have made preaching a prophane medley, being not unlike them *Hugo* speaketh of, who not knowing how to contain things within even bounds, seek syllogismes in Grammer, inflections in Logick, and with the word of God all kinde of strange language. Think of it, where do Shepherds feed, is it not in their Masters walk? With what in hard weather, but with their Masters store? So must wee lead them to those green Pastures, feed them with the wholesome word. Again, for manner, condescend to their capacities whom yee teach; bee they never so simple and weak. Look in that 2 *Thes. 2. 7*, *S. Paul*, that was profound enough, knew tongues enough, walked like a nurse, stammering to their understandings. Think it not your credit to walk in the clouds; it argues you want both wit and Clerkship. Do not check good devotion with bitter invectives against preciseness, but let your speech be *fomentum bonum*, & *anulum prae*, and (I beseech you) do this gently.

In the next place, hee saith, *be paves* (not all) to be Apostles, but some, where observe, That the Calling of Ministry, is not common to all, but to some only that are good in the eyes of Christ for such purpose. Are all Apostles, are all Prophets, are all Teachers? To one hee giveth this, and to another this, as pleaseth him; For look as all the body is not an eye, so all the body of Christ is not a Minister, whose office it is to bee in this mystical body, as the eye is in the natural.

This is to be marked against the Anabaptists (who hand over head) think any may run out, and take this honour to himself, when hee once knoweth in any measure the mystery of belief: and they object the place in 1 *Pe. 2. 9*. We are a Kingly Priest-hood.

For Answer; Wee were Priests in regard of the common oymment of Christians, not the particular calling of publick teaching. As Priests all Christians are to offer up themselves, *Rom. 12. 1*, to teach themselves and others in private, to offer up spiritual sacrifice, yet so as that remaineth: are all Priests? are all Teachers? We must mark that some have the gift onely given against such confusion.

3 It is to be marked, how many Christ hath given, which doth teach us, *Dott.*
Christ hath not one gift, but divers, which himself hath, & doth sanctify for the good
of his Church; Thus here are Apostles with their gifts, Prophets, Evangelists,
yea, divers ordinary gifts, Rom. 12. One hath a word of knowledge, another a word
of exhortation; for as in the building of a house, divers handy-crafts are of use,
artificers that are not all of one nature: So in the building of the faithful, who
are the house of God: And therefore in the old Church of the Jews there were
their σοφισταὶ καὶ οὐρανοὶ, men that had skill in the interpreting the text read,
and others that had a gift in exhortation, as may be gathered, Act. 13. 17, and
15. 11. Compared together.

Which consideration of diversity of gifts, doth reprove those that will take
 dislike at this or that kind, because it is not as they would have. If one speak
 testably and stilly, though he lay down the truth soundly, if he apply not for-
 cibly, hee is no body, as if every one should be an *Eliah*, or a Son of thun-
 der. If others on some plain ground belabour the conscience, yea, hee is not for
 them, hee doth not go to the depth of his text, they could themselves at the
 first sight observe as much, as if every Bark that sailed did draw alike depth,
 yet all sorts carry their passengers safe to their haven. So in Ministers, every one
 hath not alike insight into doctrine, yet all be Gods instruments to thy salvation.
 This is a malepert itching humour, which if you will be Christians indeed, you
 must lay aside.

It must teach us to love and reverence all sorts of gifts, seeing it pleased
 God to deal them in such diversity, and all for our good, if wee bee
 spiritually hungry, the coarsest things will bee sweet, the least gift will
 be precious.

Lastly, it is to be marked, that Christ is said to give the ordinary Pastor, as
 well as the extraordinary Apostles, which doth teach us, *That the Ministers we*
have, which are no less sent by Christ, than these other extraordinary ones, which
are reserved.

God doth acknowledge the one set over us by him and his instruments, to
 work our salvation, as well as the other. *1st. 10, 18.* The Ministers called by
 the Church, are said to be set over their people by the Holy Ghost. *Take*
hold now your selves, and to all the flock, whom the Holy Ghost hath made you
oversheers. So the Apostle, *1 Cor. 3.* What is Paul? an Apostle. What is Apol-
 luan ordinary Minister: are they not both the Ministers of Christ? yet both
 one after a sort, the one hath no more in him of that laying power than the
 other, and God is as effectual as well by the one as the other for of Time-
 rious ministry the Apostle saith, *That hee continuing in it, should ministerially*
serve himself and others. For between an extraordinary Minister and an ordi-
 nary, this difference must not be conceived, that Christ onely doth call the
 one, men onely the other; but this is it in which they differ, Christ calleth
 both, the one as extraordinary without man: the other hee calleth, but by the
 mean of men, of the Church.

So that wee must consider, those that teach us, and labour amongst us, as
 the Ministers of Christ, and by the eyes of Faith see Christ teaching by them.
 This well discerned, would make us present our selves like *Cumans*, to hear
 whatsoever is commanded them from Christ, and the not acknowledging Je-
 su Christ in them, doth cause great want of reverence and abundance of in-
 fruitfulness to overtake us.

VERS. 12. For the gathering together of the Saints, for the work of the Mi-
 nistry, for the edification of the body of Christ, *2nd.* The ends follow, which are set down three waies, in regard of three kinds
 of persons, to whom the fitness of the Ministry hath reference. *1st.* In regard of the people, it is to edify them.
2nd. In regard of themselves that are Pastors and Teachers, it is that they
 should

1st. 1.

2nd.

3rd.

Dott.

U/s.

VERS. 13

should labour, and not make Holy Day, word, but men and women.

Gal. 6. 1. If any be fallen, ye which are spiritual restore such a one: joyn him again. In the first end, wee must mark, 1 The repairing it self; for so the Greek word is fully continued, for mending, or setting in joyn a member twerced, *Gal. 6. 1. If any be fallen, ye which are spiritual restore such a one: joyn him again.* 2 The persons repaired, *Saints.*

Dott. From the first observe, *what it is that must mend us and repair us where we are broken and defaced, it is the preaching of the word.*

Wee are full of spiritual mines, our minds are darknesse, our wills crooked, our affections unsanctified; now the Lord doth by this mend us and restore the Image which is rased in us, *Act. 26. 18. Paul* was sent with his preaching to open their eyes, *that they might turn them from darknesse to light, from the power of Satan to God.* Though God created man-kind without the help of Angels, yet hee doth not recreate his image in him, but by the mean of men, wherein hee doth condescend to our infirmity, testifieth his great love that graceth men so as to be his fellow-labourers, and tryeth the obedience of our faith.

Vse. 1 This being so, it must teach us as wee would have our souls mended, so to wait on the Word. Wee to repair our bodily health, wait at the Physicians Chamber, if hee bee not within, wee come again and again: So we must do on the ministry of the word, if we find it not at the first to speak to us as wee desire, we must come again and again.

Vse. 2 It doth shew unto us, what end wee should propound to our selves in hearing the word; for if this bee the end to repair us, then wee must set this before us, the amendment of our sinful souls, that something may bee supplied which is wanting, something reformed which is amiss, something streightened which is weak: wee must not tosse to while away an hour, or to continue a custome taken up, much less curiously to censure and descant on what wee hear; *The tribes of God go up to the testimony of Israel to praise the Lord* they came to joyn in Psalmodyes and prayers; and to hear what God shall testify to them for the further informing or reformatting of them.

Dott. It is said for the Persons, not to repair all, but the Saints; Observe, *All are benefited by the Word, but the Saints only:* that is, such as are called already, or have this grace given them before all worlds, in the purpose of God: as Christ distinguisheth sheep; some entered, some to enter, *Mat. 23. 23. For ye are given, to others not:* As many as were ordained to life, believed. All the Prophets, and Christ himself, their preaching gathered not all; Nay, the most that heard them, remained a gain-saying and rebellious people, Many heard *Paul*, but it is said of one *Lydia* her heart was opened, *Act. 17. 41.* For even as the rain maketh that part of the earth onely fruitful which is blessed of God; So the same Ministry is fruitful to salvation in them onely that are chosen of God, to whom God intendeth this mercy. So wee see by experience every one is not bettered by the word: Some are *resisters of the Holy Ghost*, mockers and scoffers at it: some have their face onely tanned with the sunshine of the Gospel, their hearts are not reformed, though their outward man be changed. Some like mackrel in salt waters, have no relish of this salt of the earth wherewith they are seasoned. I mean of the Ministry under which they live: Some like *Tetters*, seem to go up a while, but soon come home again.

Which must make us thankful that have received grace. Gods grace the more it is restrained, the more it must constrain us to thanksgiving. And it must provoke us that have not benefit by it, to think that such and such find sweet in it. If all of us were sick, should wee still continue in our sickness, when some recovered, wee would then see that Gods hand were on us: and shall we not, when such and such are restored in regard of their spiritual estate?

estate? shall not wee that have no change in our minds, see Gods judgement on us? can we judge of the face of the skye, and not discern things spiritual and heavenly?

That the Saints are repaired by the ministry, it doth teach us, that if wee live under the ministry, and have not health restored to our souls, it is a strewed presumption wee are not Saints; nay, which is more fearful, that they growe such never be shewed us: if our Gospel be hid, it is hid to them that perish. Look as if a sick man should have been with all our Physicians, if they should all give him over, it were a thousand to one, hee is not a man of this world: So if our spiritual Physicians can do us no good, our estate we may well fear is irreparable.

The second end in regard of the Pastors and Teachers themselves, that they should labour in the work of the Ministry. Observe hence, That the calling of the Ministry is a laborious calling. The Minister sent of God hath his work and travail enjoined him from God: 1 Tim. 3. 3. Hee that desireth the office of a Bishop, desireth a worthy work, 1 Tim. 5. Such are worthy of double honour that labour in the word and doctrine. Pray the father that hee would send forth labourers into his harvest. It is not a matter of benefice and dignity, but an office which is commended unto him: Now what the specialities of this labour are, the scripture calleth them to two heads.

Of Government, and Teaching: both of them such as might be branched out at large.

Wee must not therefore that are toward the Ministry, when wee have once got our benefice, sing with the Priest, *Hic requiescit*, and think then to sinne our selves, and ruffle in soft raiments, and follow good company, as some with us do, this is to forget that wee are sent for labour, and like droons and flow-bellies, waste the Ecclesiastical revenue, without executing the office for which it is given. The consideration hereof should bee a bridle to them that over hastily use the spur, in the eager pursue after Church Livings; whose folly though the Lord rebuke not by opening the mouth of the dumb beast, oftentimes no less abused by them, than once the poor A's by their brother Belshazzar, yet unto his servants, specially those whose ears they trouble with their immodest suites, it may bee replied, not much unlike that of our Saviour to John and James, *You know not what you ask*. Are yee able to bear the heat of the day? and to undergo all his heavy brunts? Saint Paul tells you that this calling tyeth you to a work most weighty, and you should have well considered a forehead, whether the strength of your shoulders would endure the weight of this burden, lest when you come to feel it, like *Isaiah*, you cough under it. Go then, and let your deliberation bee more mature, before your execution be so hasty.

This doth shew us how equal it is, that the Minister should have his maintenance from us, hee is a labourer, *The Labourer is worthy of his hire*. If one work with you by the day, it is a crying sin to detain his wages: so to withhold maintenance from a Minister that laboureth, is great injustice. Hee hath a good tenure by reason of his labour, as any of you have to ought you hold.

It consisteth that foolish opinion of ignorant men, who seeing that that is done, not knowing that which should bee done, do gals their verdict of ministry, as of an easy life, that hath much ease, little disturbance, this they never were aware of, but think it a pleasant life, *dolce bellum inexpertis*. For building of the body of Christ, so that hence, in general: Wee see that all the Ministry cometh from Christ, so the work of a all goeth to Christ. The Ministry is ours, wee are Christs, Christ Gods, 1 Cor. 3. Like as the Son

Mat. 16.9

U/2

1 Cor. 4.1

Doff.

Mat. 9.38

1.3.23

U/2

Mat. 23.13

U/2

1 Tim. 4.18

U/1

Doff.

Use

Dist.

Exposition
us. IV.

Use

Prov. 18. 9

VERS. 13.

the water which it sendeth forth; returneth thither again whence they flowed.

Wee must therefore all of us labour, if wee bee sent of Christ to this by this labouring for Christ; as Paul, hee preached Christ Jesus; Wee must make Christ the subject of all our preaching to advance and set up Christ in the hearts of all his people.

Here wee see, what it is that bringeth us to have communion with Christ, and one with another; what maketh us grow in this; even the Ministry of the Word. The building of us is nothing but the bringing of us to faith; and the further building of us, is the bringing of us from faith to faith, from one degree to another. Now this first doth bring us to the state of grace; and doth further build up where once we are entered; *As Paul did teach the Ephesians to that word which could further build them up.*

So that as we ever would be of the body of Christ, wee must wait on the Word, and not like presumptuous ones say, Why, wee can edify as well by reading at home, and such like private devotions; For if wee turn away from hearing this Ministry which God setteth up for the building of us, then our prayers and readings are abominations.

VERS. 13. *We are all united together in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*

Now followeth the purport. For the verse sheweth

First, we will shew the Scope.

Secondly, the Sum.

Thirdly, unfold it more particularly.

The scope is to let us see how long the word shall continue in regard of the whole body, not in regard of particular members. The lust is, that this Ministry should continue till all the body were come to perfection. For the opening the words. To see what we find here speake of. We meet in a threefold degree.

1. In the visible militant Church.

2. In the triumphant Church, when by death wee are translated to the joys of the just.

3. In the universal meeting when Christ shall appear; of that hee the Apostle speaketh.

Next it may be asked, what is meant by the unity of faith?

The Uniform knowledge which wee shall have of Christ, when we shall see him as hee is; for the Apostle seemeth to annex this other word of full construction of faith, and this word; *I shall know as I know him*, doth signify the knowledge wherewith wee shall know in the Heavens. Again, it may be marked, that this is made the point to which wee meet, when we shall all meet. Now faith if it be conceived as an imperfect knowledge which we have in the Word, then ceaseth. Faith therefore here must bee taken effectually, as it is a knowledge, and shall continue, though for the manner and imperfect measure, it shall be abolished.

Thirdly, What is a perfect man?

A man that hath every member, and the full growth of every member.

The purport of the fullness of Christ. It is that age wherein Christ mystically, that is, Christ the head, considered with the body, is compleat.

More largely thus wee are to conceive the meaning, namely, that these Ministers are given to continue till that great congregation; till wee shall all of us be taken to meet Christ in the clouds; till wee, who here were some of us, brought to the faith, some not; till wee, who were diversly minded, come to a uniform acknowledgement of Christ; till wee, who were some ungathered,

Unity of faith
is our uniform
knowledge of
Christ in hea-
ven.

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some not perfected, come to have all the members gathered together, and each several member in perfect degree of glory.

Now as a man is then perfect when hee cometh to full age, so wee shall bee perfect, when we, who are now in our minority, and nonage, come to that just age which God hath prefixed, as wherein Christ with his body shall rise to perfection.

The 1. thing then to bee marked is, *That the Ministry of the word shall bee continued to the end of the world.* And therefore this ministry of the Pastor and teacher is called an *enduring Ministry*, not like the Law which lasted till the time of correction, but to abide unto the end: and of the preaching of the Word, and the administration of the Sacrament, the Scripture doth affirm this in particular, that they shall last unto the end of the world; *Go reach all Nations, and baptize them in the Name of the Father, Son, and the Holy Ghost; And lo, I am with you to the end of the world,* and 1 Cor. 11. 26. of the Sacrament of the Lords Supper it is said, *So often as ye eat this bread, and drink this cup, ye shew the Lords death till hee come;* and that morning of the resurrection is the time wherein all shadows shall flye. For while a house is not fully built, the work-men may not bee dismissed; and untill the house of God have every beleever, every stone of it laid, the builders of it must bee continued.

2. How God doth continue them, is to be unfolded.

For Answer, it is either visibly, or invisibly. Visibly, either in the pure institution of Ministry, or in the declining or corrupted estate of the Church: as some Popishly affected may couch amongst us in some parts; so in popery, some true Ministers of the Gospel lived amongst them, though in some points, they smelled of the errors of their times.

Invisibly, not that the members are not visible in themselves, and known one of another, but because the blinde world, and malicious prosecutors cannot discern them. And thus the Lord hath alwaies had some that have had the gift and occupied the place of teachers, though they have not alwaies been apparent. Out of which wee may answer the Papists collection, *The true Church shall alwaies have Pastors and teachers; Ours hath not alwaies had Pastors and teachers.* I answer, by distinction; visibly, or invisibly in the sincere state of the Church, or state somewhat corrupted, the Church hath still had teachers.

Now that the Ministry shall bee thus continued, doth teach us, that wee must expect no other kind of Ordinance, no revelations, nor apparitions, wee must set our hearts at rest, for wee shall otherwise loose our longing, the Pastor and teacher God will teach by, till his coming to judgement.

Again, it is comfortable to think, that though the world rage, and Hell break loose, our God will have them that shall teach, and others that shall be taught, unto the end of the world.

If the Ministry doth continue till it hath brought the whole body to perfection, then wee must not give it over till it hath brought us to perfection; *Discontinue prophesie: forsake not the Law till all thy daies.* The stones of the Temple were hewed in Lebanon, till they were fit to bee transported to the temple: So we must never leave these builders, till we are fitted and translated hence to heaven.

The second thing to bee marked is, *That as yet wee cannot look that there should bee a perfect unity in knowledge, for this is a thing which wee cannot see, till wee shall all meet Christ in the clouds.* Here the envious man doth sow tares of dissention, and amongst the dear children of God there may be great diversity of judgement, those that are perfect think thus, others otherwise. Look into the true visible Churches, and you shall see among them great difference in opinions, as in the Churches of Jerusalem, Corinth, Galatia, about things

Doff

Mat. 18. 10

1st Thes. 5. 19

Pse 1

1st Thes. 5. 19

1 Thes. 5. 19
Deut. 12. 19

Doff

things indifferent; justification, the resurrection.

Use.

Which consideration may underprop many, who because of the difference of opinions, know not what to take to think to bee of no religion, till all are accorded: These stumble at that which is the unavoidable condition of the Church militant, and would have heaven on earth, a perfect unity before we all meet.

Dott.

It doth answer the Papists objection against us, touching our Church, because there is not a perfect unity amongst those that are the teachers of it; but look above, *There is our faith.*

1 Joh. 3. 8
1 Cor. 13. 12
1 Cor. 6. 7

Here it is to bee marked, *What we shall come to, who are here edified by the Ministry, we shall come to one uniform acknowledgement of Christ.*

We shall see him [saith S. John] as hee is; so Paul saith; we shall then know him as we are known: walking by sight; yea, this sight of Christ shall transform us into glory, we shall be like him, for we shall see him as hee is: Even as we fight by faith, the more it is, the more it doth change us into the similitude of Christ.

Use

This therefore doth comfort us, though wee now see nothing as we would, that wee shall come to that perfect knowledge of Christ, to a perfect man.

Dott.

4 Observe, *That before we meet Christ we shall not come to perfection.* Wee are as a natural body, which in two regards are imperfect; and in two respects cometh to perfection.

How all yet
are imperfect.

1 If every member bee not present in it, it is not perfect.

2 If every member bee not come to the perfect growth of it.

So wee who are the members of Christ, are not yet a perfect man, because many of our fellow members are ungathered. Again, all of us that are brought home, whether the triumphant or militant, wee have not our perfect growth: The Spirits of the just (though in comparison of that they were) they are freed from all imperfection, yet compared with that they shall bee, they are not all our perfected; for they walk now partly by fight, partly by faith and hope, in regard of things not accomplished: When now perfection shall come, Faith and hope shall cease.

Again, for their bodies they are unglorified, their persons therefore are not come to the full growth of glory. Now such members as are militant, they know imperfectly, they have the old leaven in part with them: their bodies

How wee shall
be perfect.

subject to weaknesses, sickness, death, &c. This then will lead us to see the state of a perfect man to which we shall come.

For it standeth in these two things.

1 That all beleevors shall then be brought together, who are the several members of this body.

2 Upon every beleever shall be put, in it, the full measure of glory in soul and body.

In Soul, perfect knowledge, righteousness, holiness, joy, &c. In body, perfect strength, immortality, spiritual glory, &c. For as a candle in a lantern, doth make the Horn shine: So the soul glorified, shall by redundancy affect the body with brightness and glory. Thus you see what it is to come to be a perfect man.

Use

1 Joh. 3. 3

This serveth to let us see how true it is that it doth not yet appear what we shall be, and to stir us up to get our selves more and more builded by the Gospel that wee may attain this perfection, and so long till wee meet Christ Jesus in the clouds, which shall have going with it so glorious a condition: *The Lord quicken you to love God, and waiting for the appearance of Jesus Christ, as hee cometh.*

2 Thes. 3. 5

To the measure of the age of the fullness of Christ. *Oh! how much more need we have of it, than we have now.*

Dott.

What is our state as yet? we are but like children in minority: we need no great proofs of it; for while the Ministry continueth to this body, it is an

argument: that it is not of full age, as here hee speaketh: for the school-master, tutor, guardian, when one cometh of yeers, they then give over: So should this tutorship of the Ministry surcease, if we were perfect.

This therefore may give us to consider for instruction, if wee weigh what is done in them, or by them: For first wee see that while wee are not adults, wee are subject to correction: and so it is with us, we are subject to the correcting hand of the Father of spirits, to many tribulations.

We see that though they are heirs of faire hopes, yet they are kept strait and made go neer the wind in the yeers of their non-age, as the Apostle speaketh, Gal. 4. 1. *A son while hee is under Tutors, little differeth from a servant*: So it is with us, though we have an eternal weight of glory which belongeth to us, yet here wee get but the first fruits, wee get the Spirit very sparingly. Now look what great heirs will do that are not at yeers, they will long till they come to age, that they may have all in their own hands, they will bear many things patiently, because they know they shall come one day to another condition: So must we lift up our hearts to think of this time, take things in good part, as solacing ourselves with these hopes. Other things that might be gathered, you may see chap. 1. v. ult.

vs 1

Long for, enjoying the whole.

VERS. 14.

VERS. 14. *That we henceforth be no more children, wavering and carried about with every wind of doctrine, by the deceit of men, and with craftinesse, whereby they lie in wait to deceive.*

Now followeth the fourth point, the fruit of our being built up by the Ministry: it is laid down.

By that which we must avoid, By that which we must do.

The 1. in this vers. The thing wee are to avoid, is inconstancy in profession of the truth, which is laid down by a double amplification; 1 Drawn from comparison, *that we be not as children carried about*, 2 Taken from the causes of inconstancy: the one inward, in those words *through the deceit of men*, which word signifieth the cast of a Dye, in casting of which, because there may be legerdemane, some put it for craftinesse, in the hazard of which, because there is great uncertainty, some put it for inconstancy and uncertainty in the nature of man; and this seemeth the best, because that craftinesse is expressed in the words following. The other cause outward, is the craftinesse of false teachers, which is set down from the end it tendeth to, treacherous circumvention or seducing a sould like kind of seducement. The sum of the words.

Seeing God hath given such to build us up, wee must not be like things without foundation, waving and whirled up and down with every wind of doctrine, as Children; which cometh partly from that inbred inconstancy of our natures, partly from that wiliness of false Teachers, which lie in ambush for to deceive and seduce us: for the word is best actively construed.

Then mark, *What is an excellent mean of keeping us from wavering, the cleaving and attending on the Pastor and Teacher*. What doth keep the sheep from the Wolf, but their following the Shepheard.

And therefore it doth teach us, that if wee will be preserved from wavering by the suggestion of false teachers, then wee must cleave to those that are given us of God for teachers. If a woman will be safe from lustful persons abroad, shee must live at home. And this is a great preservative to us against the poyson of all seducers, when in our hearts wee give good allowance, and take good liking, of our own teachers. Continue in the things which thou hast learned.

Why? Because thou hast been persuaded of them in a right order. Because thou knowest who I am that taught thee them. So this motive, if wee approve those that teach us on good grounds, it will make us hold to their

Ecc 3

teaching

Doct. 1. minding

vs 1

1 Tim. 3:14

teaching more firmly. Not that I would have men swear that this is Gospel because wee speak it; this is the Church of Rome her impudency, that ruleth over faith; but beleeye things, because you finde them so in the holy Scriptures yet so farre stick to them that teach you faithfully, and live Christianly, as not to listen to another lightly.

Vse 2

This letteth us see what they aim at, that speak nippingly of Ministers ministry, as they are odde men, the more you follow them, the less you shall know what to bide by, &c. These seek to unsettle us in our Religion, and draw us to whore with some false worship. For as a man that speaketh to a woman ill of her husband, doth loosen her mind from him, meaning to winne her to himself: So do these, &c.

Dott.

Like children; Marke then, *That those that are under a Ministry, must be* *always be children for knowledge.* Paul doth lay it in the dish of the Corinthians and Hebrews as a fault, that they continued to be babes, when as they should have grown further. Paul telleth us that *wee must be children in wisdom,* *not in understanding;* For the Ministry is not onely a seed to beget us, milk to feed us in childhood, but strong meat, by benefit of which, wee are to grow up further and further in the knowledge of the will of God.

1 Cor. 3. 1

Heb. 5. 14

1 Cor. 14. 20

Vse 3

Wee must know then, that God doth likewise look for this fruit from us, that wee should not still continue children. But if wee look to the properties of them in Scripture, wee shall see that wee are babes: for who is a child? He that cannot feed upon meat but milk, that can eat nothing which is not chewed to hand: So it is with us, for when wee are taught the doctrine of predestination, of taking away the Law through the death of Christ, of the state of the life to come, then wee think men walk in the clouds, and love to scoure above our capacities: whereas it is an argument, not of the Teachers fault, but of our own weakness, that wee still are children, who cannot bear strong meats, nor hear that more ripe wisdom which the Word revealeth.

Dott.

3. Marke *what is the property of us, while wee continue in childhood, wee are* *ready to be whirled about with every doctrine, and to dance after any pipe that playeth.*

For so it is in things that are tender, not come to growth, they are easily removed. To come to this present comparison of children, and a little to consider, that wee may finde out the reason of this doctrine.

There are three things in children which make them so flexible.

1. By reason of the folly that is in them, they are over-credulous, for foolishness is easy of beleeve, *Prov. 14. 15. The simple beleeveeth every word.*

2. They are new fangled and fickle, to day they will play with a thing, to morrow cast it away.

3. They are void of discerning, they cannot well judge of things, this is made a property of ripe age, to discern good from evil: thus in us, while wee are children in our profession, wee are easily carried about, but because wee want that wisdom which should make us cautelous, looking before wee leap, trying before wee trust, and are too too light of beleeve.

And also in
point of Reli-
gion.

4. Wee are inconstant and fickle, because wee are not yet rooted and grounded while wee are children.

5. Wee have not the spirit of discerning, that should make us see things that differ, that should make us be able to discern of the spirit, to try all things, and therefore no wonder if this be incident to those that are children, to be carried to and fro.

Vse 1

Now wee must apply it; for thus it is with us: that are still childish, experience proveth. When the doctrine of the Brownists began, how many, not of the worst, were transported in it? How many applauded them, which cometh from our childishness, that our senses are not exercised to discern between good and evil.

Wee

Wee must labour, seeing wee know the causes of this disease, to take them away, that the sickness itself may bee removed: wee must seek for wisdom, seek to bee established, seek especially for that spirit of discerning. For need have wee, when such seducers, such books, such Preachers, that neither have wholesome form of words, nor matter, are so frequent amongst us. This is the property of children, they will bee easily carried, a truth for the most part proved by experience; though in this doctrine you must adde this exception; that sometime it pleaseth God to make children stand steady, when old ones shake. *Nicodemus* and *Joseph*, when all the Disciples withdrew themselves, freely professed.

The second thing laid down, is a duty that tryeth us all, *viz.* That wee must grow to resolution in the doctrine wee profess: Bee not wavering, thus the Apostle speaketh, *Heb. 13. 9.* *Be not carried about with diverse and strange doctrines, for it is a good thing that the heart bee established with grace.* Wee must not hold the points of Religion as uncertain opinions, but as matters of belief: not haltingly, like those *Israelites* that walked, hanging betwixt God and *Baal*, but like *Jashub*, who resolved, though all should go to other gods, yet hee and his household would fear the Lord. And this is necessary to bee urged upon us, who hold as opinions rather than as articles of belief, the truth of God; who are Scepticks in our Religion, and know not but other things may bee truer than these which are taught us:

Quest. But you will say, How may wee come to bee resolute in the truth?

Ans. By these four means,

1 If wee receive this or that truth sincerely, as the truth in the love of it, not for novelty, as those, *John 5. 35.* *Because John was a shining candle, they would rejoice in his light for a season;* for then wee will shake hands with it, when it groweth stale, and loath it, though *Manna*.

2 Not for commodity sake, which accompanieth, as those, *John 6. 26.* for the Loaves: and the *Sichemites* who would circumcise, because that all the Jew had, should bee theirs, *Gen. 34.* for then wee hold the truth while our commoditie lasteth.

3 Nor because of the State maintaining: for a Protestant of sale will change, if the wind turn into another corner, but entertain it in love of the truth, the want of this sincerity doth make us given up to delusion, *2 Thes. 2. 10.*

4 Wee must obey the truth, if wee will come to assurance of it, *John 7. 17.* *If any will do his will, hee shall know the doctrine, whether it bee of God, or whether hee speak of himself.*

5 Wee must seek the teaching of the Spirit, which is promised us, *1 Jo. 5. 4.* *All they children shall bee taught of the Lord.* Now this teaching is the riches of full assurance of understanding by faith, if it bee a matter of faith, or the certainty of experience, if it bee a point of experience, and this Spirit is such a Certificate as will put all out of controversie, it beareth witness in heaven and in earth.

6 Lastly, Wee must cast our accounts, and bethink us of the worst it can cost us, if wee will hold forth in it, *Luk. 14. 28, 29, 30.* *Which of you intendeth to build a Tower, fireth not down first, and computeth the cost whether hee have sufficient to finish it?*

The third thing to bee marked here is, that the Apostle calleth doctrine of false teachers a wind of doctrine, Which giveth us to consider, what stiffe false teachers bring, light windy gear: Bring it to the scales of the Sanctuary, weigh it by the Word of God, it is as light as the wind, and wanteth the substance and weight of truth. Thus in the *1 Cor. 3. 12.* Good doctrine is resembled to gold and silver, things which are solid, but false doctrine is laid down by the comparison of chaffe and stubble, which things are light, easily

easily consumed. So what are the Papists distinctions; as a principal and secondary head; the first and second justification; a mediator of redemption and intercession, a propitiatory sacrifice, bloody and unbloody, &c. these are all froth and winde, if they bee examined by scripture, nay one member of them is lighter than winde, for it is nothing, but in their imagination.

And the doctrines of error are fitly resembled to winde in three regards; 1 The wind is a subtile body; so these are subtile, but have no substance of truth. 2 It is uncertain, now blowing in one corner, now in another, now loud, now again all hush and silent; So doctrines of error are uncertain, now making a great noise, suddainly vanishing. 3 The winde carrieth about chaffe and Thistles, doune and stubble, and such light things; but houses well builded stand still; So this doctrine of false teachers doth carry unstable persons; but one that is rooted in humility and faith, knowing his misery, and the grace of God in Christ, will not bee moved with them.

1 Pet. 3. 16

Use.

The Use to us is, seeing it is windy, light wares they bring, we must beware they do not beguile us: wee would not bee over-reached willingly with false commodities; nay, wee are so cunning that wee will say, hee must rise betimes that out-goeth us; how much more circumspect must wee bee in doctrine, seeing it is a merchandize that saveth the soul if wholesome, or payson, if it be otherwise.

Doff.

The fourth thing to bee marked is, *What is a cause of our being led to this, and that doctrine, the deceitful lightnesse and inconstancy that is in us, through the deceitfulnesse of men, the deceitful uncertainty in the nature of man.* This Moses intimateth, *Deut. 12. 16. Take heed to your hearts,* as who should say; do you not know that your hearts are unstable and more then prone to turn to Idolatry? and *Psal. 62. man is lighter than vanity:* this made them so often go out like a deceitful bow, because their spirits were not faithfull. Hence it was that the people of Israel within forty daies changed their glory into a calf, that the people cryed to day *Hosannah,* to morrow Crucifye him: that those of *Lystra* would now have worshipped *Paul* as a God, and presently stone him: That the *Galatians* so soon were turned to another Gospel.

Psal. 78.

Use.

Wee must therefore labour to descry this disease in our selves, and seek to God to stablish us with his grace: for whatsoever the Devil could do without, if wee were true at home, hee could not prevail against us.

Doff.

Mat. 24.

The fifth thing to be marked is, *That false Teachers are the devils instruments to seduce us from the truth,* 1 Pet. 3. 17. *Take heed you be not carried away with the seducing of the wicked:* and therefore our Saviour doth bid us take heed of such as come in sheeps cloathing, and are inwardly ravening wolves. And every where the Apostle cryeth a him, bidding us take heed, wee come not near them, come not in the wind of them, for they are infectious persons. As an heire that will keep his inheritance, must have nothing to do with crafty brokers that lye in the wind for such a purchase: so must we not salute such seducers, if we will hold possession of the truth.

Quest. But you will ask, how may I know a false teacher?

Ans. In general, by his fruits, his life and doctrine. But because their lives sometime are cloaked with Hypocrisy, and it is not easy for every one to sound the depth of their doctrine, take two other marks.

1 Their manner of teaching.

2 Their followers that applaud their doctrine.

1 Pet. 1. 18

They teach so as the power of the spirit doth not accompany them, but are full of words, swelling words of vanity, persuasive speeches, such as humane wisdom suggesteth.

2 Mark, if unregenerate men approve the matter with delight which such a one teacheth, it is an evidence hee is not a teacher of Christ: Gal. 1. 10. *If I should*

should please men, I were not a servant of Christ. True it is, that for phrase of speech and manner, if one bee a golden mouthed preacher, and of more gracious delivery, they may applaud this joyfully, but what concord can there bee betwixt the wildome of God, and the wildome of the flesh, simple sower men and subtle sophisters?

The last thing to bee observed is, *What is the weapon of false teachers, wily wits and craft.* As the Devil himself hath alwaies had these weapons, Craft and Crueltie, for hee hath been a Lye and a Murderer, a Serpent, and a Lyon, from the beginning; So hee hath let out his children with the self-same humour, arming them with *violence and subtilty*. False teachers fight with deceit, they of reason, not sound reason; *I am afraid (saith Paul) lest any by subtilty hath beguiled you, as the devil did Eve, 2 Cor. 11. 3.* Lyes Sophistry is the Devils Logick, his Logick is made onely of fallacies. Therefore wee have noted in false Teachers sometime their *enticing speeches*, erewhile their *Philosophy*, their *opposition of science*, falsely so called, their *depths*, their *glazing pretences*; Even as a foul faced whore painteth her face; so do they their bad cause with eloquent insinuation and such kindnesse, and curtesie, as smellesh strong of craft in a wise mans senses, Rom. 16. 18, they are said to seduce the hearts of silly ones by *vanity of words*, *fair speech and flattering*; this is their sheeps garment, at least a part of it. All false Prophets dwell at *Placentia* (as an Italian speaks) they will speak pleasingly, sometime tickle itching eares with such corrupt elegancies, as may make them admired, sometime fawning and pretending such kindnesse, as the Devil their father did to our first Parents, *You shall be like Gods*. Not that all persuasive force of speech is condemned, which Saint Paul himself frequenteth, *I love you from my heart*; *what is our glory, our crown of rejoicing?* *are we not yet in the day of the Lord?* But when a man laboureth by affected Rhetorick without the power of Gods Spirit, and evidence of matters to win an acclamation to that hee propoeth, 1 Cor. 2. 4. otherwise *Apollos was wise*, and who a better Orator then *Chrysostome*? neither is it unlawful to give kinde words to people, but when one speaketh all to flatter, and beyond truth speaketh pleasingly, will no where offend, nor freely rebuke, and still doth this that hee may work them to the liking of the opinions hee falsely venteth. In fine, when it is made a cup of fine wine to carry to the heart more effectually a cup of deadly poison. And thus what is there with the Popish cause but deceit? what gendeth all their Allegations to; their shew of reason, their Fathers, Councils, their pretences, as of Humility, of mortifying the flesh, of stirring up zeal of good works, of upholding the justice of God? it is all but treacherous deceitfulness.

Wee must therefore seek to God, that hee would make us innocent as Doves, and subtle as Serpents, that wee may not be ensnared through the craftinesse of seducers. Let us awaken our selves, yea, the Lord open our mouths who are his watch-men every where, that wee may speak in this kinde; the thief (I mean the Devil) spoyleth at his pleasure, while wee keep silence. Let us not bee carried away with baby Cards, when wee hear all the Fathers, Scriptures, reasons brought, for thus have Hereticks, as *Discomus* and the De-
oil done; though they have no sound reason, yet they have sophistical shews; and full stood hath such a colour sometime, that hee seemeth truer then truth itself. Let us wield up our diligence, and flye to him who hath treasures of wildome and knowledge, that he would keep us in his truth, and make us deserveth things that differ.

Let Pastors and Teachers, out of a cautelous fear bee careful to keep their people out of these Hucksters hands. Every bad leaven which such seducers breed, doctrines of licentiousnesse, and riot, under the name of liberty or such like, wee must encounter these wolves, and keep our flocks untouched of

Doff;

Vse 1.

Vse 2.

Vse 3.

VERS. 15

of them. What a pity is it when they do by life and doctrine *edificare ad gloriam*, that none is found, who hath courage once to bark at it?

Lastly, it must teach us a godly wildome, and by learning the strength of these men, their engines, to bee forewarned against the danger of them. If the tongue of Angels should withdraw us from Christ, or any of his truth, the Lord give us power to accurse them, and turn from them as most dangerous Syrens.

VERS. 15. *But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ.*

Now followeth what wee are to do; *wee are to grow up*: for this is the principal duty, the other is but the way, or mean by which wee may grow up. But to open the *verse*: it must bee known that this phrase may bee otherwise construed, *Let us bee true in love*, that is, love truly, without hypocrisie: but seeing the word signifieth to speak truth, do truly, follow truth, the last sense is here fittest.

1. Because of the opposition, *Let us not bee led with every winde of Doctrine, but let us follow the truth.*

2. Because the Word of truth is the mean going before our growing up, 1 Pet. 2. 2. *As new-born babes desire the sincere milk of the Word, that ye may grow thereby.*

In love.] It may bee understood either love in regard of the truth, or love mutual of one to another: the latter sense is here to bee taken, both because it is spoken absolutely [*in love*]; not in love of it: and the next verse doth shew, that this is a grace that doth build or increase all the body, and therefore fitly set before our growing up.

It may bee asked what it is, *to grow up in all things.*
Ans. That as an infant groweth not in one, but in every member: so wee should grow every way, in every member, in every grace that belongeth to the new creature.

What is it *to grow up in Christ*?

Ans. To have more and more union with him, and fellowship in his spirit. The sum is this,

“Let us not bee led with windes of doctrine, but follow the truth, yea; let us so follow the truth, as that wee may remember to keep the bond of love inviolable, and by this means, let us grow up; not stand at a stay, in every part of the new creature, further and further getting union and communion with Christ.”

In the verse are, A Commandement.
two things: 1. The mean of performance.

In the mean, 1. The Duty.
2. The Manner.

In the Commandement to grow, 1. The manner, *in all things.*
2. The Person into whom; *into him who is the head, that is, Christ.*

Dost.

First, then wee have to consider, *What is the duty of us that have the Ministry*, wee must not follow the seducing of false teachers; but the Word of truth, Prov. 23. 23. *Buy the truth*, bee so affected that you will spare no cost to make purchase of the truth; and Prov. 2. Wee must diligently seek before wee can come to know the doctrine of Gods fear. To speak more particularly, this following the truth, includeth three things.

Our following the truth includeth three things.

1. Wee must give it the hearing, attend on it, Prov. 8. *Blessed is he that standeth at the gates of wisdom.* The Primitive Church kept close to the Apostles doctrine, they continued in it, Act. 2. 42.
2. Wee must affect it, desire it, 1 Pet. 2. 2. *Desire the sincere milk of the Word* the doctrine of the kingdom suffereth violence; the violent take it: Wee must

love it, *not having love of the truth, makes the hearers of it bee given up to destruction*: Joy in it, *Acts 13. 48.* When Paul was sent to preach the Gospel to the Gentiles, *they were glad, and glorified the Word of the Lord.* When Sanna received the Word, *they rejoiced at the Preaching of Philip.*

3. To love the truth is, if need bee, *to justifie her*, and strive for the maintenance of her, as Saint Jude exhorteth, *Contend for the maintenance of the faith once given to the Saints.* For though this agreeth to the teachers in a more excellent degree, yet Jude requireth it of the common Christians. Though the Captain must bestir him in a more eminent manner for his Countreyes safety, yet every common souldier must strike in his order.

This then thus opened, doth serve to reprove many that will not come forth to hear the Word, that think less of it would do better, account of it as a seed of dissension, strange humour, idleness. And though many of us cannot bee reproved on such termes, yet if wee look at affecting the truth, contending for it, here wee may bee taken tardy. How many of us are full of this meat? Manna is wearisome. How many, like stones, have no affections, that though wee come forth and hear the pipe, yet wee neither rejoyce nor lament at it? And for defending it, wee are ungrounded in the principles of it.

In the second place wee must bee stirred up to follow the truth, to attend on it, to desire it, entertain it with joy; this is the Sun that shineth to us in darkness, it is the seed that begetteth us, the milk and meat that nourisheth us; yea, it is the breath of our nostrils. As the living creature on the earth cannot live without the benefit of ayre, no more can wee, if wee draw not in this Spirit of his mouth, this Word of truth.

Observ. 2. *That wee must joyn with following the truth, sincere love one to another.* If wee do any duty without love, it is abominable in the sight of God. What are prayers and sacrifices, if hands bee full of blood, if charity bee not joyned with them? And to speak to the duty in hand, it wee will come to do any duty, *wee must not offer our offering till wee be reconciled,* and in love with our brethren. Wee must not hear the Word, but first wee must put off malice, *1 Pet. 2. 1.* It is the exhortation of Saint James, Chap. 1. 21. *Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receive the Word with meeknesse, &c.* The husbandman first rooteth out the thistles, and then soweth his precious seed; the Physitian first purgeth out the evil humour, and then giveth his patient wholesome meat. The Word sown among thornes, will not prosper, nor bring forth fruit, but die, in him, not in it self. If it bee a pearl which wee cannot enjoy, and bee enriched by it, except wee first sell away, and part with all that wee have for it, much more must wee part with ungodlinesse, and our own corrupt affections, before wee can enjoy it.

Ques. It may bee asked, How far must love lead us in upholding the truth? Ans. 1. Wee must not forsake the truth. 2. Wee must not betray it by silence: for unreasonably to bee silent, is unfaithfulness, and that of Christ becometh to such persons, *Hee that is ashamed of mee before men, I will be ashamed of him before my Father, and his holy Angels;* this wee must not do. What then must wee do?

Ans. 1. Bear with the ignorance of them that are not as yet instructed, *Rom. 14. 1.* *Hee that is weak in the faith receive unto you.* 2. Hope well that God in time will shew them that which hee hath revealed to us, *Phil. 3. 15.* *As many as bee perfect, let them bee thus minded, and if any bee otherwise minded, God shall reveal even the same unto them.* And hee that so defendeth the truth that hee bears with ignorance, when it is not apparently wilful and affected, and that hopeth the best, hee doth follow it in love.

Wee must therefore look to this that wee have love, above all keep that, *1 Cor. 13. 13.* *It is the bond of Perfection: What if wee had all knowledge, and could clearely challenge all truths, if wee bee without love, wee are tinkling Cymbals; if wee prevail*

prevail in standing for any part of truth, and let our mindes grow exalted, wee drop more with one hand, then wee reach with the other. If this were well marked, then wee might be of different judgements, yet linked together in the self-same affections.

Dott.

1 Thef. 4. 1

2 Pet. 3. 18

Rev. 22. 14

Mat. 5

Let us grow. Whence wee may observe, *That wee must not stand at a stay but grow in grace*; wee may see that the Apostles do call the forwardest they write unto, to further perfection. *Abound more and more*, 2 Cor. 7. 1. *Grow up unto fullness*, *Let us grow up in grace*. *Let him that is righteous, be more righteous still*. *Be ye perfect, as your heavenly father is perfect*. For it is the nature of true grace, if but as a grain of mustardseed, it will spring up to greater increase and this is an evident argument that wee never had true grace, if so bee that it cometh not to further growth in us.

Vse 1.

The which doth reprove many of us, who like not this, to bee called on, that wee should still strive to come forward. Wee think it is good to keep on an even course in religion, neither to bee the first, nor the last; and if one make conscience of that this year, which wee know hee did not stick at heretofore, then wee censure it as green-headed curiosity and lightness. Good men! as if it were to bee condemned in an infant, that it is bigger at two years old, than when it was born. Others, though they speak not in such language, yet they fall from their first love, from that life and power which they have sometimes had; these may fear lest God cut them down as unprofitable trees.

Vse 2.

Phil. 3. 14

Wee must bee exhorted to examine our selves, whether wee grow as our duty is; we will weekly and yearly cast up our books, see how the matter of our estate goeth on, much more must we keep an Audit, and see how it fareth with our souls, whether all go forward well there or no; If wee find an increase, then it is well, if not, wee must double our diligence, *Forget that which is past*, seek and strive to that which wee have not yet attained. Rich men can never find the way out of the world; because they think not so much what they have, as what they would have; so should it bee with us in grace, still on the growing hand, knowing, that whosoever shall sit down, and rest himself in his mediocrity, and poor measure of grace received, without labouring to come to further perfection, that man never yet set right foot forward in the way of sanctification.

Dott.

1 Thef. 5. 13

In all things. Observe, *That we that are true Christians, must come on as well in one grace as another*. Wee must not walk by halves, or obey God with reservation, but look as the body groweth in all members, so must wee in all graces, which are as members in this new creature; grow up to perfection, 2 Cor. 7. 1. *To fullness*. *The God of peace sanctifye you through, in soul, body and spirit*. And 2 Pet. 1. 5. the Apostle biddeth them *joyne with faith by vertue, knowledge, temperance, patience, godlinesse, brotherly kindness, love*. And Phil. 4. 8. *If any thing be good, just, true, pure, of good report, if any vertue, any praise, follow chuse thing*.

Vse.

This doth meet with such, as like Herod, do many things, but in some they hate to bee reformed: Others, that in weaknesse, though say, the Lord bee mercifull in such a thing: others, that think this is too much to put off all corruption, to come on in every grace, men cannot deny themselves every thing. What would wee have of them? How Religious, do they not thus and thus? And to come neerer our selves, we grow not in all things as we should, for this must bee marked, that a child doth not only grow in every part, but with a due proportion befitting each member. How many of us, some have good parts of affections and obedience, but are weak in knowledge; Some have great knowledge, but come short in Obedience; now this is all becoming the New Creature. Look at our natural man; if one should have the head of a man, but hands and legs of an infant, were it not strange?

If one should have the hands and legs of a man, and the head of a little childe, were it not monstrous? So it is in grace, to see ripe knowledge, but no hand or foot, no workings, nor walking accordingly: So to see one zealous, well disposed to the work and way of God, but of weak senses, of little understanding which might serve for his direction.

Wee must then labour to grow up in every grace, and that with due proportion. Wee must mark where our souls are weakest, and do for them as wee do for the body. If this or that member in our bodies wast above the rest, wee will in our dyet so feed all, that if there bee any thing more restorative to that weak part, wee will make choice of it: So wee should nourish all graces, but principally draw in that word which may strengthen thee in those graces, which thou perceivest most infeebled.

Into him who is the head, that is, Christ. Observe, *That all of us are bound further to get our selves knit with Christ, and the communion of his Spirit dwelling in us.* Wee must not begin to beleve, but wee must proceed from faith to faith: *Grow in knowledge of Jesus Christ.* As ye have received Christ, so walk in him, rooted and established in the faith, and abounding in it, for in him dwelleth all fulness, in him dwelleth the Person of the Son of God bodily, in him is unspeakable riches, as you have heard; Chap. 3. When a young plant is new set, the roots are of small depth in the earth, one may pull them up with a hand; but as the tree shooteth up in height and bearing fruit, so it striketh the roots deeper and deeper downward, so that no force can move it. So in a building, stones new laid, while the mortar is yet green, may bee pecked and plucked out, but when the Cement is dried, and they are sunk down, and thoroughly setled upon the foundation, they are more closely joyned to it then they can bee easily moved: So it is in us, wee have not for degree, so firm and neer conjunction with Christ; but the more wee live in him like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more wee come to root downward, by a more firm confidence, which doth bring us to have a firmer conjunction and more neer union with him. Our union is answerable unto that which uniteth us, as the cause is in degree greater or lesser, the effect is answerable. Now at the first, faith is weak, like a bruised reed, and smoaking week, but while faith (holding Christ) doth draw the Spirit from him which maketh it fruitful in good works, the more it exerciseth, the more it is strengthened: even as in babes their powers every day at first are feeble, but the more they feed and exercise, the more they wast the redundant moisture which before infeebled their faculties, and now put forth strength in all their operations. Peter, when faith was weak, at the voice of a Damsel was shaken, but by walking a while in Christ, hee was so rooted, that threatnings, whippings, imprisonment, conventing before great powers, martyrdom, nothing could shake him.

So that wee must not grow with the Papists, who grow into Saints, Angels, Men, into the Virgin Mary, the Pope, the Saints departed, for their beleef is in these; they forsake their mercies, they leave him *that is made wisdom, righteousness, sanctification, redemption; They leave the fountain of living waters, and break them to dry Cisterns.*

They will say: Why, wee trust on Christ too.

Ans. No, any thing joyned with Christ in matter of salvation, overthroweth Christ: and Col. 2. 18. When they held the mediation of Angels, on the same ground the Papists do, the Apostle saith, they forsook, and did not hold the head Christ Jesus.

Wee must bee stirred up more and more to know and affect our Saviour, to get him living in us by his Spirit; Wee must so oft as by the Word or Sacraments, God reneweth the promise of Christ, or Commandement of beleeving on Christ, wee must renew our faith; if God say, grow up in Christ,

Vse

1. 179

Doff.

Rom. 1. 19
2 Pet. 3. 18
Col. 2. 6. 71. 179
1. 179

1. 179

Vse. 1

1 Cor. 1. 30
Jer. 2. 13

Vse 2

We must to
this end oft re-
new our faith,

our hearts should answer with an Echo, Lords thy servant will grow up in him. When would an ambitious Courtier bee weary of being graced by his Prince? When would a worldling bee weary of having the world come in upon him? of growing in substance? Wee should bee heavenly ambitious and covetous, wee should never bee weary of insinuating our selves by faith and affection into Christ; of getting the rich gifts of his grace from him; hee is the Head, that anointed of God, who hath the oyle of gladness above his brethren, that we may receive from his fulness.

77. 3.

This should exhort us to walk on without fainting, hold on in Christ, this will bring us further and further into Christ. VVhat if thou standest not so firme? VVhat if little windes seem to shake thee? go on, thou shalt grow rooted in him thou knowest not how, yea, while thou doest this (though thou shakest) thy root doth strike lower and lower into Christ. Many are moved to think how weakly and loosely they are fastened, how slenderly they are rooted in him: But to bee rooted, is not every beleevers state; I mean thus deeply rooted, this is the condition which they attain, who have long walked in Christ.

Objct. But what then? if Christians be not at the first rooted, a weak faith may be quite overthrowen.

Degrees of taking root in Christ.

Ans. True, if it be not rooted in any manner, but this they are from their first letting into Christ by faith, yea so rooted, that they shall never fall altogether; but this is a higher degree of rooting, which doth not onely shew out falling, which the other doth also, but even that shaking and more fearful tottering for the most part, which trees may have and stand nevertheless, to which the former degree is subject on feeling every wind. I say, for the most part, for such may bee the strength of temptation and desertion meeting, that rooted David may shrewdly totter.

VERS. 16.

VER. 16. *By whom all the body being coupled and knit together by every joint, for the furniture thereof (according to the effectual power which is in the measure of every part) receiveth increase of the body, unto the edifying of it self in love.*

Now having mentioned Christ, he joyneth a description of him from his relation to the Church, and efficacy in it: For the better conceiving of it, five things must be premised.

1 VVhen the Scripture calleth Christ a Head, and us a Body, we must not conceive of it as properly spoken, as if Christ and his members were naturally without distance of place, coupled together: Christ is in the highest Heavens, we on earth; but it is a borrowed speech, by way of resemblance: for as the head is first in order, and the body is a multitude of members couched under the head, so Christ is in all things, having the pre-eminence, and we are a multitude of persons ordered under him; and therefore it is fitly resembled by a King, and his Nobles and Commons, hee being the Head, they the body; by a master of a Colledge, with Fellows and Schollers, the more and lesse noble members of the Colledge under him the Head.

Quest. VVhy then doth the Apostle use the comparison of a natural head?

Ans. Because that as from the natural head floweth sense and motion into the body: So there is an internal influence of grace from Christ into every one of us, which in politick heads and bodies is not resembled.

2 It must bee marked, that according to Scripture, and soundest reason, the head is as the Tower in which the soul principally resideth: So Christ is such a Head, who is not man onely in our nature, but God, and therefore a quickning Spirit, and the Soul of his body.

3 You must know that in the natural body, no member receiveth any thing from the Head, which is not by benefit of joints and bonds (which serve for conveyance from the Head to the members) coupled with the Head and the

the rest of the body: So wee get nothing from Christ, till wee by faith are coupled with him, and by love are knit one with another; these are the joynts and bonds, *Col. 2. 2.* where they are said to be *knit together in love*.

4 You must know that the soul (for the preserving and perfecting of our bodies) doth put forth a vital faculty which nourisheth and augmenteth the body; for if there should not be a furnishing of matter for supply of that expence which nature is at uncessantly, seven or ten daies would be all wee could indure. 2 For perfecting of the body it putteth forth a quickening vertue that doth increase us, and make us grow till wee come to the full and due stature which nature hath determined: and wheresoever this faculty is, there the nutritive is also, though not on the contrary, as wee whensoever wee are increased, wee are nourished, though after thirty five years of age, when our increasing faileth, our nourishing is still continued.

5 Concerning this vertue of the soul, which augmenteth the body, you must know two things. First, That it worketh proportionably to the part in which it worketh; as for example, the same power of the soul giveth the head his increase, that giveth the finger his, yet in the finger it worketh not beyond the measure of a finger. Secondly, This power lasteth but till every member be at his perfection, then it ceaseth: Thus Christ putteth forth his vital force which doth nourish and increase every beleever according to his condition, to the end that all of us at length may come to his perfection.

The words therefore describe Christ our Head from this effect of augmenting his body: The effect of our increase is set down,

- 1 From the Antecedents,
- 2 From the Measure.
- 3 From the End.

1 The Antecedents are two:

1 Wee must have conjunction with Christ, and one with another; *all the body knit, &c.*

2 Wee must have spiritual nutriment of grace from Christ.

This is to be marked in that hee saith *joynts of furniture, knit by joynts*; that furnisheth the body with new supply of grace: for before the natural body can be increased, it must be furnished: So before the spiritual man is increased, it is coupled and furnished, as you have it, *Col. 2. 2.*

2 The measure of increase is set down in these words, *according to the official power in the measure of every part.*

3 The end in those words, *to the edifying of it self in love*; that it may thus come, yea help it self forward to perfection.

4 Then from this, that by Christ wee are said to receive increase; Observe; *Who is the beginner and increaser of all grace in us, even Jesus Christ*; as hee is said, *Heb. 12. 2. the Author and finisher of faith*; so hee is of every grace, the beginner and augmenter of it in us, hee is the head, wee the members, hee is the vine, wee are the branches, all our life and growth cometh from him. For the better clearing of this, wee will shew three things.

- 1 How Christ is a quickening Head,
- 2 What this increase is,
- 3 The Use:

To the first is answered, wee must conceive of Christ the worker of this life of grace, and increaser of it, as God and man.

1 As God, hee is the fountain of life, the quickening Spirit that doth create it in us. 2 As man; hee doth give and increase grace instrumentally, hee being to himself Gods, such an instrument as the body is to the soul.

1 Because hee hath given himself a sacrifice of a sweet smelling savour for the abolishing of sin and death.

2 Because hee as man maketh intercession, procuring it to us.

3 He

Christ worketh grace in us.

Doct.

3 Hee as man doth by ministry of men exhibit it.

4 Because wee come to have communion with God through the humane nature in which hee took part with us. For if God were not *Immanuel*, God made manifest in the flesh, hee were a light to which wee could have no access.

2 For the second. This increase is nothing but a further degree and strengthening of the *divine quality* in us, or *nature*, as *Peter* calls it.

1 Pet. 1.

Use 1

Now seeing our increase is from Christ, it must teach us to bee nothing in our selves, out of him wee are nothing, yea wee must confess that it is not wee, but his grace in us which doth make us grow up. Again, when wee finde lack of this or that grace, wee must look to Christ by faith, as who only can augment it in us; the spirit is without measure on him, that wee from him might receive grace for grace in a measure convenient.

Use 2

1 Cor. 2. 8

Phil. 3

This must make us rest only in Christ, *caring to know nothing but him, counting all things dung and dross in comparison of him*; fill your selves with Christ, and there will be no room for ought else. If a womans heart bee full of her husband, shee hath no room for other lovers, as before I observed; so shall it bee with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further?

Use 3

This should invite men to Christ, How is the case altered, if a poor woman should marry a Prince? shee shall bee no less a Queen than hee a King; so if we blind, naked, beggerly things, marry this Prince of glory, our poverty shall be exchanged with riches.

Doct.

2 That he saith, *the body knit together* with him, say, and one with another, *receiveth increase*: this doth teach us, *That before wee can have anything in Christ, wee must bee coupled to him*: If a member be cut off from the body, it cannot receive any thing from the head: so if we be not joynted with Christ, we cannot have the influence of that life of grace which cometh from him, 1 John 5. 11. *This is the testimony, God hath given us life, and that life is in the Son. But how come we, or when, to have it? Hee that hath the Son, hath this life.*

A twofold being in Christ, by profession only, or by inward faith.

Object. But it may be objected, *our being in Christ doth not bring us to this life; for there are branches in Christ dead and fruitless.*

Ans. There is a double being in Christ, and knitting with Christ; the one is by the external bonds of profession: the other by an internal bond of a true and lively faith. Now our knitting in the first kinde doth not help, but in the second, if we be coupled with him our head, wee shall receive increase from him: If a grasse be tyed to a stock with a thread, it receiveth not the sappe of the stock, neither is it fruitful, but if it be ingrafted, then it liveth in the stock: so it is betwixt Christ and us, if by a lively faith we be set and ingrafted into him, we then shall live in him.

Use

Wherefore as we would live with the life of Christ, so we must get our union with him through a true and lively faith. For by faith we are united with Christ, so that we come to have communion in all that is Christs: for even as a grasse set into a stock, parraketh with it in the sappe and life of it, and as a woman now truly and lawfully married to a man, cometh to have promotion in him, and joynt possession of all good things with him; thus wee being truly one with Christ, have all our debts answered by him, have right in his righteousness, yea wee receive that quickening Spirit issuing into us, from him our head.

Doct.

According to the efficacy which is in every part. Observe, *How that Christ worketh in us according to that place wee sustain in his body*. So the soul worketh in the body, that it giveth each member that increase only which is proportionable and fitting to it; both in respect of the necessities of our particular callings, and as is agreeable to the capacity of every one, being such and

and such members in the Mystical body:

The which consideration that wee have increase but for one member, must make us careful, and tender of keeping communion with all our fellow-members, for if the eye can but see, if it will have the hand handle for it, the foot go for it, then it must keep with the hand and foot.

It doth comfort us, that whatsoever wants bee in us, yet wee shall receive that growth which is fit for us; for as if the parts shoot out beyond measure, so if they bee shrinkt in more than due, it is a blemish and imperfection, such as shall not befall that body which hath neither spot nor wrinkle, but is every way perfect.

Receive increase to edifie it self.] Obf. *What wee must do with the grace we receive from Christ, wee must increase further, and build with it, grace in our selves, and others.* Hee that hath most must so use it, that hee must make it more: and every private Christian is bound to impart the grace hee hath to the good of others. *Edifie your selves in your most holy faith,* Jude 20. Which is spoken to private Christians, teaching them what they are to do one to another.

Of this three things.

1. By what means wee are to edifie one another.

2. How this can bee a duty belonging to private Christians, seeing they are the building, the Ministers of the Word are the builders.

3. The Use.

1. The means are the duties which tend to edification, and they are of two sorts.

Either such as prepare us, or go before;

Or such as are joyned with the effect it self.

The thing that prepares us, is the diligent observing and marking one of another. *Consider one another:* for though to pry into others, that wee may have a hole in their coat, and know how to take them down, is a curious playing the busie-body; yet for good purpose to mark one another, is a fruit of Christian love. The duties by which wee help forward one another are, in deed, or word. For by good example wee build one another, yea those that are without. Hereupon the Apostle exhorteth *wives to bee in subjection to their husbands, that if any obey not the Word, they may without the Word bee wonne by the good conversation of the Wife.*

By Word, partly by instructing, admonishing, *by provoking, exhorting one another, by reproving,* Levit. 19. 17. Mat. 18. 15. by comforting, *1 Thes. 4. ult.* And by these wee do not only increase and confirm grace in such as stand, but restore such as are fallen, Gal. 6. 1.

For the second, wee must know, 1. That God doth build this body. *On this rock I will build my Church.* 2. The Ministers of God: *1 as a Master builder have laid the foundation, and others build thereupon.* 3. Every private Christian hath a part in it. The difference is this: God doth put out all the efficacy and vertue, that doth create this body, the Ministers as instruments publick, whom hee hath joyned to himself by vertue of publick calling: *How shall they preach, unless they bee sent?* Rom. 10. Every private Christian is an instrument, privately doing that which the Minister doth in publick by vertue of the bond of brotherhood, or some more near relation, as the husband, father, master, build those that are subject to them, because these private bonds do tye them hereunto.

The Use to us is, wee must learn whether wee live and grow up in Christ; if wee have hearts that are set to spread grace, and increase it in our selves and others; if wee can instruct, provoke, rebuke, comfort one another in the Lord, it is an evidence that our selves do live and increase in the body: the smell of an oymment will not bee held in between the fingers, fire will cast heat: for

Dost;

Hab. 10. 34

1 Pet. 3. 1, 4

Heb. 10. 29

But with difference.

Use

this

this fire and oylment of grace cannot but manifest it self to others, and who-soever doth not aime and give some indeavour to this, that hee may edifie others, hee never knew the grace of God in truth.

Doct.

1 Cor. 8. 3

In Love. Observe, *Through love wee come to help forward the work of grace in others.* The Apostle saith of *knowledge*, that it *puffeth up*, but hee giveth this commendation of *Love*, that it *edifieth*. For wee without love could not receive this increase our selves, nor benefit others, this being the effect of loves, it doth make men partakers in the graces one of another, and doth make men impart what they have received, and that fruitfully. What maketh a member in the body receive nourishment from another, but this, that it is knit to the other? So if love do not knit us together, wee could not receive any thing each from other.

1 Cor. 13

Secondly, Love doth make us impart that wee have fruitfully, for love maketh us communicate that wee have, *Love is bountifull, love envyeth not,* &c.

1 Theſ. 1. 3

Thirdly, Love maketh us bestir our selves in that which may help the party beloved, *Love is diligent.*

1 Cor. 13. 7

Fourthly, Love doth make us avoid every thing that may offend our brethren.

Prov. 27. 6

Use.

Fifthly, It doth make us bear with ignorance and rudenesse, *Love is Patient.*

Sixthly, It doth make the duties wee perform to others, acceptable with them, *for strokes in love are better welcome than kisses in hatred.*

Wee must then labour for this grace of love, if wee will receive or do good one to another; if wee have love, no excuses will keep us from doing good to our brother. I have a friend, hee is a great man, I would admonish him, but I should lose his countenance: Self-love will make us sin against our neighbours souls, and see them perish rather than venture our own diseasements, or forgoe our own liberties and self-will.

VERS. 17.

VERSE 17. *This I say therefore, and testifie in the Lord, that yee henceforth walk not as other Gentiles walk, in the vanity of their mind.*

Now the Apostle commeth to lay down exhortation negatively to the 24. verse of the next Chapter, more generally to the 25. verse of this Chapter, more particularly afterward. The general negative Precept, is, *That they should not walk as other Gentiles*: The matter from this to the 25. verse is fitly thus contrived.

1 Hee maketh a Preface, *This I say therefore and testifie in the Lord.*

2 Hee layeth down the Precept.

3 Hee giveth a Reason.

The Preface hath two branches.

1 An Asseveration, *I say and testifie.*

2 The Manner of it, *in the Lord.*

Which phrase noteth three things:

1 The Name or Authority.

2 In the Presence.

3 By vertue and strength ministred from the Lord.

The Commandement is generally propounded, then more specially declared: generally propounded, *Walk not as other Gentiles*. Why, how walk they? the special explication, *in the vanity of their minds*, that is, in vain conversations, which their minds teach and advise.

The Reason standeth thus:

Such as are unlike, their Conversation must be unlike; but your Estates are unlike.

This part hee giveth us to gather from the next words, in which at large is laid down in the diverse condition of the Gentiles, from them who now are brought

brought to know Christ. To come to some instructions:

Here then wee see the Apostolique fervency commeth to bee noted, who doth not content himself to speak it, but doth by testification enforce his declaration, that it might more forcibly enter into them. Observe hence,

The Ministers of the Word must both speak, and with protestation enforce the will of God. Thus Moses, Deut. 8. 19. *If you forget the Lord, I testifie to you you shall perish*, yea, hee called heaven and earth to witness the same with him. So the Sermons of the Prophets are said to bee protestations wherewith God protested against his people. Thus the Prophet Isaiah begins, *Hear O heavens, and hearken O earth, &c.* And this manner of delivery doth often, through the work of Gods Spirit, more affect the conscience, and maketh the sentence more like as an headed arrow doth above another.

Wherefore it is good for dispensers of the Gospel to imitate this Apostolical spirit, and in the name of God to protest and testifie to their people the will of God. Prophane men do construct such phrases as the passions of men in the spirit: but these things bodily imitated shall not prove yeasts with those that deinde them.

The second thing that hee saith, hee testifieth in the Lord, i. e. with strength from Christ, as in the presence of God: Obser. *What wee speak, wee must do it as in the sight, as from God inhabling us.* So the Apostle, 2 Cor. 2. 17. *As of sincerity, but as of God, in the sight of God, speak wee in Christ; for all our ability to the least thing, is from the Lord, wee cannot think a good thought; and the setting of our selves as in the sight of Christ; doth make us speak in all sincerity; speak the Word as the Word of God.*

Wee must therefore labour to see that all our help and sufficiency standeth in the Lord, and our selves and others must therefore intreat the Lord to enable us for these things, for which who is sufficient? forsake our own wisdom, and become fools, that God may make us wise through faith: Go not to any duty of godliness in thy own strength; but in sense and conscience of thy own utter inability, set upon it in and by the power of God: *be strong in the Lord, and in the power of his might.*

That ye who are members of Christ, *would not, &c.* this word *ye* is emphaticall, and insinuateth from their present condition in the state of grace. Obser. *To consider who now wee are, must persuade us to leave our old courses: Our condition to which faith hath advanced us, is a great motive to avoid the evil way of the world.* If wee could but seriously weigh and ponder with our selves spiritually and powerfully, that wee are members of the body whereof Christ is the head, that wee are the temples of the Holy Ghost, that wee are a peculiar people, a royal Priest-hood, the Sons of God, heirs, even joynt heirs with Christ, these things would cloath us with new spirits, if wee could heartily discern them. *Every one that calleth on the name of the Lord Jesus Christ, let him depart from iniquity; Every Christian professeth enough to bind him to all holiness. If ye call him Father, who without respect of persons judgeth all men, in the time of your sojourning here in fear.* To see the children of Nobles to consort with base ones, it degenerates from true Nobility, and stains their virtue: so for a Christian whose descent is from Heaven, born a child of God, a member of Christ, and an heir of everlasting glory, for such a one to live otherwise than becometh his condition to which hee is advanced in Christ, is most unbebecoming his holy profession.

Let us carry our selves answerable to our calling and condition in Christ, let us bear up our selves, take upon us an holy state and place, agreeable to our birth and priviledges wee receive in Christ our head: not behave our selves like beasts; *They that are Christs have crucified the flesh with the lusts thereof.*

That ye henceforth Obser. *That wee must not spend the time after grace, as the*

the time before. Or thus: The consideration of the time past, must move us to holiness; Thus much the Apostle giveth us to consider, when hee telleth them, that now they must not do as before they had done: But as hee that hath called you is holy, so bee ye holy in all manner of conversation. The times of that ignorance God winked at, but now commandeth all men to repent. The grace of God hath now appeared to all men, teaching us to deny all ungodliness and worldly lusts, and to live righteously and soberly in this present world.

Reas. 1 For first, It is more to Gods dishonour, and our own danger, to sin after grace, for God will bee sanctified in all that come near to him, or hee will by his judgements sanctifie himself in them, the times of ignorance God doth not so strictly look to.

2 Wee should bee worse servants to God and holiness, than wee were to sin and the Devil, for when wee were in the flesh, wee walked after the Devil, and were free men from righteousness.

3 The time of grace it self includeth a perswasion, for it is a day wherein the Sun of Righteousness shineth in our hearts, as the time before our conversion was a night; now the day is not for works of darkness, but of light, walk therefore as children of the light.

4 It is great injustice to spend the time after grace in the lusts of our own hearts, for would wee not think our selves wronged, if having hired one to work here or there, hee should go loiter or swagger in this or that blind house? So when wee are called by God to know him effectually, wee are then hired to work in his Vineyard, to work out our own salvation with fear and trembling; Now what injury is this to stand idling, and yeeld our service to the Devil, being hired with him!

The use therefore is, that howsoever wee have spent the time heretofore, yet wee would not henceforth continue any sinful courses: if a good husband hath lost an hour or two, hee will think that enough for that day, hee will plye the remainder of time for the finishing of his business, so must wee. Let it suffice (saith Peter) that the time past of your life was mis-spent after the lusts of the Gentiles, walking in wantonness, in lusts, in drunkenness, in gluttony, and in abominable Idolatries, that henceforth wee live after the will of God.

For walk not as other Gentiles.] Obs. That wee who are brought to faith, must not live like them that have not fellowship in the same grace, Rom. 12. 1; 2. I beseech you by the tender mercies of God, that you would not conforme your selves to the fashions of the world. And Peter, Act. 2. biddeth the Christian Jews now converted, take heed, and save themselves from the other, who though they were outwardly the people of God, yet hee calleth them a forward generation. And thus here the Apostle doth bid these Ephesians, not to profess, as others professed, nor to walk like other men of the world, wholly taken up in seeking and following the profits, pleasures, and vanities of the world, inasmuch as they were chosen out of the world, and regenerated by the Word of Truth, that they might bee as a first-fruits of his creatures.

This therefore wee must warn you of, that ye walk not as those that have no fellowship in the grace of God: What if some live breaking the Sabbath? What if they neglect private exercises, and duties of prayer in their families? What if they make no conscience of their gain? What if they jeast and mock at better things than they will imitate? What if they can apply themselves to all company? yet you must not do so: Thus the Ministers must call off, and make a separation of the precious from the vile. This is not to lead families, but to do the office of a true Pastor; If thou separate the precious from the vile, thou shalt bee a Prophet for mee (saith the Lord.) And Paul spake to this purpose often, yea with tears, exhorting them to bee blameless and harmless, the Sons of God, without rebuke in the midst of a crooked generation, among whom ye shine as lights in the world.

1 Pet. 1. 14, 15

Act. 17. 30

Tit. 2. 11

Ephes. 2.

Ephes. 5. 8

Use

We must recover our lost time.

1 Pet. 4. 3, 4

Doct.

Act. 2. 40

Jam. 1. 18

Use 1.

Ministers must call off the godly from conforming to the world.

Jer. 17.

Phil. 2. 25

This doth take away the vain fears and pretences, which in weaknesse we make to justify our courses, for why should men be afraid of being singular? If this bee singularity, not to walk as those do that make no conscience, then we must bee singular: We shall be traduced by them as proud Puritans, who think none so good as our selves. It is better that they speak ill of us without cause, then that God should come against us on just reason. So we think sometime we may do thus and thus, and such and such do it.

Ans. If they be such as follow the example of the holy men of God, then we may imitate them: *Walk* (saith Paul) *as ye have us for an example*, as wee walk, otherwise we must not become conformitants to those that are worldly minded. Thes. 3. 9

Now hee expresseth more particularly what was the way of the Heathens, the vanity of their minds: that is, such vain courses as their own minds did suggest. Whence learn two things.

1. *That to follow our own unregenerate mind, is walking rather Heathenish than Christian.* If a man do not order his life, as an obedience of faith to the will of God, but doth the things hee is occupied about, because his own mind doth lead him to them: For there are but two waies: the waies of God, that is, which God hath commanded; and our own waies, that is, such courses as wee our selves think good of. Doct.

In the first, the children of God walk: in the second, all the children of the world: the Lord left the Heathen to their own waies: Neither is it tart to make that way of an unregenerate Christian after his own mind, no better than the Heathens; for the scripture maketh (which is more) his person, while hee liveth, no better than a Heathen: *If thou keepst not the Law, thy Circumcision becometh uncircumcision*; If you that are professed Christians make not conscience of Gods Commandements, leaving your own minds, you are no better then Turks or Pagans. Rom. 2. 29

Now if this should bee close followed, it would bee found lying at many of our doors; For what do wee live after, but our own mindes? what maketh us avoid this or that? not the conscience of Gods will forbidding it, but it stands not with our liking: what maketh us do this or that? wee have a mind so to do: So we take our pleasures, even as our minds lead us, never considering the Lords allowance, and that prayer doth sanctifie them to us. So to raise our estate, or prevent evils wee fear, never look at the promise of God, which doth tie these things to faith: the study of good life, repentance, but do altogether rest in such courses which our own carnal reason teacheth. If we see this, wee must bewail it, for this is a Heathenish, not a Christian Conversation. And on the contrary, we must look to the word of God, proving what his good and acceptable will is, that our lives may bee a doing of Gods will, not a service to the lusts of the flesh. Use
Men are more
led by their
own likings
then Gods
word

2. Observe hence, *That whatsoever course of life the natural man can devise, it is but a vain thing*: For all the courses of life which their minds lead them to, are called vanity. So Solomon, *Ecc. 1. 3. Vanity of vanities, all is vanity*. If wee were most devout in taking up worships, *in vain do they worship mee*: If they could follow all kinde of pleasure, knowledge, profits, Solomon hath galled sentence on these things, for all these things perish, they are but shadows, they profit us nothing; nay, often prove hurtful, hindering us from true happiness: for worldly wisdom and wealth are impediments to men, keeping them back from the way of salvation: *Not many wise, The wisdom of the flesh is enmity against God*. Doct.

Let us therefore learn how to reckon of our courses, which wee take up of our own mindes, thinking our selves wise in them, but it is nothing so; for wee follow the wind, wee labour for the fire, pursue vanity that will not avail us. 1 Cor. 1. 20
Rom. 8. 7
Use

VERS. 18.

VERS. 18. *Having their cognition darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardness of their hearts.*

Now hee commeth to the reason, you must not walk as they; for your condition is much unlike theirs: He setteth not down these words, but the matter of them touching the Gentiles; therefore hee layeth down four things.

1 Their blindnesse.

2 Their estrangement from the life of God; amplified from the cause, ignorance, the fountain of that opened; *hardness of hearts.*

3 Their dedolency.

4 Their flagitious life; which are things following one another.

Dost.

First then wee see, *what wee are all by nature, though wee had all natural knowledge that could be gotten, wee are such whose minds are full of darkness.* For this must be marked in general, that wee by nature are no better than others, Children of wrath as well as others, *Ephes. 2. 3. Rom. 3. There is no excellency of the Jew above the Gentile;* by nature wee are under the power of the Devil the Prince of darknesse, and are in all kind of darknesse: Yee were once darknesse, *Eph. 5. None understandeth, none seeketh after God,* darknesse of lusts and ungodlinesse, darknesse of condition. O dismal cloud! Temporal Princes, if men treasonably rebel against them, shut them up in dark dungeons where they are denied outward comforts, and live waiting their fearful execution. God is a Spirit, wee all have rebelled against him in the loynes of our first Parents, wee lye before him guilty, from the womb wee rebell; God hath his spiritual darknesse, hee giveth men into the hands of Satan his Jaylor, hee taketh away his spiritual light from them, letting the Devil hold them in chains of ignorance, lust, fearful expectation of judgement.

Object. But we feel no such thing.

Ans. That is because we are all darknesse, and never saw nor heard some of us other, that maketh us think there is no such matter; those that are in Hell worthere is no other Heaven. Our first Parents were less miserable than wee in this regard; for they knew that the glorious light of God was gone from them, and that their souls were in all kind of darknesse, because they had left that lightsome and blessed condition; but wee that never knew other, wee think there is no other. If men at forty years of judgement, should be shut up in a dark dungeon, they could perfectly know what a comfortable world, what goodly heavens, what a fruitful earth they were deprived of: But say, they should get a child in this dungeon, hee could not tell further then hee were told, and so conceive by hear-say that there were such a matter: So it is with us, because we are born and bred up in spiritual darknesse, we think there is no other light. These Heathens were some of them such as had great knowledge in Nature, in Policy, in the Doctrine of Civil vertues, in Arts, History, may, in curious Arts, judicial Astrology, Alchamy, Magick, for the Ephesians, *2. 19.* are noted for curious Arts, and Magick by name, yet the Apostle pronounceth of them, that in regard of Gods things, *their thoughts were darkened;* there is none that understandeth by nature, which the knowledge of them did lead them to see in some sort, for some knew that they did know nothing, and some exclaimed, *Quidnam vana vultis!* &c. *How great a night is shown in their understanding!* The reasoning and discourse of the natural man, the Devil hath conjured it in such a circle, that it cannot turn it self to any thing but what is evil; or hath an appearance of good only.

Thus then must let us see what wee are by nature, and what in part we are, for wee are regenerated but in part, we may say therefore that our understanding in some measure is darkened, that we know nothing as wee ought to know it. In which consideration we must seek to Christ to help us with eye-salve, and

try as the poor blind man did for mercy in this behalf.

¶ Wee see, how by nature wee are all void of the life of God; though wee live this natural life which the soul present with the body causeth, yet we want that life which the Spirit of God begetteth in present in the soul. For the life of God is sometime put for that life wherewith God liveth in himself. ¶ The life of nature is in a sort Gods life. The Spirit of God doth efficiently work in us; and therefore *Act. 17.* these Gentiles are said to *live, move and have their being in God*; say, in regard of life natural. ¶ It is also put for the life of Grace wrought by the Spirit of God; and thus those that lived in God are here said to be estranged from the life of God. Wee by nature (saith the Apostle) are all sinners; and become short of the glory of God, that is, the glorious life of God, which beginneth in grace, sanctifying, endeth in glory. Wee have not a thought, the motion of the will, the deed, the word that is good by nature, in us; so far forth as wee are unregenerate, dwell in no good, saith the Apostle. The benefit of nature doth beget us carnally, but it is the Spirit which doth regenerate us to a life which is spiritual. It might be amplified by inductions; wee have no saving knowledge, no Righteousnesse, no holiness, no joy in the Holy Ghost by nature, therefore we are estranged from the life of God.

This therefore doth let men see their miserable estate; O! if I should tell thee thy soul were fled from thy nostrils, thy body is dead and senselesse, this would astonish thee; but is not this more fearful? God hath left thy soul, and thou art void of the life of God?

¶ It must comfort us that wee are delivered from this death; Is not this joyful that wee who were once dead are alive? that wee who were strangers to the life of grace, should have now acquaintance with it?

¶ It must let us see what wee are in part, for what wee are altogether by nature that we are still in part, void of Gods life: O there is great emptinesse in us, want of light in our minds, want of love, want of fear, want of holiness; wee cannot do anything, but wee may discern it. If a man could not stir a hand or foot, but hee would swoon and be ready to go away, or take a step, but his legs would bow under him; we would say, life were weak in such a person; so wee cannot begin any good thing, enter any good conference, set our selves to any good meditations, but our hearts dye away, and sink down within us; this argueth the life of grace is very faint and weak in us.

Through ignorance, ¶ Whence wee may Observe; What a fearful estate the lack of ignorance is, which doth keep us in death from having fellowship with God and his life; for this in life, that is, the beginning and way to eternal life, is to know God; and whom hee hath sent Jesus Christ: So on the contrary, this is the beginning and way to eternal death, the ignorance of the Father and Christ Jesus. Again, how can it be otherwise? for what is the life of God, but to love him, joy in him, trust in him, fear him? Now as it is in the 9 Psalm 10. They that know, they will trust in thee; so as there can be no trust, no more can there be fear, love, joy, where ignorance of God prevaieth; God is light, in whom is no darkness.

Such therefore as will have fellowship with him, must be light in some measure, and darknesse of ignorance is a fit lodging for the Prince of darkness, and therefore the Scripture maketh all wickednesse follow on it, They were without the knowledge of God; what came then? full of lying, swearing, murder, &c. So that wee must not sow pillowes to this woful estate, we must not think it excusable, and trust to our honest meanings; but know that nothing can be good, where ignorance reigneth; much less must we think that it is the mother of devotion. So the Disciples, what made them continue so ignorant of the Article of Christs resurrection, that with so many monitors could not learn it?

Secondly;

Dist.

Rom. 3. 23

1 Cor. 3. 3

Rom. 7. 18

U. 1.

Spiritual death in part hangeth on the faithful.

Dist.

John 17. 3

1 John. 1. 3

U. 1.

Hol. 4.

Uſe
Our ignorant
ſtate is to bee
lamented.

Doct.
Wee are in
neceſſities.

Deut. 29. 4

1ſay 30. 10

Mat. 7. 51

2 Cor. 3. 14
Doct.

1 Theſ. 2. 10,
11, 12.

Uſe.

Secondly, wee muſt learn to lament and take to heart this miſerable eſtate, if wee lay in ſome darkſome priſon, loaden with irons, as many as we could bear, committed to the cuſtome of ſome Cerberus-like keeper, how would we lament our hard fortune? but to lye in ſuch a condition wherein is no light of Knowledge of God, loaden with chains of darkneſſe, helliſh luſts of wrath, covetouſneſſe, pride, filthineſſe, in the cuſtody of the Devil himſelf, this none be- waileth.

Through the hardneſſe of their hearts.] Obſerve hence, What is the cauſe which keepeth us in blindneſſe, even the hardneſſe of hearts. When the heart is grown ſo fat and brawny (ſo the Word doth ſignifie) a wilful embracing of error and the luſts of it, then wee ſhall bee far from underſtanding, what ever means be vouchſafed: the *Israelites* notwithstanding all the wonders that God did ſhew, all the teaching they had, yet they were without underſtanding, becauſe their hearts were hardened: ſo the people of the Jews, notwithstanding the teaching and miracles of Chriſt, were ſtill full of darkneſſe, becauſe their hearts were hardened, *1ſay 6. 10. Job. 12. 40. Mat. 23. 27.* To ſpeak to the point more particularly, hardneſſe of heart doth cauſe ignorance three waies.

1 It doth keep us from knowing in the letter, making us paſſ over with neglect, the means which God granteth; the hard-hearted Jews would not hear their Seers, but ſaid to the Seers, See not, and to the Prophets prophesy not unto us right things.

2 If wee come to know, yet it maketh us wee will not yeild to it, if wee do aſſent unto it, yet it keepeth us from hearty embracing of that wee yeild to, and thus it excludeth the powerful knowledge of the truth: thus the Jews did ſee the light, but they loved darkneſſe more, could not yeild to it, ſome of them reſiſted the Holy Ghoſt, thus wee know many things, which wee know not as we ought to know, becauſe of the hardneſſe of our hearts.

3 It cauſeth ignorance, in as much as it doth make the light wee have to bee taken away; when wee like Giants rebel againſt it: thus by keeping us from attaining knowledge, and by cauſing that wee have to be taken from us, it doth become a mother and fountain of blindneſſe.

The Uſe is to us, if wee be at a loſſe, and know not the reaſon why we cannot come to knowledge, wee muſt not ſo much blame things without us, as this hardneſſe of our hearts within us; this will make us neglect all means of coming by knowledge, make us learn ſlowly, keep us from the powerful and lively knowledge of every thing; this kept the people of Iſrael, that they could never learn the end of the Law, though the Law was a Schoolmaſter to Chriſt; yet they could never learn it becauſe of the hardneſſe of their hearts, for this was thevail that hindered.

Here further it is to bee marked; *What a chain of miſery is linked with hardneſſe of heart, a blind mind, abſence of Gods grace, readineſſe to all evil.* Whence wee ſee, that ſins go not alone, eſpecially hardneſſe of hearts, but one followeth on the neck of another. As in the body, if the ſtomach do not his office, the head will bee the worſe, the liver cannot do his part, many evils are coupled one to another: ſo in the ſoul, &c. For ſin hath more conſiderations then one, for it is not onely an offence, but a puniſhment of ſome former, a deſert of future ſin, as a juſt recompence of reward, *Rom. 1. 28. As they regarded not to know God, ſo God gave them up to a reprobate mind. Becauſe they received not the truth with love, God gave them up to ſtrange deluſions to believe lies, that they might be damned.*

Wherefore it doth behove us to take heed of hardneſſe of heart, as which hath attending upon it a world of evil. And if wee look about well, we ſhall finde that wee have all of us too much of it. What maketh us ſo little affected when wee ſee the heaven, and the earth with the furniture of them, that wee

praise not, fear not him whose goodness and power is manifested in them? if wee see a Lyon in the Tower, or some strange creature, wee will talk of it; this is a hardness of heart. What maketh us hear of judgements, as the plague destroying thousands weekly, these inundations, strange and prodigious apparitions in the ayre, and see no whit moved? it is the hardness of our hearts. Pharaoh regarded not so many personal judgements of God upon him, because his heart was hardened. What maketh us when wee have good purposes in afflictions, not to perform them? it is the hardness of heart, by reason whereof wee are the old men when the rod is off, *Exod. 9*. What doth make us when the Word commeth neer us, that wee discern it to meet with us? what maketh that it goeth away with general terms, Lord have mercy on us, hee tells us the truth, but the hardness of heart? this doth cause it to drop off, and not enter, as the rock doth shoot off water. What maketh us hear the curse against sin and never tremble? what maketh us hear the promises and never claspe them with joyfulness, but hardness of heart?

Signs which
convict all of
hardness of
heart more or
less.

Finally, when our souls have just cause to humble themselves, and seek to God, what maketh us slip the collar and turn aside to this or that, but hardness of heart? as the Apostle maketh impenitency to come from this ground, *Rom. 2. 5*. *Thou after thy hardness, and a heart that cannot repent, treasurest up to thyself wrath against the day of wrath.* Now then what must we do?

Ans. We must deal for our souls as wee do for our bodies, if one should assure us that we have the stone bred, nay, a spice of it, wee would cleanse our Kidneys quickly: So now wee tell you that you have the stone in the Heart, how should you pray against it? seek to the healing God *that healeth all our rebellions, and loveth us freely*, ply him with his promise, that hath said, *I will take away the heart of stone, and give you a heart of flesh.* Take heed of it, if God did punish it in the Heathen that resisted but the means of it by the light of nature, how will he punish it in you that shall resist the light of the glorious Gospel of Jesus Christ.

How to get it
cured.

Back 11. 19

VER. S. 19. *Which being past feeling have given themselves unto wantonness, to work all uncleanneesse even with greedinesse.* VERS. 19.

The third thing followeth, *that they were without feeling*, or Grief, as the Original word is. To understand it, you must know that the soul hath a faculty which wee call [*Conscience*] which doth bear record what wee do, and give sentence, excusing, or accusing, according to the nature of the fact: the excusing, breedeth joy; the accusing conscience begetteth grief: now these being without the light of knowledge, and being hardened that they could not feel the check of Conscience in that they did know, came to be remorseless after their wickedness; which doth teach us, *How blind-hearted men are affected after their sin, they are void of Grief in the midst of their wickedness.* This is not the state of every sinner, but of one that is smitten, through the desert of his former sins, with fearful blindness, and more than ordinary hardness of heart; this wee see, *Prov. 2. 13, 14*. They turn from the wales of innocency, and rejoyce when they have done evil, the Wicked make but a sport to have committed sin, *Jer. 8. 12*. *Were they ashamed when they had committed their Abominations?* nay, they were not ashamed, neither could they have any shame. And thus *Esa* when hee had most prophaneely sold his birth-right, *Gen. 27. 30*, it is said, and despised his birth-right. The Conscience is as the eye, it is a most tender part, feeling grief from the least offence, but if a hard flesh doth overgrow it, of all the parts it is most insensible; so men that have had some feeling in Conscience, if once they let it be covered with hardness of heart, they will be void of feeling, they will not bee ashamed to carry their sins in their face, like *Sodom*.

ἀπελυσμένοι
Conscience
and the work
of it.

Doct.

This therefore being the guilt of desperate sinners, must make us take heed

11. 19

Such an estate of this estate of Conscience, when wee can now sin without being pricked after it. Let us therefore take up grief for our daily offences, for custome in sin taketh away the feeling of it, and letting sin pals without grief, wee shall hardly bee able to grieve when wee would.

It is good to have our conscience check us.

Joh. 16. 8
Psal. 51. 3
Mat. 26. 75

2 Cor. 5

Dott.

It teacheth us, that when wee feel our conscience upbraid us, and cause us grieve, in such things as many feel not; wee must not mislike this, for it is the work of the Holy Ghost in us, *this convincing us of sin*, and thus David, his heart smote him when hee had numbered the people; when hee had cut off the lap of Sauls garment; when hee had sinned, his sin was alwaies before him: thus Peter, hee went out and wept bitterly: thus the penitent Corinthian when excommunicate, did so grieve, that there was contrary medicine applyed, lest he should bee swallowed up with grief.

The fourth thing is the consequence of this, when they had lost this sting of conscience, they did run upon all kind of wickedness: whence observe, *That a man will not stick to commit any evil that hath no restraint in conscience*: thus when the Pharisees had resisted the Holy Ghost a while, they grew hard-hearted and senseless, and went out of one sin into another, murder, hypocrisy, bribing, lying, what not? the entering into sin, is as the wise man speaketh of one sin, *viz. the sin of contention*, Prov. 17. 14. *It is as the opening of waters*, the pulling up of sluices, or breaking down dams, which letteth in waters that overflow all: so sin when once it hath prevailed to pull up this flood-gate, to take away the feeling of the conscience, it doth let in floods of iniquity, the sins these Heathen did break into, as Rom. 1. And the things the story mentions, as the feasts of Bacchus, as the Romans also at the solemnities of their goddess Bona, were such as cannot honestly bee named.

Use
Stop sin in the beginning.

And therefore it is good, seeing sin is as the opening of waters, to do as the wise man counsellereth, stay, break off, ere it beginneth, or at least in its beginning. For that which is easily (by Gods grace) subdued when first it springeth out, will when it hath got head, prove unconquerable. *Principium obsta*, withstand and resist the first motions and beginnings of sin, kill it in the egge, lest it become a cockatrice.

But two things more must bee marked, which open the manner of their sinning.

1 They gave themselves to it.

2 They did it greedily. Whence mark,

Dott.

In what manner the unregenerate do sin, they sin, yielding themselves servants to sin. For though these did it in a higher degree, even sold themselves to all filthiness, yet to give themselves up to sin in sinning, is common to all in some measure that have not the spirit of Christ.

1 I will prove it.

2 Shew you how these gave up themselves, seeing it is said, Rom. 1. 25 *God gave them up*.

3 Shew the Use of it.

2 Pet. 2. 19

For the first, the Apostle, Rom. 6. 13. giveth us to understand, how that till grace change us, *wee do yield our selves up as vassals to sin*; it is set up in us as a King which raigneth and hath obedience from us, for by nature wee are servants of sin: *A man is a servant to that hee obeyeth* (saith Paul) *and a man is a servant to that of which hee is overcome*? Now wee obey sin, and are overcome of it, till by Christ wee are freed: and this is not so in the godly; for they sin indeed, but they give not themselves to it, they admit it as a strong usurper, they do not obey it as a lawful Commander over them.

But not so the godly.

For the second, the Answer of it is in opening these two things:

1 How farre forth God giveth men up.

2 How these gave themselves up.

A twofold consideration of sin

For the better conceiving Gods giving men up to sin, you must know that sin hath a double consideration;

1 As it is a breach of Gods Law, thus hee no way doth give up to it, but

As sin is a punishment of former sins, and hath the consideration of a spiritual judgement, thus God doth effectually deliver up to it, as for example, the execution of a malefactor, justly condemned by a malicious executioner: the death of this party, as it is maliciously effected by the head-man, is murder in him, that the Judge willerth not: the death of him so farre as it is a just recompence of his wickedness, is the work of Justice, coming from the Judge: so sin, as it is a breach of the Commandement in men (whom God maketh by his unspeakable power their own doomes-men) is not of God: as it is a just recompence of former wickedness, hee that is the Judge of all the world, doth inflict it, and effectually bring it about. Now then sin thus considered, God doth give up to it three waies.

1 By withdrawing himself, and leaving men to themselves, *Act. 14. 16.*

Hee left the Gentiles to their own waies. *God presenting* sovereign things to sinful men, even from such things also their corruption taketh occasion to sin, though the things be good in themselves, as his Word, his works of mercy and of judgement; *I will lay stumbling blocks before this people, Jer. 6. 22.* What then, doth God lay stumbling blocks to make men offend by? No, hee layeth them to promote his just judgements; for as sin is sin, hee no way can tempt or provoke unto it, *James 1. 14. But every man is tempted when hee is drawn away of his own concupiscence, and is enticed.*

Object. *Yet God doth see that man will sin upon such things.*

Answer. Foresight of things causeth not things: a wise Father foreseeth that a lewd childe will come to the Gallowes, hee doth not cause it. Secondly, Though God foreseeth that a man will sin, yet hee is not the cause of his sin, because hee doth not intend sin, but executing his Spiritual judgement. Thus, the Physitian foreseeth that hee cannot so purge out a malignant humour, but hee shall take with it something that is good, so that hee cannot restore as man, and profit him, but hee shall in part hurt him; yet the Physitian when hee healeth, is not said to hurt, because this, though it goeth together, yet it is not intended by him. So, &c.

3 God doth give such sinners into more full power of the Devil, who is chief in the sons of disobedience; for the Devil is Gods torturer. Now they gave up themselves, because God doth work his works, so as in the mean while, hee letteth us work ours also: They then gave up themselves,

1 In that their former sins deserved these.

2 In that they voluntarily did commit them, not admit them unwillingly.

Now then to return to the doctrine. This doth give us to see what is the estate of many; they may hence know themselves not to bee regenerate, nor in Christ, if they do willingly, when they sin, yeeld unto it.

It doth also let us see how the wicked (whatever the blind reason of man may say) are altogether without excuse, because they sin wilfully, yeelding themselves to it.

The second thing they did it greedily, which doth teach us, *That sin is an unsavoury thing; it draweth men at length to bee greedily addicted to it, Isa. 5. 18.*

They draw sin forward with cords of vanity, *Jer. 6. 8. They went to their courses, as a horse to the battell.* This is threatned under the terms of adding drunkenness to thirst; for it is as a dropsie, that the more wee drink of it, the more wee thirst after it.

Therefore wee must serve it as wee do agues, give it not that it craveth, for that is the next way to bee rid of it.

Seeing sinners are thus hot in following sin, it must teach us to take occasion

God giveth men up to it as it is a punishment.

And that three waies.

God foreseeth sin, but is not the cause of it.

How men give up themselves to sin.

Use 1.

Doff.

Deut. 29. 19

Use 2.

H h h

tion

Prov. 24. 30
Rom. 6

VERS. 20

tion to pursue diligently after righteousness; then wee make good use of viewing the field of the sluggard; if they serve the Devil in so ill a work, and for so ill wages, how then should wee serve God in righteousness, the end whereof is everlasting life.

VERS. 20. But ye have not so learned Christ.

Now the Apostle removeth these things from these Ephesians to the 21. verse.

1. Hee denyeth them of those that had learned Christ.

2. Hee excepteth, or putteth in a caution, how hee would bee conceived of what kind of learning hee would bee understood; *If you have learned Christ, as the truth is in Christ*, that is, as the true being, or as those have learned him who are truly in Christ, not in shew and profession only.

3. Hee expoundeth what hee meaneth by this kind of learning, *or such learning as goeth with true sanctification of us*, which hath two parts set down. 1. Our Mortification. 2. Our Regeneration.

First wee see in this 20. verse, hee doth oppose the learning of Christ to the blindness, hardness of heart, lusts of the Gentiles, as a thing which would not stand with them; which doth let us see; *That the knowledge of Christ will not stand with worldly conversation*. You have not thus learned Christ; as if hee should say, if you have learned Christ as you ought, you have not to do any more with these waies, *1 Pet. 4. 20*, this is made an effect that followeth on knowing our Saviour Christ; *Wee escape from the filthiness of the world*: and hee that learneth *that the grace bringeth Salvation*, it will teach him to drey ungodliness, and worldly lusts, and to live godly, and soberly, and righteously in this present world. For look as when the Sun riseth, the darkness is dispersed; So when this Sun of Righteousness doth rise in our hearts, the darkness of sin will bee dispersed in us.

Wherefore such as with their learning set no less on the score of lust than heretofore, they have not as yet learned Christ as they ought; What communion hath Christ and wickedness? if ever thou hadst rightly learned Christ, it would teach thee to abhorre thy former sinful lusts, they would not have that vigour and strength that was usual, but the power of them is weakened and over-ruled. And thou shalt finde something now that was not in thee before: So that though thou doest evil, yet not so much as thou didst before, and thou dost the good thou didst not before. Thou wilt bee of another mind then heretofore touching the things of grace and salvation; thou seest another beauty and excellency in Christ and grace then heretofore; a vanity in all worldly delights which thou never sawest before.

For myal; Herby a man may see whether ever hee were converted; Do you retain your old opinion still, an old mind, and an old weather-beaten sinners still? Thou hast not yet learned Christ, there never came grace into that heart. Hee that is in Christ is a new Creature, hee hath experience of the venome of sin, of the good of grace, and of the vanity of these things here below: The drunkard seeth the bitterness of such a course, and hee detesteth it; the course hee thought pleasant, but now hee hath learned better; before hee despised Christ, slighted the Word and means of grace; now hee seeth nothing but a Christ can relieve him, not friends, not wealth, but only Christ is all in all with him; now hee knows what a priviledge it is to bee a member of Christ.

VERS. 21. If so bee ye have heard him, and have been taught by him, as the truth is in Jesus.

In that the Apostle thus excepteth, *If ye have heard him as the truth is in him*, Hence wee see, *That there is a double learning of Christ, and that every kind of learning doth not exclude corruption*. There is a knowledge of the letter, and her spiritual, as the Scripture calleth them, a knowledge speculative and affective:

affective: the one doth receive and apprehend the things of Christ, but maketh no change: the other doth alter and dispose the affections to Christ, and the waies wherein Christ hath walked, and this knowledge and learning of Christ doth far exceed the other, as much as the experimental tasting of any Creature, doth the knowledge wee have of it by reading Authors: Hee that tasteth a cup of Wine, knoweth it far otherwise than hee that readeth this or that of the taste of it. The Scripture therefore sometime distinctly speaketh of knowledge, *The Gospel hath been fruitful in you, since you know the grace of God in truth.* It is not all hearing, nor nor all knowing, but the true, inward, powerful, affectionate knowledge, which is fruitful in us; The greatest Clerks are not alwaies of most conscience, knowledge and conscience are often divorced: The Devil knoweth more than all the learned Doctors in the world. Literall Knowledge onely conceiveth of things, but hath no feeling of them in himself; nor is affected with them; now this knowledge doth not alter nor change a man; but the knowledge which is spiritual, lively affecting the soul, this transformeth a man into the image and pompe of that which hee knoweth. *Paul blesteth God for the believing Romans, that they obeyed from the heart unto the form of doctrine wherunto they were delivered;* This is a saving knowledge, which breedeth the fruits of true obedience, true desire of increase. To read of the nature of Hony, leadeth a man into some conceit of it, but nothing affecteth him; but to taste an Hony-comb, this maketh him know more feelingly, and desire to taste further: So it is in knowledge, *Sapientia* is *sapida scientia*; true knowledge is savoury knowledge, which reliseth in the soul.

Col. 1. 5, 6

Rom 6. 17

This therefore being so, it becometh us not to content ourselves with every learning or knowledge, but to get this lively knowledge. What good doth that knowledge which affecteth not the heart to obedience? it maketh us be beaten with many stripes; as who know the will of our master and do it not. Let us know heavenly things as wee do earthly, for the end of our knowledge in them is action: if I know this or that to be good for mee, I will get it; if I know fire touched will hurt mee, I will not come neer it. Here also must be marked, who doth teach us this true knowledge; if ye have heard him and have been taught by him; i. e. Christ. VVhence observe,

Use
We must labour for the spiritual.

Though wee have many teachers, yet it is Christ himself that teacheth us inwardly, and effectually by the Spirit. These Ephesians had Paul and other ordinary Teachers; yet hee that taught them that effectual learning is said to be Christ. *The voice of the Son of God is it that doth raise us up from the death of sin, to the life of righteousness.* Christ opened the heart of Lydia, that is, did teach her inwardly, when Paul did teach her outwardly. And *Luk. 24. 32. He opened the understandings of his Disciples, and made their hearts to burn within them.* We are but petty ushers it is Christ that is the chief Schoolmaster in this school, he is the Doctor of the chair, whom wee must hear, before we can learn any thing to purpose. *One is your Doctor, even Christ; Paul may plant, and Apollos may water, but it is God only that giveth increase.*

Doct.

Aa. 16. 14

Mat. 23. 8

Wherefore this doth warn us whom wee should seek when wee come to be taught, wee must seek Christ in the Temple. And because that men seek not this Teacher, therefore they are Idol hearers, have eyes and see not; ears and hear not; for they lift not up their souls to have him teach them, who is the Eye of the blinde, the tongue of the dumb, the ear of the deaf. And the rather wee must seek to him, because this is a thing promised to us, *We shall be all taught in the knowledge of the Son of God.* VVherefore we must say to Christ with the Church, when we come to the Assemblies, *Let us see thy face, and hear thy voice, for thy voice is sweet, thy voice is pleasant.*

Use

Ier. 31. 34

VERS. 22. *That is, that ye cast off concerning the conversation in time past, the old man, which is corrupt, through the deceitful lusts.*

VERS. 22,

H h h a

Now

Now hee cometh to explain who they are that have learned Christ as the truth is in Christ, such as are sanctified, that is, mortified in regard of sinful lusts, and quickened to Righteousnesse and Holinesse. Whence two things are to bee marked in general, before wee come to the particular considerations.

Dott.

1 Cor. 5. 17
Phil. 3. 10

1 *Who they are that have truly learned Christ, they thus are truly sanctified through the Spirit of Christ; They whose sin hath received a deadly wound, whose souls are regenerate. Gal. 2. 22. They that are Christs, have crucified the flesh with the lusts thereof. And as this place sheweth death to sin to follow upon being in Christ, so the Apostle telleth us, that who, ever is in Christ, is a new creature. And the Apostle maketh this the true knowledge of Christ, to know experimentally the vertue of his death working in us, and the power of his Resurrection. And therefore none are truly, I mean inwardly by the Spirit, baptized into Christ, but that the death of Christ doth make them dye to sin, and his life doth make them rise to righteousness.*

For wee cannot get faith, which is the learning of Christ, and so be coupled to our Head, but we shall dye and live with him. Even as a natural Head when it is stricken from the body, all the members dye with it, and while it is quickened (if nothing withstand) they live with it: So it is with this head mystical, his raising was ours, his death ours, and accordingly is made manifestinus, from the time we know him effectually.

Use.

1 Cor. 13. 5
Joh. 3. 36

Let every man therefore examine himself whether hee hath truly learned Christ, by this course, if his knowledge leadeth him to sanctification through the Spirit of Christ, it is well with him: But if otherwise, his knowledge of Christ is made a pack-horse for his sin, or hath going with it an appearance and show that wanteth the power of godliness, let him not rejoyce nor lye against himself, he hath not learned Christ. O woful condition! *Know you not this if Christ dwelleth not in you, you are dis-allowed of God? his wrath abideth over you.*

Dott.

Esay 1. 16

2 *It is to bee marked, that first hee setteth down the killing of sin, then our new life; whence wee mark, That whosoever will come to true holiness, must first begin with removing his corruption: though in time these go together, and so far as wee get emptied of sin, wee grow to be filled with holiness; yet for nature, there must bee a departing from the evil wee are in, before wee can be clothed with righteousness: If wee bee like Christ in dying to sin, as hee dyed for the abolishing of it, then we shall bee like him in life, so the Apostle saith, Rom. 6. 3. If wee bee grafted with him to the similitude of his death, so shall wee bee to the similitude of his resurrection. And the Prophets calling us to newness of life, bid us first forsake our old evil waies, Cease from evil, put away your iniquities from my sight, and learn to do good. Look as it is in apparel, wee must first put off an old suite before we can draw on a new: So these rags of sin must be put off before we can put on the robes of righteousness. Nay, all wee take this course, grace will not grow in us; as if one plough not up his ground, kill the weeds and clear it, seed will not prosper: So all the ground of our Hearts bee broken up and weeded out, grace will not thrive in them.*

Use.

Those go to
work the
wrong way
which take not
this course

Which is to be marked, for many begin at the wrong end, setting first upon a kind of new life as they deem it, before they have laboured to put off their inward corruption; they deceive themselves, when now they have some good purpose and meaning, and like of this and that which they could not brook heretofore, they think all well, though they never search their Hearts, never have groaned under the burden of their hidden corruption, never truly have left their old conversation; these must turn back again, or that will befall them that doth these forward springs when they set in before the winter hath had his course, they have a cooler of their forwardnesse: So these leap-Christians,

Christians, that leap over this winter-like work of mortification, will have after-claps that shall nip all their over-hasty proceedings. A building reared upon old studs will not stand; no more will these semblances of holiness that are reared upon unrepented corruption.

Now for the particulars, this 22. verse setteth down three things;

1. The duty, *it self of mortification, Put off the old man.*
2. The manner, *Put him off concerning the conversation which ye had in him;* for this is all one with Col. 3. 9. *Put off the old man with all his works.*
3. The description of this old man which is to be put off, *from this, that hee is corrupted by deceivable lusts.*

First then we see, *That such as are in Christ must not put off the outward show, and in part, but the inward habitation of corruption, the old man; that is, the old quality of our whole nature must be laid aside.*

Doct.

Touching this three things.

1. What it is to put off the old man.
 2. How we come to put him off.
 3. What degrees we go by.
1. To put off, is not to laid aside a thing for a time and take it up again, for too many put off sin, as a peccator h, which at night they lay aside and take up in the mornings; but this doth note all one thing with those phrases, *To crucify the flesh, To mortify our earthly members, To purge out all corruption of flesh and spirit, To offer up our selves a sacrifice.* So to put off, is to forsake and dye to our corruptions.

What it is to put off the old man.

Rom. 6. 6
Col. 3. 3
2 Cor. 7. 1
Rom. 12. 1
The way how he is to bee put off.

2. Now the way to put off these lusts is,

1. To get a sight of them by the Law, *For by the Law cometh the knowledge of sin,* Rom. 7. Wee must therefore by the benefit of this glasse see our corruptions, that we may afterwards cast them from us.

2. Wee must groan repentantly under the burden of them; and like as pores are to the body, by which hurtful humors are evacuate, so are these sighs and penitent tears of repentance to the soul, for the life of sin doth evaporate and breath out by them.

3. Wee must by Faith hold the Promise of God, who hath promised to *sanctify us, to write his Laws in our hearts, to pour out clean waters, and wash us from all our filthiness.* We are like children, we cannot make our selves ready, neither put off nor on, unless our Father doth help us.

Jer. 31. 33
Ezek. 36. 25

3. For the degrees; here we do it in part, in heaven we shall bee clean rid of all corruption.

The degrees of it.

Now this doth convince too many that they are not in Christ, for they are the old men, no changelings, as themselves will affirm. Deceive not thy self, do not think thou art in Christ, if thou findest *thou art not a new Creature*; where Christ is made Righteousnesse, hee is made sanctification, his blood hath not only power to take away the guilt of sinne, but to purge our consciences from dead works. Thou must feel corruption destroyed; you cannot have two contraries together, as heat and cold, health and sicknesse, in what measure the one cometh in, the other is weakned; It is impossible a man should bee in Christ and not have his old lusts mortified. If you bee in Christ, regenerated and made a new Creature; then you must pull down all that is old, for what ever is old must bee rejected, a man must bee in every thing otherwise then hee was before: so that thou maiest say, I had such a lust, I had delight in such and such company, but now the Lord Jesus Christ liveth in mee, now I am a member of Christ, I must bid adue to all my former lusts of vanity.

Use 1

2 Cor. 5. 17

Use 2

Nor he who onely some-what reformed his outward course.

It doth detect such not to be in Christ, who onely look to reform a little of their outward conversation, but never put off the inner man of corruption within them; they are angry for this or that deed more exorbitant, but they repent

Rom. 7

Use 3
Nor who is
only reformed
by halves.

repent not of that Leprosy wherewith their whole nature is infected: Now such persons are like the Snakes that cast their coat, but keep their sting and payson: VWhereas the godly they do put off that which compasseth them about, *The Law of evil that rebelleth against the Law of God, in their minds and affections.*

Such as put off by halves (like Herod) this or that less needful member as it were; this or that sinne they do not much care for, but they put not off the whole man, which is here commanded: For the godly man though hee finde all evil present, yet hee disalloweth and turneth from all of it in his spirit.

Object. You will say, This is impossible; then we should have no sin.

Ans. Thou must hate all, strive against all; sin may be in thee as a cheere crept in, but it must bee resisted; and therefore let them think of it, that stoppage is no payment; such as would do some things, that they may not do others: the whole man must bee turned to the Lord; this the Lord complaineth of. *Jer. 3. 10. They turned to mee, but not with their whole heart,* but fainedly. If thou findest any thing wherein thou art willing to take liberty to thyself, certainly thou art as yet an old man.

Dott.

Rom. 6. 2
Col. 3. 9

Concerning the old man. Observe, *That whosoever doth truly put off their inward corruptions, will, and must likewise put away evil conversation.* VVhosoever purgeth the heart will purge the hand likewise. *How can we that are dead to sin live yet therein?* How can wee that have put off our corruption converse after it? *The old man and his works must bee put off together,* for men cannot put off their sin, while they put not off the works of it, no more then men can quench fire, while they bring store of fuel to the fire, and men cannot put off the inward corruption, nor crucify this, but they shall likewise crucify the conversation of it. As a man that cutteth down the tree, killeth the fruit of the tree in so doing.

Use.

VVhich doth convince such presumptuous ones as fear not to be lyers against themselves, who will boast of their hearts as good, while their old conversation is with them, justifie themselves, as if the worst piece were outward, that within they bear as good minds as others, though in their lives they are not so strengthened: now these are wide; for who so doth put off the old man, must and will put his works off also.

Now followeth the description of the old man. 1 Set down from this, *that hee is corrupted;* which is set down by the cause, *through lusts,* which are noted by the quality of them, *deceitful lusts.* This old frame I would have you put off, is that corrupted estate of soul and body which is caused by sinne, even by the manifold lusts wherewith wee are compassed, which lusts are exceeding deceitful both to insinuate themselves for to be entertained, and to plead for the retaining of them once admitted. Here therefore are three things to be considered.

- 1 That lusts breed the corruption of soul and body.
- 2 That not this or that single sin, but a multitude of lusts are in the unregenerate, *the old man corrupt through lusts.*
- 3 That the lusts of the flesh are guileful, very full of deceit, corrupt with *deceivable lusts.*

Sinful lusts
corrupt soul
and body.

For the first, we must know that sinful lusts they bring corruption throughout the whole man, soul and body; they corrupt the soul, not in regard of the essentiall life of it, for so the soul is of an immortal, incorruptible nature, but in regard of the life of God which sometime it had, and soundness of grace wherewith it was clothed; in this respect lust hath brought forth death and corruption on the soul. For what is all kind of lusting, but a death of the soul? What are the notions of this, but stinches streaming from the inherent corruption? And the body how it is corrupted wee need not speak, when

when some one little member hath semies of diseases which beset it. For look as a moth bred in a garment, doth fret and consume it; so sin bred in us by our own free wills at the devils suggestion, doth more corrupt and consume us.

Which must teach us, first, to take notice of our estate by nature, *We are all of us corrupted*; our souls and our bodies have death seated in them; so that we have cause to lay hold of him *that is the way, the truth and the life*; that (though wee sink in the grave) can raise us up. Because wee see not this corruption work out in the strength of it, therefore wee can hardly bee perswaded of it; but all poisoned bodies dye not presently. And look as wood-worms on the heart of a board; when no hole appeareth in the top: So it is with us, all outwardly seemeth well; when corruption hath taken deep hold of us.

It must make us willing to put off this Old man, to think that it is altogether corrupted: who would not part with old rotten apparel that might have new? who would not let an old rotten house be pulled down, that a new might be builded? So wee should, seeing the Old man is all corrupted, easily and willingly forgoe this estate, that wee might come to a new, more glorious condition.

Seeing lusts do corrupt us throughout, wee must, as *Peter* exhorteth, *abstain from them*. Wee would not feed upon that this spring, that wee know would breed us diseases at the fall: so much more must wee avoid that which will bring sicknesses, nay death to soul and body. For look as holiness is the beginning of life everlasting, which goeth on till it end in glory: so is sin the death of the soul, which doth (if the grace of Christ heal it not) never stay till it cometh to everlasting damnation; I mean the body of sin dwelling in us: for even as noisome savours come from a putrified body, so do these motions from a corrupt soul. If thy child do swerve from morality, and civil vertue, following whores, be a rioter, a thief, &c. when thou seest an absence of civil vertue, thou sayest, hee is even a lost child: what then shall wee think of our selves, being without all heavenly vertue of faith, hope, joy in the Spirit, godliness, temperance? &c. Wherefore learn wee to consider of sin and our estate through it, that wee who have not thought of it, may yet set our hearts to the way of life; that wee may bee thankful who have escaped from it; that wee may take heed of it, and labour to bee healed of it more and more. Should some learned Physician tell you, such or such a deadly thing were growing on your body, how would you thank him, and make use of it? Oh it is well with thee, if God make thee wise, that thou hearest this day, how thou art in every part corrupt, even dead in Spirit. How glad are wee when wee escape some desperate bodily sickness; and if there dwell reliques of sick matter with us, wee keep rules *de sanitate tuenda*, how much more should wee bee wise for our souls?

The Old man corrupt with deceiverable lusts. Observe, That not some one single lust or sin, but many lusts beset the unregenerate person. There is in us all a body of sin, and the Apostle doth bid us crucifie our earthly members, naming many particular sins, *fornication, uncleanness, covetousness, inordinate affections, &c.* For as a natural body hath not one member onely, but divers, so this spiritual body of sin hath not only one, but many evils to make it up.

Which is to bee marked against such as ignorantly, when they give entertainment to some one sin, think they have no fault but that one in which they live. Therefore when their consciences upbraid them with the sin in which they live, thus they save the matter; they confess the sin, but comfort themselves, that though it bee a fault, yet it is their only fault, they hope, if a man speak that by them, hee hath spoken his worst; hee hath said all hee can say;

Vse 1. Rom

Psal. 14. 3.

John 14. 6

Vse 2

Vse 3

And to abstain from lusts, which so corrupt us.

Deut. 22. 37

Rom. 6. 6

Col. 3. 5

Vse

Unregenerate men are deceived who think they have but some one sin

not

not knowing that it is not one lust that hangeth about a natural man, but if the matter bee well examined, a man is nothing but a fardel of diverse sinful lusts. And as in the body great diseases never go alone, but have petty infirmities accompanying them, so it is in the soul, in regard of sins.

Dof. 1. 3. It is to bee marked, *That sinful lusts are exceeding deceivable*: thus the Holy Ghost attributeth this to sin, that it is full of *deceitfulness*, Heb. 3. 13. *Exhort one another, lest any bee hardened through the deceitfulness of sin.* It pretends that it never performs, and like a baited hook, it shews meat, and covers murder.

Gen. 3 Now these lusts are deceitful, in that they promise and pretend such ends as they never lead unto: even as the Devil perswaded the first lusting by this Argument, *it should make them like God*: so sin it promiseth pleasure, profit, and paies a man home with pain and misery.

2 They are deceitful, inasmuch as they put on the semblance of vertue: thus covetousness and griping will go masked in the appearance of good husbandry, making the best of a mans own: pride will go in a vizzard of comeliness, of wisdom, challenging the authority of ones place: prophaning the Sabbath will put on the colour of Christian liberty; in which they resemble thieves, that overtaking honest men on the way, will ride along with them, as if they meant well, and were honestly minded, that they may the better attain their booty. Neither is this deceit in sin admirable: when, the Devil himself doth transform himself into an Angel of light for his greater advantage.

3 They are deceitful in pleading for the retaining of them, in holding their own: hence it is, that they blear the eyes of many that live in them, as if all were well, nothing to bee blamed: hence it is that if a man come to see this or that a fault, they will have twenty excuses, *Who liveth without his fault? you do not this alone: God is merciful.* If the judgement of God bee threatned, this bold-faced harlot, the lust of the heart will say, Tush, if God were thus angry with this or that sin, wee should not have lived thus long, and prospered as wee have, no evil hath found us out; yet I am sure lust is as crafty as serpents are, for they will twine about with manifold turnings, and so intrench their heads (in which is the life of them) that you shall hardly bee able to hit them on the head: so sinful lusts winde about with twenty excuses, as which is full of deceitfulness and knoweth how to save it self from receiving a deadly wound in us.

Use.

Wee must therefore learn to bee cautelous, get the wisdom of Serpents, they will stop their ears so against the enchanter, as hee cannot prevail. Let us stop our ears, shut up our eyes upon the perswasions of sinful lust. If there bee such a crafty copsemate that wee know, wee will not converse with such a person: no Cunny-catcher so full of guile, as the sin of our own hearts is deceiveable.

VERS. 23. *And bee renewed in the Spirit of your mind.*

Now hee cometh to the second part of our Sanctification, which is our renewing: the Apostle, 1. Setteth down the particular and fundamental part of it in this 23 verse. 2. The Universal body of it in the verse following.

The Universal, 1. It is propounded, *put on the New man.*

hath two parts, 2. The latter part is expounded three waies:

1 From the Manner of working it, *which is created.*

2 From the Pattern of it, *after God.*

3 From the Essential parts of it, *in righteousness and holiness.*

Before wee consider the doctrines of this verse, wee must look what is meant by *Spirit of the mind*: Some say the Holy Ghost which dwelleth in your minds; but the phrase is insolent, and the matter is impertinent. Some say, the spiritual quality of the mind, but that is comprehended in the words *bee renewed*: for what

what is that but to get a new quality in the spiritual quality of your mind? It is best construing the Spirit by that, *1 Thes. 5. 23. The God of peace sanctifie you throughout, and I pray God that your whole Spirit, and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ*; it is taken for the supreme faculty of the soul, and so let this be the meaning, *get a new quality, viz. of divine light in the supreme power of your mind*: this is most natural for the words, and pertinent for the argument: For thus in the doctrine of our renovation wee bring in that principal and fundamental part of Gods Image reckoned, *Col. 3. 10. Put on the New man which is renewed in knowledge*: fundamental and principal, because it is first in nature, and causeth the other, *1 Pet. 1. 5. As his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue.*

The doctrine from the words is this; *That the true Scholars of Christ have not only their outward man, but the spirits of them renewed to the knowledge of God.* For understanding it the better, wee must know,

- 1 How wee were at our first creation in the spirit of our minds.
- 2 How wee are by nature.
- 3 To what end wee are renewed in them.

1 You must know therefore that by creation wee had in our minds a divine light, which did let us see the wisdom, power, mercy and justice of God, as was manifest by Creation and Covenant stricken with us. And this light in the spirit of the mind, did make us look to our God, as an image in a glass doth look to him-ward from whom it is reflected: This the Apostle giveth us to consider, when hee saith, *bee renewed*; giving us to understand that sometime wee had it, and Man was created in the Image of God, a principal part whereof is the acknowledging of him.

2 You must know that the spirit of our minds is stripped of this heavenly understanding, *Psal. 14. 3. 2 Cor. 2. 4. The natural man perceiveth not the things of God, neither can hee.* As before the fall of man, his mind was enlightened with the perfect knowledge of God; so since the fall it is overcast, and even wholly possessed with palpable darkness, being destitute, not only of all actual knowledge, but also of all ability of attaining the true knowledge of God, by any faculty, vertue, industry, or any means inherent in himself; so that the natural knowledge of man is meer darkness and ignorance: the understanding is altogether occupied in things natural and secular; that is, things which appertain to our natural life, and civil condition, and hath no knowledge distinct of God, but a little confused; which maketh us the more inexcusable.

3 The point that wee must get our spirits renewed to, is not simply the knowledge of God as a Creator, but the knowledge of his glory, mercy, justice, as they shine in the face of Christ, *John 17. 3. This is life eternal to know thee who the only true God, and whom thou hast sent Jesus Christ*; This is the first and chief part of mans glorious image to which hee is renewed. Wee call it the first and chief part, because that in the work of regeneration, the illumination of the mind with the true knowledge of God, both hath the first place, and also is the cause of all the rest of mans holiness, for as Christ doth teach, *If the eye have light in it, it doth enlighten the whole body, but if it be dark, there is nothing but darkness in the body*; that is, if the mind, which is the eye of the soul, be truly sanctified and renewed with knowledge, there followeth holiness in all the faculties of the soul, and in the whole man: But if there be darkness and ignorance in the mind, there is nothing but sin in all the parts of man.

Neither can it be otherwise, for as it is impossible that a man should either trust or hope in God, or love, fear and obey him, or perform any duty of

The condition of our knowledge in our creation.

It is after the fall turned unto darkness.

Wee must be renewed to know God in Christ.

Mar. 6. 23

holiness unto God, whom hee doth not know in his mercy, love, goodness, promises, power, justice, and the rest of his Attributes: So it is no less impossible that any man should know, and bee fully perswaded that God is true in his promises, merciful, bountiful and just, and not bee affected to him accordingly. And therefore the first action of the holy Spirit, framing the New man in the Elect, is to take out of their minds their natural blindness and darkness of ignorance, and to make them able to conceive, understand, believe and know God. Thus the Apostle teacheth, *Rom. 12. 2. Bee ye transformed by the renewing of your minds.* Thus hee prayeth for the *Colossians*, *Col. 1. 9. That they might bee filled with the knowledge of the will of God.*

Use 1

This therefore must cause us to consider of two things: First, *How the most excellent part of us is corrupted*; These bodies of ours were mansions of an immortal spirit, which had such light of grace upon them, that the brightest starre shineth not so bright as they. They saw the wisdom of God, and looked to it as our image in a glass looketh to us, whose image it is. Now our souls are incarnate, this divine breathing that came from heaven, is buried in earth; now our contemplation is the Creature, our thoughts are about earthly things, that serve for our natural lives, or our civil estates, the very spirit of our minds is become earthly and sensual.

Use 2

As wee must bewail this, so wee must learn where true Reformation must begin, not so much in conforming our outward man, as in reforming our inward spirit. Let us not paint sheathes, make our selves whited sepulchers, look to the outward man only, this is good when it followeth and accompanieth the inward reformation which must bee first, as here you have it.

VERS. 24.

VERSE 24 *And put on the New man, which after God is created in righteousness and true holiness.*

Now followeth the universal body of this New Creature,

1 For the words, *What it is to put on the New man?* *Ans.* To get into the divine nature, and to grow up in the graces of the Spirit to perfection.

2 *Which is created according to God*; that is, which by no lesse than a creating power is gloriously framed in us after the Image of God, *Colos. 3. 10.*

3 It may bee asked, *What is meant by righteousness and holiness?*

Ans. Some by *Righteousness* understand the quality of justice in us, which maketh us do whatsoever is just toward the creature. And *Holiness* they take for a divine quality, whereby wee exercise and perform religious offices toward God: But the Scripture is not favourable to this distinction, for *Rom. 1. 18.* this is made unrighteousness in men that they praise not, and are not thankful to God; and therefore by Law of contraries, righteousness is to be extended to the Creator, as well as to the Creature, as the Scripture putteth holiness as well in doing things one with another, as in duties about God. *That you may learn to possess your vessels in holiness and honour.* I take it therefore that these vertues must bee taken in their latitude, and full extent; *Righteousness*, noting forth a divine quality whereby wee perform whatsoever is our duty to God and the Creature: *Holiness* is a divine quality, which in our selves, and our duty to God and men, excludeth all spot of corruption; It is an universal purity, which taketh away, and denyeth the least mixture of lust; and it is as general as the other.

Concerning
the difference
between right-
eousness and
holiness.

1 Thes. 4. 4

What is holi-
ness of truth,

It is further said *holiness of truth*; which might bee taken as noting the instrument begetting holiness, *John 17. 17. Sanctifie them with thy truth, thy word is truth*: But here it must bee taken for *soundness*: for as righteousness and holiness are opposed to lusts; So truth is opposed to deceitfulness. The summe of the words is: *For thou have been truly taught Christ, and have learned Christ* So as to put off corruption, so to get your selves throughout cleathed with the divine quality, with the grace of the Spirit, which is by the almighty power of God, framed

framed after the example of God himself; and standeth in no external things, but in righteousness and holiness, and not in every kind of these; but in such righteousness and holiness, as is sound and sincere.

Here therefore, 1 Wee must consider; *That every one that is a true scholar of Christ, must put on the new man; must more and more get himself clothed with the grace of the Spirit; which is as a new creature in the heart.* To amplify it by the same considerations wherewith we did illustrate the putting off the old man.

Doff.

What it is to put on the new creature.

- 1 We must see what it is.
 - 2 By what means we come to put it on.
 - 3 By what degrees this is done in us.
- For the first, It is a borrowed speech from bodily putting on of garments, in which three things are to be marked.
- 1 There is the body clothed.
 - 2 The garment cloathing.
 - 3 The action whereby the cloathing is applyed to the body; viz. the putting

So here are three things answerable.

- 1 The cloathing with the divine quality of hidden man of grace.
- 2 The soul which is the thing principally to be clothed.
- 3 The sitting upon us, or the applying of this to our souls, by those means which in the next place wee are to reckon up.

1 So that to put on the new man is, to get settled upon our souls the divine qualities which make the man a new man, that is, touching divine qualities throughout renewed. We must so grow up into Christ, that not we, but Christ may be every where from top to toe seen to live in us, this is sembled by the action of putting on, which doth so cover the body, that not the body, but the rayment only is discernable.

The means whereby we get increas'd in the new creature.

2 Now for the second, we come by these means more and more to be clothed with this garment. 1 By seeing where wee are naked, espying where our souls are uncovered. 2 Wee must come and buy these things, Rev. 3. 18. *I counsel thee to buy of mee gold tryed by the fire, that thou mayest bee made rich, and white rayment that thou mayest bee clothed; &c.* Now wee buy of God with our money, the thing is thus, God setteth forth these things in the word of promise, when wee by belief reach them and apply them to our selves, then wee make purchase of them. If wee will give God any thing, then hee dealth by way of exchange with us: hee doth wish us to surrender to him our old robes, and for these hee giveth us new rayment, wee are made partakers of the divine nature, having fled from the corruption which is in the world through lust: the foreskin of these Philistines are the onely current money with our God.

2 Pet. 1. 4

3 Wee come by exercising our selves in well-doing, to be more and more clothed with the grace of the Spirit: for hee that hath (that is, that hath grace that he doth husband it) he shall have more, but hee that hath not (that is, so hath it, that he doth not use it, like him that hid the talents) even that he hath shall be taken away.

Mat. 25. 29

For the third thing, we do put on this new man.

- 1 By beginning to be new creatures.
- 2 By proceeding in it.
- 3 By receiving it perfected in us, when we shall be filled with the fulness of God.

The degrees of putting on the new creature.

The Use of it to us is, that as wee will have assurance that we have truly loved Christ, so wee must put on a new nature; if wee have been fierce, covetous, sensual, wee must put on us meekness, laying aside wrath, wee must put on heavenly mindedness, contentation, holiness. Wee can never look that

our souls and body should bee clothed with glory, if here they put not on the clothing of grace, 2 Cor. 5.4. *We would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.* And this spirituall cloathing of grace should dwell with us continually, yet should lying down and putting off our cloathes, think of putting off our old corruptions; putting on our cloathes think of getting the white raiment of Gods grace to cover our nakedness.

Dost.

The second thing to bee marked is: *That God himself is the pattern after which this new man in us is framed; even the Divine Nature of the Father, Sonne and Holy Ghost; as the sampler which God doth look on in the renewing of us.* For wee are restored in Christ to that in substance which wee had in creation: now God created us after his own Image, Gen. 1.27. Since mans fall wee are begotten not to Gods Image, but after the Image of the corrupted Adam. Adam begat a Son in his own image, Gen. 3.1. Now therefore when God doth renew us, hee doth, according to his own image, create in us a new creature, a divine quality, and so make us conformable to him. For the more distinct conceiving how wee are according to Gods Image restored; Wee must know, a thing may bee so after the image of another, as equally to partake in the same nature with him after whom hee is framed: Thus formes are begotten according to the Image of Parents, thus Christ is the Image of his Father.

Things are diversly after Gods image.

Secondly, things are according to this or that which do represent them, though they are not of like nature: thus is the Kings picture in money, seals, &c. and thus the creature is after the Image of God. Now this is either general, or special: Generall, all the creatures are according to God, hee had no other sampler after which hee should create the world than himself. And if wee were good Clerks to read, every heart hath the name of God written in it. The more speciall kinde is proper to Angels and men, who so represent the Divine nature, as that they imitate the vertues of their heavenly father.

Præsentemque refert quælibet herba Deum.

Use.

Now the use of this doctrine is, *1 To confute those that have made the Son of God, as to bee incarnate, the image after which man was created; for the text saith, not after the Son of God, or after the humane nature of Christ, but after God, the essence common to the Father, Son, and Holy Ghost, and therefore in Genesis it is said, Let us make man after our image.*

Use 2.

2 This doth let us see, and provoke us with thankfulness to acknowledge what an excellent priviledge wee have, Gen. 1.27. this is redoubled, God created man after his Image, and hee goeth over it again, in the image of God created he him. And truly it is no small favour when he might have made us toads: why ought first to him, why he should have this benefit bestowed on him.

Rom. 11.35

Use 3.

3 It must provoke us to love this new creature, to seek after this renewing of our nature: when the Devil told our first Parents, they should be like God, they listened to it to their destruction, much more must we listen to this, unto our salvation.

Use 4.

Eph. 1.7

Seeing Gods image is on us, wee must walk as becommeth a divine generation, for if this should move us to all godliness, *that the glorious name of God is called on us, how much more should this move us, that this image of God is engraven in our soules? this should make us express the virtues of him who hath called us from darkness to light.*

Dost.

3 It is to be marked that he saith, this new creature standeth in righteousness and holiness: whence observe, That not external things, but inward graces make the new Creature, the new Creature is opposed to things external, not Creation from nor uncreation from a thing, but a new creature: which new creature the Apostle Paul calleth

callest *the bidden man of the heart*. Hee therefore that is a new creature according to God, must have his will righteous, pliant to all obedience, all duties towards God and man; hee must have all his nature sanctified, though not perfectly and throughout, yet truly and in some measure. Now this, that *Paul* maketh this new man after Gods image to stand in these things, doth teach us three things.

That the image of God is not to be conceived in bodily things, as the Anthropomorphites imagined, nor yet standeth in the essence and faculties of the soul, as memory, reason, will, as *Augustine* took it, for wicked men have these; nor in dominion and rule which made man as a little God, amongst the Creatures, for this is a consequence that followed on the image, but as *Paul* teacheth, it standeth in these divine qualities, which as certain forms and signs express the divine nature, most holy, most just, so far as the Creator can be figured forth in such a Creature.

It doth teach us, that if wee will bee new Creatures, wee must never stay in outward things, rest not in them: What if wee come to Church? be baptized? what if wee have acquaintance and a good liking of the better men; what if wee could preach the Word, do any outward duties? what if our tongue, our countenance, our external actions, be renewed? if we rest here, wee have made clean onely the outside of the platter, wee are not new Creatures; if our hearts be not righteous, be not holy, all is nothing.

In the third place, it leaeth us see what a fearful wickedness they commit that do mock at righteousness and holinesse in men; it is a vile part, they trample the image of God under their feet; now it were petty treason so to misuse the Picture of a Prince.

It is to bee marked, that hee saith, *Holinesse of truth*: that is, in such righteousness and holinesse, as go with uprightness of heart; which doth teach us;

That whosoever are new Creatures in deed, the graces they have are sound and sincere: Thus the Scripture testifieth in particular of their faith, that it is unsained; of their love, that it is without dissimulation; of their wisdom that it is without hypocrisy; of their repentance, it is a *renting out of their garments*; but of their hearts: *Their obedience is from the heart*; and whatsoever is in them, hath truth accompanying it, as here they are said to be *renewed in righteousness and true holiness*.

If wee would look at the new creatures which the scripture recordeth, we might have a cloud of witnesses, which would give testimony to this truth. *Smith, Noah, Abraham, Job, David, Hezekiah, Zachary, &c.* all of them commended for this uprightness; and it is the most proper grace of one that is indeed a new creature. For there may bee temporary graces in those, that are not truly in Christ; but this they never have in any measure, this foundation of heart; and therefore those onely that are the *good ground*, are said to have a *good and honest heart*; that is, hearts without guile and dissimulation.

We must therefore examine our selves whether the little things, wee have, are joyned with truth in the reines: for if our religion bee not without reigning Hypocrisy, it is but a mask and vizard of vertue; it is like *Abelons* vow, like *Jehabab* fasting, like *Herods* going to worship Christ, like the *Pharisees* long praying; dissimulated holinesse is double iniquity; if wee bee without this truth, wee are no new creatures, but shall have our portion with Hypocrites.

On the contrary, if wee will have an evidence, that wee are the true scholars of Christ, we must seek above all things to make sure, that our hearts be up-right with our God; the least grace with uprightness maketh a new Creature; maketh you blessed; *Psalm 19. 1. Blessed are the upright in their way*.

Gal. 5. 15

1 Pet. 3. 3

Use. 1

Use 2

We must not rest in outward duties.

Use 3

Doct.

Tim. 3. 6

Rom. 13. 9

Jam. 3. 17

Joel 2. 13

Rom. 6. 17

Luk. 8. 15

Use. 1

Use. 2

This

This maketh you *Nathaniels true Israelites in whom is no guile.*

Quest. But it may be asked, how a man may find out this, that the heart is upright? and that he hath this truth?

Ans. It sheweth it self in four things.

Signs of an upright heart.

1 It will make one in all his course, draw himself into Gods presence; these are coupled together. *Gen. 17. 2. Walk before mee and be upright* and the guise of hypocrisy is, to look, who looketh on, to exercise holiness, that they may be seen of men, rather than to approve themselves before God. And though Hypocrites may boast of their comming into Gods presence, yet this is sure, that a guileful heart never dare come into Gods presence. *Esay 33. 13. The Hypocrite saith, Who may dwell with the consuming fire.*

Ier. 3. 10

2 Truth where it is, will make you do things not with your outward man onely, but from your hearts and spirits; for these are all one in the Scriptures to do a thing from the heart, and to do it uprightly: to do it without the heart to do it fainedly. *Judah hath not turned to mee with her whole heart, but fainedly.* And the Hypocrisy of the Pharisees was manifest in this, they did not joyn with their lips their hearts and reins, as *Esay* and *Jeremy* foretold of them.

1 Cor. 10. 31

3 It will make one in all things propound a good end, even Gods glory, as the Apostle exhorteth, *Whatsoever ye do in word or deed, let all bee done to the glory of God.*

4 It will make us obey in all commandements, it will not divorce the first and second Table, but will make us joyn with works of Religion to God, works of thereby to men. For many that make some profession and frequent religious duties, may hence bee convinced not to bee truly religious, because though they are thus holy in these regards, yet look at their dealing with men, they have no truth nor mercy. So many men for moral parts, unblameable, one would think them little Saints, void of wrath, of uncleanness, no swearers, true in their dealings, yet they have nothing in truth, because the same men have no acquaintance with faith and repentance, nor no care of holy and religious exercises.

VERS. 25.

VER. S. 25. *Wherefore putting away lying, speak every man truth unto his Neighbour: for we are members one of another.*

Now he cometh to more particular precepts: the 1. concerning truth in speech.

The sum of this verse, Duty.

is the Reasons.

1 Negatively; *Cast away lying.*

The duty laid down, 2 By affirmation; *Speak the truth every one with his neighbour.*

The Reasons are two. 1 To be gathered from the word *Wherefore*, which *Col. 3. 9.* is laid down at large, *Seeing you have put off the old man with his works, and put on the new.* The second Reason followeth in the end of the words, *for we are members one of another; for we are by the bond of love most straitly tyed one to another.*

Do.

To come unto the points of the verse: 1 Here we see, *That such as are the true members of Christ must avoid all lying.*

What lying is.

Before we can handle it, we must tell you what it is to lye.

Ans. Though we distinguish betwixt lying and telling untruth, yet the Scripture doth call the telling of untruth, lying: for whatsoever is not speaking of truth, that is lying by the phrase of scriptures.

To lye therefore is to speak that which agreeth not with our mind, or which agreeth not with the truth of the matter, or which disagreeth from both: This every one granteth to be a lye, when a man speaketh one thing and knoweth another, or thinketh another to bee true. And this again is a lye, when a man speaketh as he meaneth, but yet his meaning misleth of the truth.

truth of the matter: as if I say and think so, that it is nine of the clock, when it is but eight, it is a lye; for as the first is grounded in wilful falsehood, so this latter is grounded in a sinful heedlesse, for a wise man should worke and speake by knowledge, *Prov. 13. 25.* Now then that wee know what the Scripture calleth lying, we may more profitably handle our Doctrine, which we will prove and apply, and then conclude with clearing in way of cautions some kind of speeches which have appearance of untruth, but are not so.

True Christians must avoid all lying: for *Zeph. 3. 13.* the Lord saith of the remnant of *Israel*, that is, all the true members of the Church, *they should do no iniquity, neither should they speak lies.* Wee need not more places, and this is to bee conceived of all lyes, not only hurtful ones, but delightful, officious lyes: for all lyes are alike in this text forbidden, which wee may thus gather. *Every lye that standeth not with truth is here forbidden:* But all lies dissent from truth, for if one should save a soul with a lye, and another should destroy a soul by a lye, they both differ from truth alike, though the one hath more charity than the other, *1 Job. 2. 21. No lye is of the truth.*

Doct.

Against Sportful and Officious lyes.

2 That which is in the nature evil, cannot bee bettered by the end: now a lye is in the nature evil, against truth, perverting the natural use of words; stealth is a thing bad in nature, because against justice, now if one would build a Church with that hee stealeth, his stealth cannot hence bee justified.

3 The Scripture indefinitely reproveth and condemneth lying, excepting no kinde.

4 If one might lye for any thing, then for Gods cause: but *Job* doth shew plainly, that one may not speak deceitfully for Gods advantage, *Job. 13. 7. 8. 9. Will ye speak wickedly for Gods defence, and talk deceitfully for Gods cause? will ye accept his person? or will ye contend for God? Is it well that hee should seek of you? will you make a lye for him, as one lyeth for a man?*

5 Lastly, If the Scripture maketh every idle word condemnable, much more every lying word, *Mat. 12. 36.*

This therefore doth reprove many among us with whom this vice is frequent; In publick, how many do prosecute lying suits? How many for advantage denyeth this or that which their conscience knoweth in private? How many do counsel lyes; say I am not within, when I would not bee spoken with; say such a one sent you: In contracts, covenants, the buyer and seller, the one dispraising, the other over-reaching: In Covenants, promising without any care of performance, which is a double breach, both of truth and fidelity: In common discourse, men telling this or that, often drop in something they know more than the matter: men will deny that which they have for fear or shame, like *Sarah*, who denied *shee did laugh*: men affirm falsehoods in their talk of others, in praise, dispraise; of themselves many bragging of things they have not; many complaining as if they were not able to bear the charges on them, when they go as neer the wind as their neighbours: dissembling their estate; as many rich men, deal with them for any thing to good use, and they are thus poor; have had such losses, are at such charges, &c. thus this vice aboundeth. But wee must take heed of it, it is of the Devil; the Heathen have detested a lyer, holding him as hateful as hell gates, that would affirme one thing, and think another.

vsa

Quest. But you will say, How may wee overcome this?

Ans. First, finde out the cause, and take that away, for some lyes are grounded in pride, as the boasters lye: some in covetousness, as the lye in bargaining, in dissembling ones estate: some in fear, as that of denying: some in the vanity of our natures, as that in telling a thing otherwise than I know it, without any purpose any way. Wee must labour against the cause, and the disease will soon cease, when the ground is removed.

Means to cure a lying disposition.

Secondly,

Secondly, Wee must accustome our selves to few words, *Proverbs, Where there are many words, there will bee iniquity*; and it is just with God that idle words should bee punished with lying words,

Thirdly, Wee must think of the judgement which God hath threatned against lying, and *them that love lyes*, Rev. 21. 27.

Some things which have semblance of lyes, but are not.

Now followeth the last thing, the necessary prevention in this doctrine, lest wee should condemn of lying, things that have no untruth.

1 Wee must know therefore, that Allegories, fables, &c. they are not untruths, because the sense and meaning of them, though not the letter of them, doth not disagree from truth, for a fable is nothing but a speech by pictures.

Gen. 20. 2, 11

2 Concealments are not lyes, such was *Abrahams*, that *Sarah was his Sister*: *Samuels*, in saying, *that hee went to sacrifice*, 1 Sam. 15.

3 Speeches spoken according to present intention, without prejudicing future liberty: as when I refuse a thing at board, and presently after take it, when I say I will come see one, and do not, as *Gen. 19. 2*. The Angels being invited by *Abraham* to come into his house, said, *Nay, but wee will abide in the street all night*; but upon importunity, *they turned in to him*, 2 Cor. 1. 17.

4 Fictions or Ironies, as when I see my child have a knife, I draw the back of it over his hand, and tell him I will cut off his hand. To proceed.

Doff.

Speak the truth.] Observe, *As wee must avoid lying, so wee must bee careful that the thing wee speak be truth which wee speak.* Before wee handle it, wee must mark what it is to speak the truth.

What it is to speak truth.

To speak as I think, and think of this or that as it is: this double harmony of the mind with the matter, and the mouth with the mind, maketh up the speaking of truth. And that all Christs are bound thus to speak the truth, it is laid down, *Zach. 8. 16. You shall speak the truth one to another*; *Jerusalem* whose children wee are all, is a City of truth, hee that *will dwell in the everlasting tabernacles, must speak the truth from his heart.* And this speaking the truth, includeth these three things.

Psal. 15

- 1 That I shall not deny that I know to bee truth.
- 2 That whatsoever I speak bee truth, and that known to mee.
- 3 That then I do confesse truth when it is to bee spoken, and may no longer bee concealed.

Now this is a question which must bee affoiled.

When truth is to bee spoken and not concealed.

Quest. When am I bound to speak the truth?

Ans. When Authority, Temporal or Ecclesiastical, doth lawfully require.

2 When Gods glory, or my neighbours good is procured, or Gods dishonour, and my neighbours hurt avoided by it.

3 When Circumstances of time, person and place make it fit to bee uttered.

Vse 1

This therefore doth convince the want of truth which is in us; as likewise the unjust concealment of truth; as sometime wee know that which would make a cause go where the right of it is, and yet open not the matter. Sometime wee hear contrary to truth, our brethren charged, yet witness not the truth in challenging their names. As thus opened, it doth not favour such blab-tongues, as know nothing but they will blaze: And what is their defence? Why, they hope they speak the truth, as if this were not the property of a fool to speak all hee knoweth, whereas a wise man doth keep it for afterward.

Vse 2

And as it rebuketh these things, so it doth warn us of our duty, that wee do take heed that wee get knowledge of that wee speak, and that wee speak according to our knowledge: for many speak untruths by heedlessness, and rash affirmations of that they thoroughly know not. This care to speak the truth, will approve us to bee the children of the God of truth, and bee an evidence to us

as that wee shall dwell in the Heavens for ever.

For wee are members one of another.] Observe hence; *That this that wee are* Doct.
used in love one to another, must make us bee careful to speak the truth. Love doth
 not teach to lye, as these officious lyers will pretend; *Love rejoiceth not in* 1 Cor. 13. 6
iniquity, and that love is falsely so called that perswadeth men to such courses.
 Do the members of the body, as the hand, doth it mock the mouth and de-
 ceive it, because it is so straitly knit in the body? nothing less.

VERSE 26 *Bee angry and sin not; let not the Sunne go down upon you* VERS. 26.
 wrath.

Now followeth a Precept of anger; and the verse doth lay down touching
 anger two things.

1 Touching the beginning or rising of it, *Bee angry, but sin not.*

2 Touching the durance and continuance of it, *Let not the Sunne go down*
upon your wrath.

Which is amplified by the reason; *give not place to the Devil:* you must not
 do that upon which the Devil will further and further close with you, as hee
 will, if you give place to, and cherish wrath in you. Now a little to unfold
 the words. These words may bee taken as giving a commandement, or a
 permission only, like as that, *Thou shalt eat of every tree in the garden,* did not
 binde Adam to taste them all, but gave him leave if so hee would: So one
 may take this, *Bee angry;* but think it rather commending spiritual anger, with
 forbidding carnal. For as it is sin upon ones soul, not to have the just exer-
 cise of love; so of anger in due place of it.

Gen. 2. 16
Bee angry, a
Commande-
ment.

Secondly, Wee must know that by being angry three things must bee un-
 derstood:

Three degrees
 of anger

1 The indiliberate passion; for this, if it rise unjustly, is sinful, a spark of
 the fire of hell kindled in the soul.

2 The revengeful affection yeelded unto, and willingly entertained.

3 The inward affection now accomplished in look, word, behaviour: all
 these are here, and every of them to bee conceived.

Let not the Sunne go down upon your wrath.] These words do proverbially
 import as much as, *Let it not lodge with you; nor take up an Inne in your*
breasts. The summe of the verse:

See ye holily angry, but bee not sinfully angry, and if such anger enter, yet
continue not in it, let not the Devil further and further close with you.

First, then wee see, *That it is not unlawful to bee angry, yea that in some man-* Doct.
ner a Christian may and must bee angry: Our Saviour doth not in general

threaten all anger, *Mat. 5. 19.* but that anger which is rash and causeless;
 and here Paul doth not say, in no case bee angry, but *bee angry so as you sin not*
in your anger. And anger is ascribed to God himself, which if it were bad in

the kind, as envy, and such like, it could not bee. And the Philosopher teach-
 eth that these affections absolutely considered are neither praise-worthy, nor
 commendable; but to bee angry in one manner is commended, to bee an-
 gry in another is dispraised. The Scripture therefore as it condemneth some

for anger, so it commendeth other some, and sheweth us a holy anger both
 publick and private. *Moses* was justly angry, *Exod. 11. 8.* *Hee went out from*
Pharaoh very angry. And when hee came near the Host, hee saw the Calf and the
 dancing: *So Moses wrath waxed hot,* *Numb. 16. 15.* Hee was very angry for

Exod. 12. 19

the murmurings of the people. *Elijah* is commended for his zeal to God; which
 is an affection compounded of love to God, and anger against that which
 dishonoureth God: *Phineas, Elihu* in *Job:* Christ himself, *Mark 3. 5.* *Hee*
looked upon them angrily, &c. So in private persons, as *Lot* in *Sodom:* *His soul*
was vexed with the unclean conversation of the wicked. And the Apostle, *1 Cor. 13. 7.*

Where there is a godly sorrow, there is a holy indignation against sin,
and revenge.

1 Pet. 2. 7

How to discern of lawful and holy anger.

Quest. This being so, that wee must bee spiritually angry, it may bee asked, how wee may discern a spiritual anger?

Ans. It riseth from a love of God and our neighbour, with hatred of sin; thus *Moses* his anger did kindle in the place above named.

2 It is well ordered; that is,

1 It doth not rashly arise in us; yet wee must take heed of confounding rashly and suddenly; for that is rash which hath no just cause; now *Moses* his anger was suddain, but not rash, because the occasion was so grievous; and this doth conform our anger to Gods anger, *who is slow of anger.*

2 It must bee duely proportioned to the fault; thus God is angry at all sin, yet idolatrie, tempting God, blasphemy, oppression, shedding innocent blood, &c. his fierce wrath is poured out upon such sins.

3 Again in regard of persons, wrath must go as love goeth, it beginneth at home, then it goeth to those who are nearest us, then furthest off: So God stirreth more quickly in temporal corrections against his own household, than those that are without.

4 Our wrath; and the accomplishment of it must bee within the compass of our calling: So *Moses* powdered the Calf, and took vengeance, but it was within compass of his calling, for hee was a Magistrate: So that if a private person should reform publick abuses, and plead zeal (unless his calling were extraordinary) it were carnal fury, not holy zeal.

5 It must stand with love of those at whom wee are angry, and with the duty of prayers: So *Moses* hee did love the people notwithstanding his anger, and did pray that hee might rather bee shut out from Gods favour, then they should not bee received to favour; and Christ with his anger, mourned in spirit for them with whom hee was angry.

Use.

The use of this to us is, that wee do stir up our selves to this holy anger, Whose blood riseth at the sins of men? at seeing the Lord dishonoured? Wee are cold as Ice this way. Wee must bee angry at our sins, wee must hate the waies of evil, that God hateth, if wee love the Lord, wee must hate evil.

Dott.

2 It is to bee observed, *That wee must take heed of sinful anger;* bee not angry sinfully, or sin not in being angry. Now then our anger is sinful, when as pride, and self-love doth cause it in us: As when men are altogether angry, because they are disgraced, wronged, receive not such measure as they look for: or are moved, because their minds are not served: thus was good *David* angry, *1 Sam. 16.* thus was good *Jonas* angry, *Jonah 4. 9.*

Secondly, When our anger keepeth no due bounds, is excessive, such was the anger of the sons of *Jacob*, it had a just cause, but they knew no measure in revenge: Secondly, Their displeasure brake out against the innocent as well as the guilty.

James 1. 20

3 When it hindereth good duties, breaketh off love, occasioneth other sins. *The wrath of man accomplisheth not the righteousness of God.* And anger never goeth alone, if it stay with us: When *Sarah* was angry at *Abraham*, see how shee brake to offend against the ninth Commandement, by accusing *Abraham* wrongfully, and against the third Commandement, to take Gods name in vain unadvisedly.

Gen. 16. 5

Use.

Now this serveth both to teach us to discern how deep wee are in sinful anger, and also to bee a ground of exhortation. Wee must therefore bee watchful against this inordinate passion, and must not excuse it, as if it were our nature to bee hasty; If I bee born with a little, I have done, I love not to be hated. It is well wee love not hatred, but it is ill wee are addicted to sinful anger. And the more wee must arme our selves against this sin, by how much custome in it doth make it less felt and bewailed, by how much our corrupt reason will more justifie it in us, as *Jonas* said, *Hee did well to bee angry.*

Jonah 4. 9

Little

Little sins breed us more woe when they are not felt and feared, then great ones when they are resisted.

Quest. If you ask how wee may preserve our selves?

Ans. By getting conscience of our own deservings; for pride will make fraies of nothing, but poverty of spirit will withstand anger, in remembering what wee are and may bee, will cool choler. Tit. 3. 3. *Shew all meekness to wards all, for wee our selves were sometime foolish; disobedient, deceived, serving divers lusts, &c. If any be fallen through weakness, yee which are spiritual restore such a one with the spirit of meekness; considering thou thy self wast tempted.*

Means to prevent sinful anger.

Gal. 6. 1

1. Consider the thing that moveth us, as in regard of the party, so in regard of God, both inflicting it on us, and ordering it for us: As it cometh from the party, it is a fit of phrensy in him; for every one is out of himself so far as he wrongeth his neighbour: now this weighed, will incline to meekness, *Forbear forgive them, they know not what they do.*

Luk. 23. 34

2. As God doth bring it upon us, it is most just. 3. As hee doth order it for our good, it is most amiable. For the wicked are like Bees, they do sting, but yet yeild hony also: in one regard they are requested, though in another not to be brooked.

3. To suppress anger, it is good when wee feel it comming on us, to binde the whole man to the good abearing; for as it is with flames, if they have no vent, they soon go forth: so this flame, if it have no where issue, will soon be extinguished; hither we must recal that practice of David, Psal. 39. 1. Though he could not hold it out so happily as hee began it holily. And the counsell given to Augustin, to tell the Greek Letters; and the saying of the Heathen Philosopher, *I would beat thee, but that I am angry.*

Socrates

4. Wee must take heed of occasions; the Heathens have been wise in this behalf, as Caesar, hee of whom Plutarch telleth, that broke the glasses: Abraham with Lot. Wee must not come in the company of angry men, flint striking on flint, will bring forth fire, *whereas a soft spoken person breaketh the bone,* as it may bee Solomon spake from remembering his father enraged, and Abigail.

Seneca de ira

Prov. 25. 19

Lastly, wee must take occasion by anger, to bee angry at our inordinate affection, to be meek and gentle, and this is to kill the devil with his own weapon.

The third thing, *Though wee cannot alwayes resist these passions from entering, yet wee must not let them lodge with us.* Wee must not let anger gather a head in us, and grow upon us: This, Christians through Gods grace may and do attain to. Wee must not, though we be touchy sometime; bee either bitterly or heavily disposed: this bitter and sad anger that will dwell till it have revenge, is detestable with God. And look at the Saints, they have been angry, but not continued it. David, 1 Sam. 25. 31. 32. blessed God, and brake off displeasure at the speech of Abigail: So Gen. 31. 35. *Jacob was angry and chid with Laban,* but hee was friends presently after: whereas the wicked, they like Absalom, will year after year, carry anger in their bosomes, and never forgive till they have revenge. Anger burneth like fire in iron, or such solid matter, in the wicked: but it is like fire in straw, or thorns, in the godly, soon kindled, soon extinct.

Doct.

1 Sam. 13. 23

This therefore reproveth such as let not the Sun set onely, but years pass them in their wrath, that will never forget nor forgive, a man shall never come in their creed that once is out with them; and they count it manhood, when once they are moved not to bee reconciled easily; But let them know this wrath is cursed, for it is fierce; they are men, but foolish men, *Wrath lodgeth in the breast of a fool:* How unlike are these to God, *who is slow to anger, but ready to forgive?*

Vse. 1
Against such as hold anger long.

Ecc. 7. 9
Psal. 103. 8

Use 2

It must teach us, though wrath do assail us, not to give it any long harbour; it will not much hurt us; if it dwell not with us. A sparke or coal, if it light upon us, and bee presently shaken off, it proves not so hurtful; but if it lye still, then it causeth burning. So this coal of the Devils blowing; the Devil will labour to make us continue wrath; hee will amplify the indignity done us; the untowardness of the person, he will say, bear this, and you shall have enough, &c. But remember, *the wisdom from above is pure, peaceable, gentle, easy to be entreated, full of mercy*: turn from these suggestions.

1st. 3. 19.

VERS. 27.

Dost.

Act. 5

Eph. 2.

Luk. 11. 9

1 Pet. 5. 8

VERS. 27. *Neither give place to the Devil.*

4 Observe hence, *The more wee give place to any sin, the devil hath further power of us*: The Devil is said therefore to fill the heart of some persons, who now gave themselves up to sin desperately, and hee is said to bee effectual in the sons of disobedience. For as wee being good in righteousness, have the Father, Son, and Spirit, further and further making their mansion in us: So on the contrary, such as do yeild themselves to sinfulness, give entertainment more and more to those spiritual wickednesses. For when wee are moved to sin, these are about us: *Satan hath desired to winnow you. The Devil like a roaring Lyon goeth up and down continually seeking to devour*: Now giving place to sin, which they suggest, we give place to them. For the more clear conceiving of it, you must know that by five degrees wee do give place to the Devil.

1 By communing with him, when wee find some spiritual wickedness to plead for this or that which God forbiddeth, wee must not hold dispute with them; it was Eves first degree of giving place to the Devil, that she durst hold a parley with him; for though Christ did it, no man may do it: hee was that man that was to bruite the Serpents head, to dissolve the works of the Devil.

2 Wee give place, when the first motions of sin are not grievous to our souls, though we yeild not to them.

3 When we consent to them.

4 When we accomplish them.

5 When wee reiterate an evil deed, and do continue it once begun.

Use 1

1 Thes. 5

Jude verse 23

Ecc. 10. 13

This therefore must teach us; seeing sin yeilded unto, letteth in the Devil upon us, to resist sin even as the devil himself, *abstaining from the appearance of evil: hating the garment of the flesh that is defiled*. Men think, why, to be a little angry is no such matter, who is not sometimes? but mark the consequence, it doth let the Devil in to have power on us. Count no sin small, for so the Devil would have it, that so thereby hee may endanger us for the committing of greater. And know this, that lesser and lighter sins do more insensibly and dangerously harden the heart than greater; and hee that maketh not conscience to avoid small sins, will come in time to make conscience of no sin. Hee that lies in one sin (without labouring to recover himself by repentance) although hee counts it but small, is sure to fall into greater sins: *The beginning of a foolish mans speech is foolishness, but the later end thereof is wicked madness*. David admitted at first but a little idleness, he would not go to war, nor bee employed, but gave himself to his ease, to take a nap in the afternoon, and by this entertaining of idleness, what followed after, but lust? whereupon ensued, murder and adultery. They that dwell by the Sea banks will not let a small breach lye unrepaired, for they know it will endanger the loosing of much ground that will hardly again bee recovered; but with the loss of as much in another place, for the Sea will have his course, and therefore they are very careful to keep the walls in repair, and to fortify every place, knowing that fire and water have no mercy; Surely such a case is this, the inundation and coming in of sin and fire of wickedness, if it have once made but a little breach, and is broken over the banks of a Christian conscience, it is hard to bee recovered. Learn therefore this true Christian wisdom, to deal with sin and Satan as the

Apostle

Apostle Paul dealt with false brethren; *Hee gave them no place, no not for an Gala. 3*
hour. Give no ground to the Devil, not an inch; you know not what you do,
 when you give him a little liberty for never so little time; for he is such a one
 that when he is once let in, will scarce bee driven out with fire and sword, fast-
 ing and prayer will hardly get him out again.

Seeing the continuance of sin is an entertainment of the devil, it doth let us
 see *The fearful estate of many that live trading themselves in evil: the Devil hath*
such hold of them, that without Gods almighty power and grace, hee will never bee
removed. It is with the Devil as with a Serpent, while it slideth upon a thing,
 it is easily shaken off, but if it hath wound it self with many foldings about
 this or that, it is not easily unfasted: So this serpentine evil of sin, having
 once wound it self into the Heart and affections of a man, it will hardly bee
 cast out, nothing but the divine power of Gods Spirit can drive it out. When
 Satan is re-entred into a man, there is lesse hope of dispossessing or dislodging
 him again than before, when now hee is returned hee will use more policy,
 and bring more Forces for the fortifying of his new invasion. In a word, if it
 be true concerning a man that never was converted to the faith, that the de-
 vil hath him in his snare, and takes him at his will; Surely much more it is true
 of him that hath escaped the snare of the Devil, and the Devil hath got him in
 again, for now he will look more narrowly to him, and make the snare strong-
 er than ever before.

VER. S. 28. *Let him that hath stoln steal no more, but rather let him labour,* VERS. 28
working with his hands the thing which is good; that hee may have to give to him
that needeth.

Now followeth another precept concerning justice, and it is laid down first
 Negatively, *Let him that stole, steal no more;* Secondly, Affirmatively, first
 propounded, *but let him labour rather:* then expounded, 1 From the manner,
working with his hands; 2 From the matter, *that which is good;* which phrase
 is to bee marked as opposed against playing the busy-body, 2 *Thes. 3. 11.* 2-
 gainst working τὰ περιεργα, *Act. 19. 19.* Against unlawful using of law-
 ful callings, for hee that so doeth, worketh not the thing that is good;
 3 from the fruit or end, *that he may have to distribute to him that needeth:* The
 sum.

You that are in Christ must have care to live justly, though you have
 stoln, yet that being covered through mercy and you received to grace, know
 that you must steal no more: and because you cannot avoid stealing, if you
 be idle or ill occupied onely, therefore you must labour and work the thing
 which is good, by which mean you shall not be in poverty, which perswadeth
 to theft, but you shall be enabled to be helpful to others.

Then wee see Paul doth not reject from fellowship with the Church such
 as had been thieves: Whence observe, *The Gospel doth not except against any*
for that hee hath been, but cyleth him to refrain from evil for hereafter, Doct;
Luk. 3. 13, 14. Publicans; Souldiers, harlots, are called by the Gospel, 1 *Cor. 6. 11.* For
 what is the Church in some sort, but a company of *Theeves, raylers; extortio-*
ners, fornicators, &c. that are now sanctified, through the calling of Christ?
 We must not then, because we have known them such and such, reject them,
 but say as Paul doth, *Rom. 6. 17.* *Thanks be to God that yee were the servants of*
sin; but now ye have obeyed from the heart, &c. And seeing that the Gospel
 binds us from our old waies, we must say like true penitentiaries, *I have done*
iniquity, I will do no more. Thus much in general. Iob. 34. 38

In particular, 1 Wee see, *That Christians must abstain from all theft;* and
 for that more gross theft, simple or compound, the secret or open taking away
 of our Neighbours goods, the joyning violence with it, as in high-way assaults,
 burglaries; this theft it goeth in irons, every man will blesse himself from it. There is a
 Wee must therefore open a more close kinde of theft, which wee must care-
 fully.

A close theft. fully refrain that are the true Scholars of Christ, such as the Law of God calleth theft. Now this is a deceiving of our Neighbour in his goods to our advantage; or an unjust wronging of him with any benefit at all to us. It is done two ways, either by doing it our selves, or by partaking with others.

And how committed.

The first is committed three waies.

1 By hooking to us that our neighbour hath.

2 By with-holding from him that he should have.

3 By unjust damnifying him.

Gen. 3. 10

For the first, hee that by any injustice getteth from his neighbours, hee stealeth before God; as if by unlawful means I get any thing, or by abuse of lawful means; thus our common banquerupts, our players, our gamesters, our trades to no good purpose; God saith not in wandering, idle, in playing, in gaming, in doing that which is sinful, *but in the sweat of thy brow thou shalt eat thy bread, work that which is good, that thou maiest eat thy own bread*; so that what ever they have, not working in some good calling, is not their own. If having a good trade, I abuse it, use deceit in it, I am a thief before God; if one use false weights, measures, falsify wares, if onely to fetch off his neighbour, it is theft. Look 2 King 5. 25, that Gehazi got with telling a lye, hee stole, and was punished accordingly, *Levit. 19. 11. Thou shalt not steal*, saith Moses, he expoundeth it in the next words, *thou shalt not deal falsely, neither lye one to another to gain by*: And Zeph. 3. 1. God calleth *Jerusalem a robbing City*, as if one should call *London, a City of robbers*, because they used deceitfulness in their dealings, and so robbed one another. Thus borrowing is lawful, but to get my Neighbours goods that I may have to spend on my lusts, or with a meaning to break and make him take what I please, it is gross stealth: many more innocent theeves are hanged, and according to Law justly: so when one by pretence of damages getteth more than is his due, hee stealeth it. Many make such false estimates that they will ask a noble for nine-pence; they might as well steal it by the high-way: so in way of reckoning, when another doth bear my charge, to demand more than my conscience knoweth is due, is theft.

Phil. 3. 21

The second way of stealth is, *By with-holding that our neighbour should have*, as to with-hold dues from the Common-wealth, from the Church, from the poor; to with-hold wages from the Servant, if it bee but the least space of time to his loss, *Lev. 19. 13. The wages of him that is hired shall not abide with thee all night, untill the morning*. But especially this detaining is in things wee find; in things lent; in things committed to our trust, when hee purloines this or that, which hee hath in trust for the good of another, and so handles the thing that hee goeth away with the sweet of it; in not restoring that we have unjustly gotten of our Neighbours. Hee that maketh not means that a thing hee hath found may come back to the owner, is a thief. Hee that returnes not a thing hee hath borrowed, is a thief, yea, it is notable wickedness, *Psalm. 37. 21.* You will say, what? everyone?

What not restoring of a thing borrowed is sinful, and what not.

Ans. No; for understanding the truth, it standeth thus: hee that restoreth not the thing hee hath borrowed, doth it either because hee cannot, or hee will not, or heedeth it not: now the two latter is never without theft, the former may bee, which if it bee, wee must consider, whether the person when he did borrow this or that sum, might lawfully borrow it, that is, whether hee borrowed no more then he saw how he might bee able to restore.

2 Whether his inability bee caused by Gods hand humbling him, or by his own riot; if neither of these be found in him, then he is free, and his debt goeth into a gift; if otherwise, hee is a thief in not repaying. So not to Husband a thing committed to trust, but to make out own gain, and keep back somewhat, is theft, *Act. 5. 25* as wee see in the fact of *Ananias*. And so not to restore that we have defrauded, with *Zacchaeus*, *Luk. 18. 8. If I have taken from any man by force and cavillation, I restore it four-fold.*

3 If wee endamage by giving heedlesly occasion of our neighbours hurt, or by not preventing his hurt, when wee are able, it is against the Commandement, *thou shalt not steal*; as those Laws of kindling fire, of not helping our Neighbours beast under his burden, do testify. Now wee partake with others, when by counsel, concealment, sharing with them, gaining wittingly by their stealth, as broakers that buy this or that for nought, which a thief hath stolen, are theeves at the second hand receiving.

Now then this thus opened, how many Christians continue stealing? how many over-reach in bargaining, use deceit in weights? how many by lying, false reckoning, by wicked borrowing? how many theevish *Nabals*? how many careless what scare they do another? Wee that are Christians must take heed wee get not any thing unrighteousely; *Naboths* vineyard did eat out all that wretched Kings possessions. A little got by stealth may waste great substance, men think it is a little thing, but bee the gain never so small, it excuseth not theft; bee a man nought with a woman, rich or poor, noble or base, fair or foule, his uncleanness is not excused.

Again, hee that for a little will sin, will mend his service, if the devil will mend his wages. Above all, over-reach not poor ones, say it bee but a penny matter, it may be that penny is like the widows mite, all they have; God is an avenger of all these things. 1 Thess. 4.6

4 The second thing to bee marked is, *That every man must occupy himself* Doct. in labour of body or mind, or both; that we must have some particular callings beside our general. This speech that, *hee should labour with his hands*, is a Synecdoche, and doth signifye all kinde of labour, both bodily and mentall: In innocency *Adam* had this injoynd, to dress the garden: since the fall, this is Gods Ordinance, *In the sweat of thy fore-head thou shalt eat thy bread*: in the fourth Commandment the Lord commandeth us to do our works in the six dayes: and wee see how men and women, married and unmarried, married ones in wedlock, in matrimony, all have their labours lying on them, God hath given us example: Christ, *Mat. 13. 55. Mar. 6. 3. Luk. 2.* is gathered to have used a handy-craft. Again, it is necessary that wee may not bee theeves in the things wee use; for wee are not absolute freeholders, but hold in *capite*, and our tenure doth run with condition of service, *Let a man labour and so eat his own bread*, as if hee should say, this maketh us have tithes to the things we use, our labouring in an honest vocation. 2 Thess. 3. 12.

Again, it is necessary for humbling of us, for mental and corporal busines do take down the pride of our natures, *Ezek. 1. 13. This soar travel hath God given to the sons of men to bee exercised therewith*: *Psal. 73. 5. Because they were not in the travail of men, nor plagued as others, therefore pride compasseth them about as a chain*. It is Gods yoke which doth subdue the haughtinesse of our nature.

Again, it is necessary to keep us from pride, *Ezek. 16.* idleness and pride go together; to keep us from lust, as wee see in the example of *David* and *Solomon*. From playing the busy-body, 1 Tim. 5. 13. speaking of idle women, they wander about from house to house, and not onely idle, but saulers and busy-bodies. For idleness is the Butt the devil shooteth at, the pillow he sleepeth on; and standing waters are filled with filthines.

The use of it is, *To rebuke such as live idly*; as what is the life of many Gentlemen but that of *Potipbars*, they know nothing but the dish they feed on: if one would paint them, hee must bring them in with dogs, hawks, dice, cards, cur-tisans, their daies are passed in pleasure: men must have their pleasure; true, for a bow still bent, will prove a slug, but recreation is a condiment for a calling, not it self an occupation.

Again, such is the life of some irreligious and idle scholars with us in the University; what is the life of such but jeting up and down, jangling, swaggering

ing, gaming, having a Tobacco-pipe, walking in their chambers from hand to hand blowing, thieves in that they mispend, while thus they continue, both their founders allowance, and parents means. Many that profess, full of idleness, for they some of them pass their time in talking, in drinking, gaming, &c. that they make the world condemn religion of idleness.

And the Papists are here evinced that teach the lawfulness of an idle life, their monks, as they taught before, an art of lying in their equivocation.

Use. 2

This being the will of God, wee must sweeten the weariness of our callings with this consideration, and *must make our daily labours an obedience of faith to his Ordinance*: So it shall come to pass, that though God doth not release us quite of labour, yet hee will ease us of wearisomeness, and make our labours delightful to us.

Doct.

That which is good,] That is, lawful and profitable; Observe hence: *That our calling must bee about such things as are honest and beneficial*: Wee must labour; so do thieves themselves, I, but about that which is good: this is a rule in callings, they must bee about such things as are lawful; such things as make with the good of Church, Family, Common-wealths: and therefore the kinds of calling wee read of in the Scripture, they are either Church-callings, or serving to policy, or serving the particular good one of another, as husbandry, merchandise, handy-craft, &c. It is better bee idle, than ill occupied.

Use.

So that many may bee hence convinced; the stage-players, they labour, but what tends their labour to? the corrupting of the mind, and fraighting it with vanity: the common Usurer, hee occupieth himself, but about that which is not good. The Pedlar-like Parasite, the trades that make ornaments for superfluous curiosity, dice-making; the Astrologer, Alchymist, &c. the one labouring in that which it cannot foretell, the other in that which it cannot bee found out. Wee must have care therefore not to chase the wind, and take up our selves with new nothings, but wee must see that our labour bee about that which is lawful and fruitful.

Doct.

The fourth thing to bee noted is the blessing of God which is upon labour; work, that yee may have not only for your selves, but for others also; note then, *That walking in our calling, by the blessing of God is beneficial unto us*; labour is painful, but God doth sweeten it with the gain it bringeth: *The diligent hand maketh rich*, Prov. 10. 4. *Hee that tills his ground shall bee satisfied*: *The diligent hand shall rule*, Prov. 12. 24. *The soul of the sluggard desireth, and hath nothing, but the diligent soul shall bee made fat*, Prov. 13. 4. The Heathens could speake thus much, that the gods sold every thing for labour; and the Scripture doth give us examples, as to what Jacob rose from nothing by the blessing of God on his diligent travail: For this must bee known, though Paul taketh this for granted, *that our labour shall not bee fruitless*; yet this, that it is commodious, doth not come from our toying, but the Lords blessing, *Psal. 127. 1, 2. Except the Lord keep the City, the watchmen watcheth but in vain*, Prov. 10. 22. *The blessing of God maketh rich; else wee should fish with Peter all night, and take nothing*. For God, though hee will not have our calling neglected, which were to tempt him, yet hee suspendeth all the success of them upon his blessing, that while wee lack things, our trust must bee in him, that when wee have any thing, wee might thank him, not our hands, for that were to sacrifice and burn incense to our own nets.

Dil laboribus omnia vendunt.

Use.

Prov. 27. 18

And this consideration should comfort us in our travails, if they should bring no good to us, wee might say, *As good play for naught, as work for naught*. But seeing God doth accompany them with his blessing, our plough must not stand still: *Hee that keepeth a fig tree shall eat the fruit of it*, Prov. 27. 18. And wee may lawfully consider this for our encouragement, 1 Cor. 9. 10. *Hee that soweth,*

we have these ends, not to charge others, to have of our own, to be helpful to others, yet the principal end must be to glorify God; else as the lay of hunters, that look more for the roasts, than the sport, it is but pot-labouring; So this labour that looketh more to our own backs and bellies, than Gods glory in the obedience of faith, is but pot-labour, befitting Heathens rather than Christians.

Obje^t. But it may be said that many true labourers live most poor labouers.

Answ. 1. This must so be taken, as commonly for the most part true, not universally.

2. Again, that which is a poor life compared to others more rich, may be a good comfortable condition to the labouring man; for no mans prosperous doth stand in abundance.

3. Many are poor a while, though labouring, yet God at length doth bleis

4. If that poverty do dwell with them, then they must set down, that for good God doth call them to glorify him by patient walking in that estate.

This must teach idle wretches what they may look for, even penury and confusion: Poverty like an armed man invadeth the slothful; it hath a warrant from God to arrest them, The slothful shall be clothed in rags, as many as might have done well, by this have been brought to live on the basket.

2. That hee may have to distribute. Observe hence, That all of us whom God hath with any measure of substance, wee must do good to others; even this is required here of the labourer, that with his handy-work did get his living, God hath given charge of this, Gal. 6. 10. 1 John 3. 17. Luk. 12. 41. Heb. 13. 16. This is the blessed mans practice, Psal. 112. 9. Hee distributed, hee gave to the poor, and his righteousness endureth for ever; and the primitive Church did not ordinarily relieve their own poor, but extraordinarily lent relief to other Churches, the Thessalonians, Act. 11. 29. the Macedonians, and them of Achaia, Cor. 16. 2. Rom. 15.

But for the better conceiving of this, three things must be opened.

1. Who are to give alms, and whether the Commandement do lie alike upon all persons.

2. How farre.

3. In what order.

For the first, this is not given to all, but to those that have goods and power to distribute them. If any hath this worlds substance, saith Sr. John, either of themselves, or from other; for some have goods and power to give them, as the father in his family; some have neither goods nor power to distribute them, as servants to a man, unless they have some estate of their own, which they have not. Thirdly, Some have right and property in goods, but have not absolute power to dispense, as wives: Now the Commandement is first and chiefly given to masters or persons that have goods and power to dispose them without dependance. 2. It is given to others, but so as the sixth Commandement must stand with the fifth; they must give so as to honour the superiour to whom they are subject, with having his warrant.

For the second, wee must give that which wee are able to spare. Libera-
ry must not devour herself, Prov. 9. 15, 16. Let thy fountain run abroad,
and let them bee thine, not anothers. The use must be so communicated, that
the property in them must not be altered. Yet in some case, as if the body of
the Church should be in lack, for the common good, such particular persons
that grace given them, and are raised up to it by God, may improprie-
tate all their substance to the relief of it.

If wee will perform this duty acceptably; wee must look to three

Concerning
the poverty of
many painful
labourers.

1. 2. 3.
Prov. 8. 12
Prov. 23. 11

Doct.

1. 2. 3.
1. 2. 3.

1 John 3. 17
Whom it be-
longeth to give
alms.

How wee are
to give alms.
1 Cor. 8. 9

In what order
alms must be
given.

1 To the ground of our almes,

2 To the ends,

3 The manner.

Our of love:

1 The ground of it must bee a loving and merciful heart, this is the ground of an Alms-deed, if wee should give all wee have without love, it were nothing.

To Gods glory:

2 To the ends,

Rom. 12, 8

2 Wee must do it only cying Gods glory, and our neighbours good; for ostentation. *Hee that distributeth must do it in simplicity*; many will sound trumpets, and blaze abroad their deeds of this nature.

1 Cor. 9, 6, 7

2 To the ends,

3 For the manner of it, it must bee readily; *Be ready to distribute*, 1 Cor. 6. 18. *cheerfully*; *God loveth a cheerful giver*; *Liberally*; *hee that soweth sparingly, shall reap sparingly*.

This therefore that God will have even the labourer that fetcheth his meat out of the fire, that of his little wherewith hee is blessed, hee shall distribute it doth evince of vanity, many school discourses that run upon this, as if the superfluity were matter of mens alms. For the labourer was not when hee had feathered himself, and got his crummies up, when hee was come to some good estate, then to give, but weekly, it was the Apostles custom to take dailey collections for the poor, 1 Cor. 16.

2 To the ends,

Again, this doth rebuke the hardness of heart in many, who being rich, will not part with any thing, they have their chests full of the lives of men, they may bee called the sepulchres in which the poor are buried; though Scripture tells you that no love of God is in such a person, yet the Devil will whisper many excuses.

Their excuses answered.

Object. 1 Why? that wee have is our own, wee take not our silver out of this case.

Ans. It is yours at the Common Law, but in the Court of Conscience, it is not all thine, for thou art but a steward, and receivest it from God, not take it all thy self, but to give part of it to others.

Ob. 2 Wee may lack too our selves.

Ans. And you take the next way to it, for there is one that spareth, and hee abundance, but hee that spareth more than hee should, shall come to want, Prov. 11. 24. Nay, this should make us give to the poor, for this is lent to God, Prov. 11. 27. If hard times come, in which all should bee gone, this stock would be safe for thee: *Sow your bread upon the waters*, Eccles. 11. 1. wee know what times may come upon the earth.

2 To the ends,

Ob. 3 Wee have a charge upon us, servants, children, &c.

Ans. So had these poor labourers; this is an objection of those that are full of self-love, void of love; so said Nabab, *Shall I take any servants, women?* But thou hee had nothing for David, yet hee feasts himself like a King, and thought glutton had no manners for Lazarus, yet hee could touch himself in purple, and feast deliciously every day.

Luk. 16, 19

Ob. 4 Wee are poor (say some.)

Ans. So might these have said.

2 Cor. 8, 12

A man need not bee a Cripple to give an almes, remember the widow, *shee had a willing mind, wee are accepted according to that wee have*. Look not at these winds, and clouds, they will neither let you sow nor reap for your food and health.

It is to bee marked,

that hee biddeth them not steal and distribute, but

Observe then,

Doth.

That wee must give almes of that which is our own lawfully gotten, of a justified unto us; Honour the Lord, but with thy substance, with that which is thy own; and wee see that God will not have the price of a dog, nor the hire of a whore brought into his house, and offered to him; and that is to bee marked Lazarus, *hee gave half of that which was his own*: for to give that which

From 2 Cor. 8, 12

Doth.

Luk. 19, 8

not ours, were no deed of mercy, but manifest injustice, to take from one to whom a thing is due, and bestow it where it is not due: God will have mercy and justice coupled together, *Mic. 6. 8. Hee hath shewed thee O man what is good. And what doth the Lord require of thee, but to do justly, and to love mercy?* &c. We cannot give that which is not ours: for a man can never dispose of that which is not his own acceptably, but by restitution: nothing but a vomit will heal the conscience of one that holdeth that which is not his own, neither may hee give alms of it, but where restitution is to be made by way of alms: now it is not of like necessity that wee should lawfully get that wee have; for if the owners of this or that have willingly passed the title of any thing to us, though the consideration was naught, yet our repentance doth sanctify such things as wee have just title to, though the means were not good: As put case *Demetrius*, should have been converted, who grew a rich man by making shrines, which was as bad a trade, as if one should make crucifixes and images of our Lady, to sell to devout Catholiques, yet seeing they blinded, did for these commodities willingly give him that hee received, therefore repentance comming, the sin which defiled his substance in regard of the trade, is took away, and the possession sanctified: See what is spoken of *Tyrus* when it should be converted, *Her merchandize, and her hire shall be holiness to the Lord, &c.*

Some things
not lawfully
gotten may just-
ly be kept.

Esay 23. 18

This being so, wee must not think to over-reach and hold back the right of others, and think to make all whole with dealing some thing in way of alms, or to some good use. Almes are like waters, pure ones make all clean, but he that washeth in foule water, is further defiled.

Lastly, it is to be marked, who are to be relieved, such as are truly needy: these the Scripture every where bringeth in. *Distribute to the needy. He that shutteth up his bowels from him that hath need. Break thy bread to the hungry. I was sick, naked, in Prison, &c.* You are to know who are needy, according as the Scripture determineth, that they might by alms take an ordinary relief: for men extraordinarily impoverished, as by piracies, inundations, fire, thieves, &c. these wee speak not of, Ordinary poor persons are,

Doct.
John. 3. 17
Esay. 58. 7
Mat. 25

- 1 Such as have no possessions nor substance.
- 2 Such as have no friends able to relieve them.
- 3 Such as are not able to labour for their relief. *If they be able to work and will not, let them not eat,* saith the Apostle.

1 Thes. 3. 10

And these are wholly to be maintained by the devotion of others.

There are poor who having something and taking paines, yet cannot from it make sufficient supply of their wants: now these likewise are to be holpen.

Wee see therefore hence that our lusty Vagrants are not to be relieved; and though in the time of Christ there were some begging, yet it was quite besides Gods institution.

Vse 1

Secondly, he saith to them that have need, not to the good that have need: meeting with the excuses of many, who because the poor are so nought, will not do for them; whereas if they have need, though they want grace, we must do good to them. Do good to all, though it is good husbandry to choole the best, so much as may be.

Vse 2

This doth reprove the bountifulness of many which is toward those that are not in need, that can return the like, they bring Water to the Sea, are full of self-love, void of mercy: *If yee do good to them of whom yee hope to receive good, what singular thing do yee?* do not Heathens and Publicans the same.

Vse 3

Mat. 5. 46
Luk. 6. 34

VERS. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieves not the holy Spirit of God, by which ye are sealed to the day of redemption.

Now followeth a Precept of speech, amplified by a reason. The precept layeth down.

1 What words we must avoid.

2 What communication we must use; which is described by the end.

3 Set down, good to the use of edifying, or needful edification.

4 It is expounded, what is good for edification, that which ministereth grace to the hearer.

The reason is this: That must not be done which grieveth the Spirit:

This doth:

The description of the Spirit from so blessed a fruit or effect of him, doth prove the proposition: Hee who sealeth you to the day of redemption must not be grieved.

In the words of the 29. verse this onely is to be opened: what is meant by corrupt speech?

What is corrupt speech.

Ans. Not onely filthy speech, but all speech that hath not the life of grace, that edifyeth not; The word is [rotten.]

For look as in a putrified Corps there are three things.

1 A privation of the soul and life of it.

2 An entrance of corruption.

3 A heavy smell which passed from it.

So in speech which is rotten and putrified, it wanteth grace to quicken, it hath corruption in it, it casteth a savour forth offensive to the discerning soul.

For the 30. verse there are three things to be marked.

1 That the Spirit is said to *grieve*, not that sorrow or any such sick passion doth befall it, but because it doth that which they do that receive grievance: As a guest in an Inn being molested will withdraw himself displeased: So the Holy Ghost is said to grieve when hee doth not manifest his comfortable presence, and surceaseth his comfortable working in us, shutting it up as it were in displeasure.

Ioh. 3. 33
How we are
sealed by the
holy Ghost.

For [Sealing] mark that this phrase is used interchangeably twixt God and us, he is said to seal us, we to put *Seal to him that he is true*. The latter is nothing but believing God. Now what this sealing of us meaneth, we shall better understand, if we consider the use of sealing.

1 It doth inclose things and provide for the secrecy of them, as sealing letters, and thus wee are sealed, a sealed fountain, because the things that are given us, are hid from the eyes of the blind world; 1 Job. 3. 1. But this sense belongeth not to this place.

2 To seal a thing, is to mark it and distinguish it from other, Job. 5. 27. *Him hath God the father sealed.*

3 It doth confirm things, and make them authentick, as in all kind of instruments, they are blankes till the seal be passed: Now these last senses may here be conceived; by whom we are marked forth, and set apart to redemption, as also inwardly assured touching our final deliverance from all evil, and glorious liberty of the sons of God: And I think the former of these most fitly meant; for in 1 Cor. 1. the Holy Ghost distinguisheth these things, *the confirming, and anointing, and sealing of us.*

Redemption is here put for the redemption of the body, when we shall be delivered from all bondage into the full liberty of the sons of God.

The sum of the words is this:

ver. 29

You that are Christs true schollars, must not think that to refrain gross deeds is enough, and that words are free, but you must make conscience as well of sinful and idle rotten words as of evil deeds, and though that many
evill

evil things will bee at your tongues end, yet have stay of your lips, as not to let any rotten word come out of your mouth, but when you are to speak, see your speech bee good to edification; that is, bee such as either the matter or manner of it, or both, may increase the graces of God in them that hear it.

And the rather you must do this, because this sinful idle discourse doth grieve the Spirit of God, who deserveth no such thing at your hands, for hee doth, working in you, both assure you inwardly, and set a mark upon you, that in the great day of the Lord you may have full redemption.

Then we see, that we that are new Creatures in Christ, must make conscience of evil words, as evil works. For hee that is a new Creature, must as well get a new tongue as a new hand; our tongue hath the poyson of aspes under it, it is gone with corruption, that all the salt in Rome will not fetch it again. Again, idle words shall bee answered for in our reckoning before the judgement seat of God, *Mat. 12. 36.*

Thirdly, Words, look what kinde they are of, such kind of heart they manifest: for as money by the ring, or lungs by breathing; so the heart is seen in speech, for it venteth it self in speaking. A sinful speech argueth a sinful heart, words of wind, a windy soul fraught with lightness.

Lastly, Words are contagious, they corrupt good manners: they fret like a gangrene; and it is undecent to belch out rotten language; Civility teacheth us to hide our breaths, if they be not sweet, from the discerning of others; and Christian modesty should teach us to hide the stinch of our putrified souls, and not to perbreake it in the hearing of others.

Seeing therefore that Christians must refrain sinful and unfruitful words, many are reprov'd who have the old tongue in their head still, prophaning Gods name, cursing, swearing, taunting, rayling, detracting, glozing, &c. their talk is of this nature: And others of us do fill our mouths with idle speech, which tendeth to nothing but to promote laughters: and wee think that wee must bee merry, we mean no hurt in it, if wee never do worse, wee may bee born with. Whereas our rotten bleat doth argue wee are not sound sheep: And this idle talk it is the Devils minstrelsy, for while wee drink this in and utter it delightfully, the Devil fetcheth a nap, have they never so good things otherwise.

2. We see, that we must exercise our selves to have stay of our tongues: Let no rotten speech come forth of your mouth, though it will come upon you, and thrust it self forward, yet stay it, let it not proceed forth of your mouth. A wise man refraineth his lips, *Prov. 10. 19. and 17. 27. If a man refrain not his tongue, his religion is in vain, Iam. 1. 26.* It was Davids practice, *Psal. 39. 1. I said I will take heed to my ways, that I offend not with my tongue; for it is an unruly member, and therefore wee had need to deal with it betime, and to pray God to keep the door of our lips for us: And when wee fence our grounds and hedge them about, how much more should we fence our mouths, for life and death is in the tongue.*

Somewhat they are wide that will sometime when they have spoken evil, defend it thus; Why, as good speak it as think it, wee are no hypocrites: but if such learn not to keep the door of their mouth, and seal up their lips, it is to be feared, they shall bite their tongues for grief, as it is said of some, *Rev. 16. when God shall take account of idle words.*

3. We see what kind of speech wee are to use in our Communications, speeches of grace, ministering grace: The righteous mans words are like silver, his lips must feed many. The just man must talk of wisdom, for the Law of God is in his heart, and *Ezek. 47. 12.* The righteous man is said to be such a tree, whose leaves are his words, are medicinal, as admonitions, reprehensions, consolations, do heal; and the Church, her tongue dropeth honey-combs, her lips have milk.

verf. 30

Doct.

1 Cor. 15. 33
1 Tim. 2. 17

Vse 1

Doct.

Prov. 18. 21

Vse 2

Doct.

Prov. 10. 10, 11
Pla 37. 30, 31

Cant. 4. 1

milk in them; thee speaketh such things as are sweet and nourishing; now that which is spoken of her agreeth to every member.

Psal. 71. 78
Exod. 18.

Thus David, he would rehearse Gods righteousness; and all the day he telling of his salvation. Come, I will tell you what hee hath done for my soul. Thus Moses and Jethro, when they were met, there was telling of Gods great deliverance, and mutual thanksgiving; thus Mary and Elizabeth, their spiritual songs give us to conceive what conference they had; all the three months they continued together. All the talk of Christians should be such as should spread the leaven of grace in the hearers.

Quest. Why, you will say, shall we talk nothing but Gospel?

We must speak
of secular mat-
ters in a graci-
ous manner.

Ans. Yes, but not onely the matter of talk, but the manner doth edify, we have our own words, as well as our own works without sin, but when we speak of earthly things, wee must speak of them in a heavenly manner, so that wee may say, Not I, but Christ by his spirit speaketh in mee. Wee must speak so, that our fear of God, our reverence, our wisdom, truth, plainness of heart, may spread a sweet savour even in our secular discourses.

Vse.

Iam. 2. 12

This then is a ground of exhortation, that we would have care to commune one with another more fruitfully: Let us not onely so do, but so speak, as those that shall be judged by the Law of liberty. I know it is not in our power, for our tongues are not so nimble in unfruitfulness, but they will be as soon tired in such speech as is of edification. But wee must seek to him that must confirm us as well to every good word as work. 2 Thes. 2. 17. And as all are to look to this, so especially wee Ministers must have a care of this, because we must shew our selves patterns as well in words as works.

VER. 30

VER. S. 30. And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption.

Now followeth another precept, which hath the force of a reason, Grieve not the Holy Spirit of God: Hence observe, what is the working of sin, it grieveth the holy Ghost. For all sin is a most filthy thing, which the eyes of God are too pure to behold; no outward filthiness is like the filthiness of sin, for eating with unwashen hands, and outward pollution defileth not as sin doth, as our Saviour speaketh; Even as if wee burn filthy favours, and fill a room with smoak where a guest lyeth, we offend him: So it is grievous to the Spirit which dwelleth in us, when we do send out the stench of the corruptions which are in us, Mal. 2. The Lord complaineth that the Words of that people weary-ed him.

Dott.

Eph. 7. 13

The second thing to be marked is the fearfulness of sin, with what Caution wee must avoid sin; for this is a woful matter for to Grieve the Almighty: it is a small thing for you to grieve men, that ye will also grieve my God? And surely when wee will avoid the offence of a great Personage, how much more should wee be afraid to do that which the Lord should take grievously? this cannot but be ill for us; for Heb. 13. 17. the Holy Ghost biddeth us, obey your teachers, for they watch for our souls, as they that must give account, that they may give it with joy, and not with grief; if they be grieved, it is not well for us; if the grieving of men be hurtful to us, how great hurt do wee our selves when our God is grieved.

Dott.

By whom ye are sealed unto the day of redemption. Now followeth the description of the Spirit from the sealing of us; and first that wee are marked to redemption, it doth teach us, The certainty of our salvation, how sure we are, never to miscarry. For those that were marked, Ezek. 9. 6. the Lords charge was that they should not be touched, and Exod. 12. the houses that were marked, the destroying Angel did not come neer them. And things to which the seal is put, are out of doubt and truly the state of Gods children in whom is his Spirit is such, as they can never totally nor finally lose this Spirit; for it is an everlasting life wherewith they are quickned, not like Adams which

which had not perseverance added to it.

2 Again, our head the second *Adam is a quickening Spirit*, such a one who doth expel death, and give himself as our head, and by consequence all his members, such a life as cannot die; *Rom. 6. 10. 1 Cor. 15. 45.*

3 The Devil is stunted at this, that hee shall not bee able to hurt, unless it bee the heel of Christ, *Gen. 3. 15.* Now if hee should utterly by temptations put out the life of God in them, hee should wound them at the heart.

But against this collection two things may bee objected.

Obj. 1 That in deed it must bee true which the Spirit sealeth, and therefore it is true that they shall finally come unto it; but yet they may fall quite away in the mean while.

Ans. To which is answered, that if they could totally fall, they should finally fall also.

Obj. 2 It may bee said, that those things are true that the Spirit sealeth, but true only in that manner it sealeth them; Now it doth seal our redemption upon condition that wee beleve and persevere.

Ans. Conditional promising doth not hurt the certainty, but when the condition is doubtful; now the condition is out of all doubt, for God hath absolutely promised to work it in us: *Hee is the author and finisher of Faith, hee will confirm us*, hee will perfect his good work.

This is comfortable, that I may assure my conscience while I stand, that I shall have redemption, because the graces of the Spirit which I find, are Gods mark, and the seal to mee of my salvation; This is comfortable when I shall fall, that my falls cannot bring mee under death, seeing God hath marked mee to eternal life: And this doth not breed security, but as the mercy of God, it teacheth the faithfull soul to fear, and as the grace of God, it teacheth to walk godly. Whereas this doctrine that teacheth us that wee may lose all grace, it doth make our salvation as uncertain, as if it were not indeed and effectually sealed; when I am most neer it, it is but a peradventure, full of doubtful uncertainty.

Again, here wee see that no outward thing can so assure us, that wee may rest in it, it is the Spirit of God which doth seal us, and assure us of our full redemption; wee are ready to lean upon reeds that will break and fail us, *Numb. 16. 3. All the people of God are holy; the Temple, the Temple, Wee are the children of Abraham.* These outward matters men have alwaies presumed unto their destruction: For it is not Circumcision without, but it is inward, that is Circumcision before God; it is not our outward profession, nor our external services, nor our being baptized, but it is the Spirit of God in us, enlightning us, and sanctifying us, which only can give us assurance that wee are Gods, and heirs of salvation, *Rom. 8. 15. The Spirit beareth witness with our spirits, that wee are the children of God.*

This doth let us see with what care wee should keep and seek the Spirit of God; for wee do keep our seals boxed up, that they may not bee broken: and if wee have deeds of any moment drawn that will be very beneficial to us, wee will not bee quiet till the seal bee passed: So should wee seek the Spirit by prayer, by coming to his Ordinances, by careful and diligent obedience, that wee may have our consciences sealed, fully assured of our full redemption. Suppose wee are all malefactors, and the King should send word that at the Assizes all of us that had not the great Seal to shew, should suffer, but the other should bee received to grace, and restored to their liberty: so it is with us.

Lastly, That hee saith [*To the day of redemption*] It doth let us see, that wee do not have our full redemption as yet: our life is such, that the best is last; the deeper wee go in it, the sweeter. *The way of the Righteous is like the Sun, which doth shine brighter and brighter to full strength;* whereas the way of the

Use 1

Use 2

Rom. 2. 29

the new and W

Use 3

Wee must seek and keep the holy Spirit with special care.

Prov. 4. 18, 19

Luk. 21. 28

VERS. 31

wicked is like to travellers that have a timely shine when they are setting forth, but when they are a little gone on it thickens, and turns to clouds and storms; though it smokes a little a while, wee should comfort our selves in this, wee shall have a blaze anon: *Rejoyce, for your redemption draweth neer.*

VERSE 31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking bee put away from you, with all malice.*

Now followeth a Precept forbidding wrath particularly, amplified by another commanding the contrary: the wrath is double, that which is less grown, in the first part, or that which is settled in the last, with maliciousness. The first is set down as it is in the affection. The second as it is in the Word. In the affections a threefold distemper.

1 Bitterness.

2 Fierceness.

3 Wrath.

In whole two things must bee marked,

1 The things to bee avoided.

2 The measure, bitterness, all bitterness.

Doct.

1 Then wee see, *That all true Christians must avoid bitterness.* Before wee can dehort from it, wee must know what it is.

For answer, It is a smothered displeasure of which one will not bee known, that maketh a man a burden to himself, and others, till it bee digested: for this wrath is fuller of discontent than revenge, and it is a fret that rancles inwardly; wee will not bee known of the cūle, often, It is some matter that wee cannot mend our selves in, often some such thing wee are ashamed to bee known of it, it is so unjust a cause of moving us, and this maketh the other, the tediousness of it, for a fire when it hath no vent must needs bee violent.

Use.

Bad effects of
it in us.

Wee therefore that are Christs must bee ashamed to think how it hath been sometime with us, when our souls have been full of bitterness, and wee have gone with secret displeasure champing on the bit, eating our own livers, looking on our dearest friends so lowre and malecontent, being implacable: For this bitterness, the more a man would with gentleness overcome it, the more it will burn sometime, like as lime doth with water; When all our behaviours have tasted of the gall of bitterness. For as in the Jaundie, all the skinn is coloured when the gall overfloweth: so all our looks receive a tincture when this bitterness doth deeply possess us. All must avoid this, especially husbands to wives, *Husbands love your wives, and bee not bitter to them;* there is bitterness in a more large sense.

Col. 3. 12

What wrath
or fierceness is.

The next word [*wrath or fierceness*] noteth an impetuous anger that is headily carried, not hidden, as the first, but manifest, soon up, soon allayed, for it is too violent to hold. This men of hot blood are subject to, and they think it the lesser, because it is but a brunt, they have soon done, and are sorry for it after: But take heed how that hellish fire kindleth, for it endangereth the whole state of a man: It is a phrensie for the time; where were wee if God should not keepe us?

Doct.

The third is [*anger*] set upon desire of revenge; but of these before; and *Clamour*: mark then, *How there groweth disorder in words, with disordered affections*; and how wee must avoid the one, as well as the other. For as fire kindled here or there will fasten upon the next things, unto it, if they are combustible: So this fire of hell burning in the heart will fasten on the tongue and hand, if it bee not more timely quenched; More particularly loud clamours, and unseemly elevating the voice, is a companion of anger. When *Lamech* was angry wee see how hee did take on, and breathe out loud menaces presently to kill and slay: So the Jews when by *Pilate* fact washing his hands, their galled consciences were stirred, they cried, *Crucifie him, crucifie him*: So *Pauls* enemies: So the *Ephesians*, angry at *Demetrius* his suggestion cried, *Great*

Gen. 4. 23, 24

Mat. 27. 23

Act. 19. 24

is Diana of the Ephesians: So *Act. 7. 3.* Stephens enemies cryed aloud, and ran on him. And this is it wee must take heed of. Wee must not when wee are angry use any inordinate speeches: but especially wee must take heed of setting up the throat, so that the house wee are in will scarce hold us.

The next thing is *evil speaking*. Observe, *That wee must take heed of mis- Doct.*
orderly speech, but much more of cursed speech: This evil speaking may bee against God, *Isa. 8. 21.* Blasphemy is the daughter of anger often, against our neighbour, our selves, such as imprecation; revilings, &c. For this to use cursed language is dangerous to us; *Hee loved cursing, and it shall light on him:* Such as cast up stones in the aire may crack their own crowns. Again, men should not, dealing with the Devil, use cursed speaking. The godly blef such as curse them, for the tongue of *Canaan* is their speech, and this doth testifie them to bee the Lords children: But such on the contrary as use cursed speaking, a man may say to them as the men said to *Peter*, *Thou art one of them, for even thy speech bewrayeth thee*, thou art one of the hellish brood: for thy language is devilish: An English man is known by speaking English. Yet wee must know that the same words which are revilings in some, are but just reproofs in other some: For if one from love of a party, and hatred of his vice do (to make him ashamed) call him fool, it is not to bee counted cursed speaking: Christ called the disciples foolish, *Peter Satan*, *Paul* called the *Galatians* roughly: The same action, as the bereaving of life, is in a Magistrate, Justice, in another is murder: So the same speech coming from divers grounds, to divers ends, may bee lawful in one, unlawful in another.

With all Maliciousness, Observe, *another root of bitterness which we must root Doct.*
 out, viz. *Maliciousness*; it is well filed on the same string with these former, for usually it is engendred of wrath: for as wine turned doth make vinegar, so wrath ferled and increased in us becometh hatred.

Of this two things.

1. What it is.

2. How it doth manifest it self.

It is a sinful affection which doth separate and make us evil disposed toward our neighbours: and though sometimes it is professed, yet for the most part it is smothered.

Now it doth appear three waies.

1. It speaketh evil, and practiseth openly or under-hand against the party maliced, as in *Josephs* brethren, they could not speak peaceably, and mark their practice, *Gen. 39.* Therefore the wise man saith, *Malice shall be discovered in speech.*

2. It envieth at the good of our neighbour, whether spiritual or temporal, thus *Cain*, *Laban*, *Saul*, the Princes of *Darius*.

3. It doth make one rejoyce when evil is befallen him one maliceth, as the *Philistines* made a Play, and solaced themselves in the sight of *Sampsons* misery: the *Drunkards* made songs of *David*.

Now then, wee that are Christians must away with this, wee are by nature hateful, and haters one of another: and it is exceeding natural doctin, which wee may learn without a teacher, to have a shadow of love to our friends, but true hatred to our enemies. And it is in the natural mans judgement a good wilcome to carry fair weather in the countenance, but to sit on his skirts whom wee brook not. Who hath not spoken hatefully? Who hath not had an ill eye at his neighbours coming on? who hath not laughed in his sleeve, when sometime hee hath crossed one hee loves not, though it cost him the setting on to compas it? But let us put it away, for our hope of secrecie will fail us: *Hated covered with lying lips shall bee made manifest in the assembly:* let us not care to bee men in this: bee babes in maliciousness: If yee bee not babes in this regard, you shall not enter into the Kingdome of Heaven. Now babes if they bee angry and fight together, they will bee friends presently, The

M m m

name

Doct.

Plal. 109. 17

Luk. 24. 13

Mark. 16. 23

Doct.

word 11. 10. W

What malich-
ousness is.

Prov. 26. 28

Judges 16. 29

Use

Prov. 26. 28

1 Cor. 14. 20

name of it should make it odious, for the word is as large as *reynab* with the Hebrews, which signifieth the evil of punishment; all naughtiness. But therefore signifieth maliciousness, because it is the chief kind of wickedness, as we call the Plague by the name of the Sickness, a name common to all diseases, because this is the principal kind of all other. Now the quantity followeth; if we say hee is a malicious man, we say every thing that naught is.

VER. 31

VER. 32 *And bee kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.*

Now this dehortation is amplified by a contrary exhortation to the opposite virtue, which is set down,

1 In particular in this verse, and the next.

2 In general, in the second verse of the fifth chapter.

The Particular hath 1 A Commandment.

2 A Reason.

The Precept commandeth 1 Courtesie.

two Christian affections, 2 Mercy.

Secondly, a fruit declaring them, *Forgiveness*: For many will say they are gentle, good persons as need bee, if they bee let alone, and yet offended they will not forgive: Now these are neither gentle, nor merciful. But because this duty goeth against the hair, the Apostle doth urge it with reason: That which Christ hath done to you, you must do to others: Christ hath done thus; therefore you. The second part is in this verse, the conclusion in the first verse of the fifth chapter. But because one might say, *why should we bee followers of God in all things?* therefore the Apostle proveth this: Children must imitate their Fathers: You are Gods beloved Children; Therefore, &c.

We must shew forth courtesie.

What it is.

1 *Then we see what is the virtue we must shew forth, even courtesie; for thus our God goeth before us in, Tit. 3. 4. Kindness or courtesie to mankind, it is a virtue that maketh us carry our selves amiably and sweetly towards others, as may bee gathered by the contrary, not bitter, and it may well be called the flowre of love, for it doth swimme in the top of all offices of love, and maketh the things we do, exceeding lovely; it is every where required of us, Col. 3. 12. Put on (as the Elect of God) bowels of mercy, kindness, &c. Courtesie, it is a fruit of the Spirit, Gal. 5. 22. The wisdom from above is gentle, Jam. 3. 17. Easy to be intreated.*

Now it sheweth it self;

1 In the matter and manner of speech.

2 In respectiveness of our carriage and gestures of reverence.

3 In some appropriate works of it.

For speech, it doth make it kind and affably uttered; quite contrary to *Cain* language, *Am I my brothers keeper?* For this, look what sweet language *Abraham* gave to the sons of *Heb*: and how gently hee intreated the Angels, Gen. 18. 23. And so for the second, it maketh one put honour upon another. The works of it are many, as 1 Usual salutations. 2 Commendations, Rom. 16. 3. Going forth to meet our friend on the way, taking our leave kindly, Mat. 23. 18. These are sufficient to give a taste of the rest; Religion is mannerly, and hee is an unmannerly Pout that thinketh hee may speak curiously, flying away unrespectively by men, neglect such circumstances as are named; hee is so farre irreligious.

Use 1

Many are hence rebuked; some swaggering ones, that think it their glory to look big, and carry a proud countenance, give a curish answer, they think it an honour to contemne every body, men hateful to God and men. Again, our common rudeness, or melancholik waywardness, uncivil austerity, which will make people, as they did by *John*, ask if we have a Devil in us: we must not take up a foolish imitation of examples extraordinary.

Mat. 11. 18

Use 2

We must learn to grace our religion with sanctified mannerliness, and

must be courteous, yet take heed of popularity, let us not be courteous as *Abraham*, this is as bad as morosity. VVhat if these things bee but Complements, they are of great moment unto love, and how was the discourtesy of the Ammonites avenged? take heed of flattery, of a pushy parting, as a deal of kissing the hand, scraping, cringing, overspreading the countenance with a smile.

2. Wee see that we must all of us be merciful: Bee ye merciful as your heavenly Father is merciful: Put on bowels of mercy as the elect of God. Now this doth contain two things, this being tender hearted.

1. That we be touched with the miseries we see.
2. That we be inclined and inwardly moved to yeild them relief: the one followeth upon the other.

Thus *Job*, 30. 25. hee did weep with those that did weep, and his soul was tyred for those that were in heaviness: So *S. Paul*, Who is weak, and I am not weak? Who is grieved, and I burn not? And this the word principally intimateth, a man whose bowels yern easily; and this was in Christ, his bowels were moved for them: Hence followeth the second, a willing mind to help: for hee that is throughly touched with grief for his brothers case, will put the best leg forward, and be ready to help: Christians then must get fellow-feeling in misery and readines of will to relieve, and then all the works both spiritual and corporal would follow.

First, Then wee see our senselesnesse here reprov'd, that little are broken at the breaking of *Joseph*, that when wee come to those that are in smart, ask how they do, &c. but have no bowels of compassion stirring in us, are no more moved than if wee were marble: There are few works of mercy, but lesse of tendernes of heart.

Wee must labour for the affection of mercy. 1. If wee were fellow members, how could it bee but wee should bee touched? for there is a sympathy betwixt them. 2. Again, this mercy is most acceptable to God, he preferreth it before his outward worship, *I will have mercy, not sacrifice*: and it is not the work, but the affection that is the mercy God looketh at: he is a spirit. 3. How can wee comfort our selves or assure our selves, that wee are righteous, if we want this toward our brethren, when a just man is merciful to his beast.

Now followeth the fruit testifying of these vertues [forgiving one another] Whence wee see, That this is a duty Christians must practise, they must remem-
ber which are done them, *Col. 3. 13. Mat. 6.*

For the better understanding we must open three things.

1. What it is to forgive.
2. What it is we do forgive.
3. In what order, whether wee are bound to forgive, if one will not ask pardon, because the commandment. *Luk. 17. 4. and Mat. 18. 21, 22.* doth run otherwise.

Forgiveness includeth three things.

1. A removal of all inward displeasure; a man must forget, that is, hee must have no ireful remembrance of the injury done him, *Lev. 19. 18. Thou shalt not avenge, nor be mindful of wrong against the children of thy people*; Contrary to such as will forgive, but not forget.

2. A man must not endeavour any way to revenge: which meeteth with such, who though they will deny that they bear ill will, or are angry, yet they will seek to come even with such as have offended them.

3. A man must be so lovingly affected as if hee had not been offended, that is, he must in love bee ready to do any good to the party offending according as God ministreth occasion and ability; *Joseph* forgiving, was ready to feed his brethren with the best, who would sometime have fed themselves with his blood: Which is to be marked against such as will forgive and forget, but they will have done with a man.

M m m 2

For

Doff.
Col. 3. 12, 13

1 *Cor. 11. 29*

Mat. 9. 36

1. 2. 3. 4.

1. 2. 3. 4.

1. 2. 3. 4.

Vse 1

Vse 2

Hol. 6. 6

Prov. 12. 9

Doff.

What we d^e,
and must for-
give.

For the second, in our offences, there is alwaies an offence against God, sometime against the Law: now wee forgive not that debt which is owing to the justice of God, nor that satisfaction which the Law challengeth; but that debt which is owing to us, our personal offence. Now in our offences are two things: 1. The injury. 2. The damage. This understood, wee shall answer the question more easily. The injury is the want of that love which through Gods Ordinance my Neighbour oweth mee, with presence of the contrary: The damage is this or that scare which the former hath caused to mee; as if one should smite a Tradesman, so that on the stroke hee should keep his bed, and bee at expence with the Chyrurgions, this is injurious, that a man bound to shew mee love, and the offices of love, should intreat mee so spightfully; this that upon his injurious dealing, I have lost that I might have earned, and spent that I might have saved; this is a damage I sustained by him.

We may seek
am redress for our
damage.
Lev. 19. 18

Now the answer is, that alwaies the injury must bee forgiven, the damage then, when wisdom and charity so require. God that did command forgiveness, forbidding revenge, hee *Exod. 21. 18, 19.* doth allow damages in the case propounded. Only in seeking them, we must take heed that wee do it not on trifles. This seeking right upon every trifle is a defect the 1. of the *Corinthians* *1. 10.*

And how.

2 Without revenge.

3 It must be done with intendment of good to him against whom we complain, so others, to our selves.

Mark. 11. 25

For the third question, is answered, that hee hee who hath offended never so far from his duty, wee must forgive. When you stand to pray, if you have ought against any body, forgive it: where wee are required absolutely before wee can pray acceptably, so forgive. Yet we must know, that forgiveness is inward only, or outwardly testified by word and gesture.

The first wee must alwaies do, that is, cleanse our mind of rancor, and revenge, be in love, or else we cannot pray.

The second we may refrain when in Christian wisdom wee see it behoveful, as a Parent forgiving his childe in his purpose, doth look big and threaten deeply.

Ps. 1

This Doctrine then doth check such as are so disposed that they will not bear with any wrong; they will carry a grudge seven years, and if they do not seek revenge, yet they will remember, and will never meddle nor make to nor fro. We are sons of thunder if wee bee moved, wee will call for fire from heaven: the spirit that is in us lusteth after revenge; the Pharisees doctrine is pleasing, *An eye for an eye, a tooth for a tooth*; and who saith not that, *Prov. 24. 29. I will do so him as he hath done to me?*

Mat. 5. 38

Ps. 2

But in the second place wee must know, that casting off this spirit of revenge, we must labour to forgive and forget injury, like good Joseph, *Gen. 45.* like David who forgave Shimei, *2 Sam. 19.* like Moses, *Numb. 21. 5.* there is none of us but may stand in need of our Neighbours, wee give offence, and have need to be pardoned.

Mat. 6. 15
Not forgiv-
ing is hurtful
to our selves

Again, Because it is so hard a knot, our Saviour driveth it with as hard a wedge, *Forgive, or you shall not be forgiven:* And what do we when we will not forgive, but like the Bee which looseth her sting, and becometh a droan, and so hurteth her self more than others? So do wee when wee will not forgive; we set our selves thousands in Gods debt, while we will not forgive the few pence which our neighbours owe us.

Doct.

Lastly, This doth let us see, That our God is a God of forgiveness; for if hee will have us who are sinfull, forgive one another, how much more will hee forgive us? Who is a God like our God? not a father like earth-ly

ly Fathers, who though themselves like to live in bondage, yet they will have their children nurtured by Puritans; but God is otherwise; what good hee will have in us, that is in him far more excellently and delightfully pre-
hensibly.

God in Christ. Dr. Christ: I am not Christ, the thing is not such to be stood on: *1 Tim. 2. 38. The love of Christ at the love of God in Christ are in-
differentely used, and as it seemeth is express the same thing: and would God
here seemeth more probably, so you should follow it of God. The scope of it
is to show Gods example forgiving us, to draw us to forgive others. Mark it only it
two things.*

How Gods forgiveness doth cause us to Forgive, this that thousands
are remitted to us, must make us willing to forgive others. Look as a
wall doth cast heat to those that stand by, when the hot beams of the
Sunne do rest upon it; So we reflect pardon upon others, when the beams
of Gods pardon have shined upon our hearts: which doth teach us three
things.

Doct. 1

1. Whom wee must chiefly thank for love and all the fruits of
love which our brethren shew us, viz. God: His love to them,
maketh them shew love to us; his forgiving them, maketh them
forgive us.

2. It doth let us see, how that our forgiving doth not deserve for-
giveness, because it followeth and doth not go before; for
none can forgive his Brother that doth not love his Brother;
none can love his Brother truly, that loveth not God and his
Brother in him: none can love God but those that are first lo-
ved of him, and have their sins covered with him. And this forgiv-
ness is an action of God *simul & semel*; and therefore cannot be caused
by the fruits which follow it, as moral vertues cause the actions
of them, and are again increased by their exercise. VVhen the
Scripture therefore biddeth us forgive that wee may bee forgiv-
en, it meaneth of the sense, that wee may feel sealed to our spirits
Gods pardon.

3. It doth teach us what wee must do when wee finde our love cold, not
ready to forgive; look at God; even as it is the next way to warm
us, to stand by a good fire: So our hearts (frozen in regard of love)
cannot bee holpen better then with standing in these flames of Gods
grace to us-ward.

This teacheth us the manner of forgiving which wee must labour to resem-
ble; wee must forgive as God hath forgiven: not that wee can with equal
perfection, but truly and in some sort like unto it; as the fifth petition.
Now if wee look how God hath forgiven us, wee shall finde; 1. That he
hath forgiven us many sins in number, great ones in nature. 2. Hee hath
freely done it, though it cost Christ dear, we have it gratis; *Rom. 3. 24. We are
justified freely by his grace.* 3. Hee hath done it perfectly, as all those phra-
ses shew, *remembering them no more: removing them as far as the East from
the west, &c.*

Doct. 2

Jer 31. 34
Psalm 103. 10

Which doth teach us that wee must labour even thus to forgive: and
this is the rather to bee marked, because it doth answer all objections which
make us hang back in this duty.

Objection 1. How should I bear it at his hand? of all other hee had least
cause.

Answer. Not so little as we have to sinne against our God, yet God forgiv-
eth us.

Objection 2. I would if it were once or twice, but hee hath often.

Ans.

THE Chief Matters handled in the fifth Chapter.

Verse 1.

We must imitate and follow God only, as in all things, so especially in forgiving of wrongs and injuries done us.

Verse 2.

How we must in all things shew forth love.

How we are to see Christ before us for an Example that are Christians.

Our love must be conformable to Christ's love.

In what the love of Christ doth stand, in giving himself a sacrifice for our sin, in his death for us.

How Christ Jesus did willingly and readily submit to his sufferings.

In the sufferings of Christ, God is well pleased with us.

Verse 3.

We must have sin in extreme hatred, we must be so farre from doing it, that we must not name it without hatred.

Our condition of being Saints by calling must move us to all holy conversation.

Verse 4.

Filthy speaking must be left of Christians.

We must be void of all foolish words.

What judgement we are to make of these speeches, what quality they are of, they are altogether unseemly.

Our tongue must be thankful, and send the praise of God.

Verse 5.

Nothing will sooner cool the heat of a sinful lust, then to consider the issue of it.

What a filthy sin Covetousness is, living in known sins doth forfeit our estate in Heaven.

Verse 6, 7.

The Devil will not cease to prompt us with such things as serve to excuse sin, and secure us from judgement though we live in sin, such things as do cast coverings over sin, as do hide judgements belonging to us, are vain, disguised.

Sins do not only exclude us out of heaven, but procure all Gods wrath, temporal and eternal.

It is not falling of infirmity sometime, but an impenitent confession sin, which is fearful.

We must not familiarly accompany the wicked.

Verse 8.

Our condition by nature is every way darkness.

We are in Christ enlightened, yet made light by him.

Our condition to which we are begotten, doth binde us from familiar conversing with the wicked, as from their wickedness.

That the light of Gods Word, and the light of knowledge in our minds, do binde us to work in the works of God.

Verse 9.

Where ever the grace of God is, there will be works or fruits of grace.

The Spirit hath these fruits in particular works, full of all goodness.

Verse 10.

None can walk as a child of light, that doth not get the knowledge of Gods will out of his Word.

We must labour to please God in all things.

Verse 11.

Those in whom there is the light of grace, and true knowledge, must not walk

walk in evil works, nor communicate in them.

The waies of sin bring no good to those that walk in them.

Such as walk in light, must reprove and convince those that walk in evil.

Verse 12.

Christians must shew a holy shamefacedness in their speech.

The guise of evil doers is, they love secrecy, and to make all hid, before they go about their business.

Verse 13.

Light bringeth men to the sight of their sin, which is a step to salvation.

Light doth reveal the things where it cometh, that before lay hid.

Verse 14.

Wee are all of us dead sleepers, or compassed with a spirit of slumber.

Our duty is to awake and rise up.

Verse 15.

It is the duty of us all to bee careful in our whole conversation, to walk exactly. Preciseness in our lives is a fruit of true wisdom.

Verse 16.

That all our time, and every particular occasion must be taken to glorifie God, and work out our salvation.

The more evils befall our times, the more diligent wee must bee.

Evils must not make us give place to unfruitfulness, but more diligent in taking every good occasion.

Verse 17.

It is our duties to labour to put off that folly which still is bound in our hearts.

The effectual knowing and obeying Gods Word, will make us truly wise in all our waies.

Verse 18.

Drunken courses are accompanied with all prodigality and filthiness.

Wee must not content our selves with a little, but must endeavour to a fulness of grace.

A drunken course of life, and a spirit of grace will not stand together.

Verse 19.

The exercise of Psalms is a means of encreasing in us the Spirit.

All our use of Psalms must bee such as may edifie us.

Verse 20.

Thanksgiving procureth increase of Gods gracious Spirit.

Wee must in all things have thankful hearts.

Verse 21.

Humility is the way to bee filled with grace.

The fear of God maketh submissive.

Verse 22.

Women doe owe submission.

Women doe principally owe this submission to their own Husbands.

It is not enough to yeeld duty, but it must bee done with conscience, that it is the will of God.

Verse 23.

Man is the head of the Woman.

Though God make man a head, yet he must bee a saving head.

Verse 24.

Women must not only obey, but in all good manner shew their obedience.

Verse 25.

Husbands are to bee loving.

This singular love must not bee divided to many, but afforded to our one only wife.

It is not enough to do the duties of love, but wee must do them in such sort as wee have Christ for example.

Christ is such a Husband, as that his love is exemplary to all Husbands.

Christ, as hee loveth us with the love of a Husband, any but his Church, so he gave not himself for any but his Church.

Verse 26.

Whoever hath his portion in Christ

which, hath his nature cleansed no less
than his conscience cleared, from the guilt
of dead works.

Christ is he that doth sanctify us.
Though the Lord doth intirely and
immediately work this, yet hee doth use
means, the means of Baptisme.

All the force the water hath, is by rea-
son of the word of Promise, with which
it is floudhed.

Verse 27.

They who shall bee glorified in the last
day, must bee first sanctified here.

While we are here, we are absent
from the Lord.

The Church belongeth as a wife to none
but Christ.

A glorious state is reserved for us in
Heaven.

Verse 28.

Wee must love our wives, because they
are our bodies.

Wee must be more nearly affected to
her.

As we would show love to our selves,
so must we love our wives.

Verse 29.

It is a man's duty to love his wife
as his selfe.

As the Church is to Christ, so the
wife is to her husband.

As Christ hath saved the Church, so
the husband hath saved his wife.

As Christ hath cleansed the Church, so
the husband hath cleansed his wife.

As Christ hath sanctified the Church, so
the husband hath sanctified his wife.

As Christ hath glorified the Church, so
the husband hath glorified his wife.

As Christ hath loved the Church, so
the husband hath loved his wife.

As Christ hath saved the Church, so
the husband hath saved his wife.

As Christ hath cleansed the Church, so
the husband hath cleansed his wife.

As Christ hath sanctified the Church, so
the husband hath sanctified his wife.

As Christ hath glorified the Church, so
the husband hath glorified his wife.

As Christ hath loved the Church, so
the husband hath loved his wife.

As Christ hath saved the Church, so
the husband hath saved his wife.

As Christ hath cleansed the Church, so
the husband hath cleansed his wife.

As Christ hath sanctified the Church, so
the husband hath sanctified his wife.

As Christ hath glorified the Church, so
the husband hath glorified his wife.

Wee must cherish our wives, as Christ
doth the faithful soules, who are of his
flesh and body.

Verse 30.

The property of faith is, to assume in
our selves that which belongeth to the
Church, and to apply to our selves that
which is in general taught of the Church.
Believers are nearly coupled to Christ.

Verse 31.

A man must therefore love his wife,
because it is not a statute of man, but
God's institution.

The wife is not only to bee loved, but
more tenderly than the Parent.

The meeting together in marriage,
Benevolence being the Ordinance of
God, is pure and holy.

Verse 32.

There is a hidden secrecy in points of
godliness.

Verse 33.

Wee must bear again and again of our
dusties, and have them in particular
charged upon us.

That which is indefinitely spoken, is
to bee taken as if it were singularly de-
livered.

Nnn

COMMENTARY

UPON The fifth Chapter of the Epistle of St. Paul TO THE EPHESIANS.

CHAP. 5. VER. 1.
Bee ye therefore followers of God as dear children.

IN this Chapter the Apostle prosecuteth, and concludeth his former exhortation, *verse 31, 32.* of the Chapter foregoing, touching mutual forbearing and forgiving wrongs and injuries done; and hee doth enforce it from the example of God himselfe who hath pardoned and forgiven us all our sins in Christ. And because it is a duty hard for flesh and blood to come off with, the Apostle inserteth the example of Christ himselfe, to perswade Christians to brotherly love; from this consideration, how merciful and gracious God hath been unto us in pardoning all our sins in Christ, and how infinitely Christ himselfe hath abounded in love to us.

Then the Apostle inforceth his Exhortation from the diverse state and condition in which these *Ephesians* were before, and now, since their Calling; and thereupon dehortheth from many vices most unbecoming the children of Gods, and exhorteth to the practice of those duties which best suited with their calling and condition. The last part of the Chapter setteth down an exhortation to subjection in such conditions of life wherein it is required, especially in the married estate, that Wives bee subject to their Husbands, as the Church is to Christ; where by the way is laid down, that admirable mystery of the spiritual marriage betwixt Christ and his Church.

The Chapter then contains three parts.

The 1. in the two first verses, inferred from the latter part of the former Chapter.

The 2. from the third verse, to the 21.

The 3. from thence to the end of the Chapter.

In the first part wee have three particulars to consider,

- 1 A duty of imitation of God, as in other things, so especially in forgiving and pardoning offences.
- 2 A duty of Love; *Wee must walk in Love, as Christ hath loved us.*
- 3 Touching the Sacrifice of Christ, wherein both the love of God and of Christ,

Christ, are most clearly manifested towards us.

Be ye therefore followers of God: [as if hee had said, howsoever men deal with you, and the world behave themselves towards you, do not you follow them, to do like them, to reward evil for evil, but as Gods children; imitate and follow God your father, and do towards all men as hee doth towards his enemies, and towards all, who letteth his Sun to shine on good and bad, and his rain to fall on the just and unjust, therefore saith Christ, do yee so that yee may bee the children of your father which is in heaven, that yee may prove your selves to be the true children of God your Father by this imitation of him.] Observe,

We must imitate and follow God only, as in all things, so especially in forgiving of wrongs and injuries done us. We must imitate none but God, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you: that you may bee the children of your Father which is in Heaven, &c. *Fashion not your selves according to this world; nor walk after the course of this world; to live in envy, wrath, and contention; as wee see men to converse one with another, and to carry themselves towards us; wee must not learn their waies, so to behave our selves towards them, but if they deal perversely, unjustly, and cruelly with us, by lies, fraud, and oppression, wee must not do the like to them, but learn of God our father and imitate him, to do as hee hath done to us, and to all, and to bless as hee hath blessed us. Keep not company with an angry man, lest thou learn his way to do like him, to bee provoked to bitter words and actions, against him as hee useth against thee. Hee that will compel thee to go a mile, strive not with him, but bee meek and gentle, overcome his perverseness and ill qualities, with the contrary goodness, go with him again. Bee not overcome of evil, but overcome evil with good.* This is true godliness, to look to none but God, and to conform ourselves to none but to him, yea, this is onely true and sincere obedience to all Gods Commandments in avoiding all sins and practising all duties Gods Law requires, not in imitation of men, and so far as mens examples and laws direct us, but as God himself who gives us his example, and sets it before us to bee imitated, as Saint Peter exhorteth, that wee should shew forth the virtues of him who hath called us out of darkness into his marvellous light.

For wee have no other perfect light of good example in this dark world to walk by but Gods light. *In thy light wee shall see light.* Hee is our Sun, and we must walk in the light as he is in the light, that we may have fellowship one with another, in that light of his example of love, mercy, grace, and goodness, where in he reveals himself to us in Christ and his Gospel, and shines to us. For all the world walks in darkness, and gives us ill example, or impeteth, therefore to walk in the light, is to walk and work in God, and after his example, and to imitate God, is to make him and the light of his example our daily direction to walk by.

Again, whatsoever we do after the light of Gods example as our sun, hee is also our shield to defend and save us, to bless and prosper us, and such actions as wee do according to his will, and our works can never succeed ill, being wrought in Gods way.

Wee are Gods image, and therefore wee must resemble him in all things as the shadow the body. This is our happiness and full perfection, our conformity with God whose image wee are. And the goodness of all the good works wee do, stands not in the substance of the work, but in relation and conformity to the rule and example by which they are done, that they bee done in Faith, which onely looks to God; to imitate him, as the image and shadow is in form and shape like the body, so it moves as the body moves. So wee must walk after the Lord and follow him, and wee are no longer in being or well being of soul or body, life or conversation, than as wee follow God.

Dost.

Mat. 5.44.45

Rom. 12.1

Eph. 1.2

Rom. 12.17

1 Pet. 2.9

Reason 1.

Reason 2.

Reason 3.

Eph. 2. 10

We are Gods work-manship, created in Christ unto good works, which hee hath ordained that wee should walk in them; not such works as the world sets before us, and mens example and our own flesh leads us unto, but such as God prepares. How? partly by his own example, and practise; for this end hath God created us anew to imitate and follow his example, as all wicked men are Satans work-manship, made fit to follow him.

Vse 1

For trial of our nature, whether regenerate and born of God or of the world, wee naturally follow the world and imitate it in all things, especially in wrongs and injuries, our nature is to do to others as wee see them do to us. But the nature of Gods Saints is to look up to the Lord, who only gives us the light of better example. Every Creature naturally doth as it seeth those of its kinde and nature to do, in good or evil: hereby wee may know our kind and generation, whether we be of God or of the world.

Vse 2

For instruction, it letteth us see what is true grace, holiness, and what are good works, and Gods waies, viz. such as by Faith are wrought in resemblance of God, looking up to him, and as before him, and done according to his example. Have wee never so good a nature, never so glorious vertues shining in us; if they bee not wrought in us after Gods image and glory shining in the glasse of the Gospel, by Faith changing us into Gods image, as we behold God in Christ, they are false and counterfeit: whatsoever good works in worship of God or service of man, not wrought after God his wilddome, will, example, they are wicked, Micah 6. 6, 7, 8. *Humble thy self, and submit thy reason and will to bee shaped according to Gods will, this is to walk with thy God.*

Vse 3

For consolation and encouragement to seek grace and holiness, and a differing nature and conversation from the world, and to bee unlike to it, though this estate and condition, and this unconformity to the world bee maligned, defamed, hated, and persecuted as base and vile, yet it is glorious and precious with God, because it is his image, our conformity and likeness to him. It is no base thing to bee so precise and pure as to indure no stain of any sinne in nature and life, it is to be like to God, *Perfect as our heavenly Father is perfect, holy as hee is holy.* This wee must strive unto, to conform our selves to this glorious image and pattern, to bee like to God in perfect holiness. To what other end is this message, that God is such a light as can dispense with no darkness, and hath sent his Ministers to preach this purity of his nature, but to this end, to conform us thereunto, that wee should walk in the light, as hee is in the light? *Therefore for gettingt that which is behind, let us strive to that which is before, for the price of the high calling of God in Christ.* Doth God call us to bonds, imprisonment, banishment, and all kinds of misery: it is no base estate, hee calls us to bee like himself, to bee conformable to the image of his Sonne, to God incarnate, humbled, crucified. If wee endure these miseries with Christs Spirit, mind, and heart, with like obedience, humility, love, patience, &c. in this wee become followers of the Lord Jesus Christ.

Rom. 8.

Dott.

Rom. 8. 14

In the second place here observe, *How the children of God must walk after God, they walk in the works of God their Father.* *Ye are the children of the Lord your God, you shall not cut your selves as the Heathens do.* And the Scripture doth set it down both denying and affirming. *Hee that is born of God will not sin; hee that is of God will walk even as hee hath walked.* For look as those that are brought forth by carnal generation have the natural life their Parents have, and commonly walk in their waies, for when the horse and mare trot, the colt doth seldom otherwise: so whosoever is begotten of God by spiritual regeneration, hath the life of God, and will walk according to him, these are of equal certainty. *So many as are Gods children are led by his Spirit. So many as are led by the Spirit are the Sonne of God.* More particularly in saying, *as dear children* it implies three things, 1. *as dear* to God, 2. *as dear* to the world, 3. *as dear* to the church.

Rom. 8. 14

1 Answerable to the honour and dignity of children, as becommeth the children of God, *Phil. 2. 15. As the Sons of God, without rebuke in the midst of a naughty and crooked generation.* Children of nobles consort not with vile and base ones, it stains their birth, and it degenerates from true Nobility: So here. As it is the highest and most eminent honour and dignity, so it requires a name and conversation eminent and transcendent above the course and conversation of this world, *Phil. 3. 20. Our conversation is in heaven, &c.*

2 Naturally; according to the nature of a child, and that is *humbly*, *Mat. 18. 3, 4. And 6. 7. Humble thy self as with thy God*, as a child with his Father. Let God go before thee in his counsel and will, to direct and lead thee as a father, and do thou submit thy self as a Child to his Father, humbly to follow and obey him in all his waies: For a Child as he is a Child is humble, and gives his Father all due reverence and subjection, else he denies the nature of a child.

3 With natural affection and propension, not as servants and slaves, by compulsion, to imitate God, and so to seek to please God, but as children naturally affect both to imitate, and by imitation to please their Parents. For as a Father naturally communicates life and being to his Child, and by Natural propension and affection doth his Child all the good hee can, and not by any compulsion or fear: So hee by generation communicates the like nature to his Child, to imitate and serve him, and please him cheerfully and gladly: so is it between God our Father and his Children, they perform all duties of love, worship, service and obedience to God in free child-like affection, and propension to God as to a Father, not as to a Creator, a King or Judge of the world.

This therefore doth prove to many that they are not the children of God, *Use 1* for like the Jews, *Joh. 8. 48.* wee will say, we are the children of God, because wee are baptized, and such with whom God outwardly at least hath stricken covenant to bee our God; but what said Christ to them? Yee are not Gods Children, *ye are the Devils*: How doth hee prove it? *Ye do the works of the Devil*, you follow not God, nor do not the works of God. So many that live in covetousness, in sinful fleshly pleasures, in neglecting the word of God, they are not the Children of God, for these are not the workes of God.

Again, it letteth us see how wee may gather our selves to bee his children, *Use 2* if wee do walk in the waies of God and follow him, those that follow him are his children; those that are children must follow him. If wee tell a good Child, his Father and mother would not do thus: or your Father will do thus and thus, the one will hold him back, the other will move him to do accordingly. Indeed there are many outwardly children, that do otherwise, of whom God may say as hee speaketh, *I have brought up children, and they have rebelled against me*, but beloved Children will do as we have spoken. *Use 3*

Again, hereby wee may judge what is true holiness and godliness, it is a child-like resemblance and imitation of God as a Father. It is nothing what love, fear, service and obedience wee perform to God, and what graces wee have, but in what nature and kind and relative imitation of God as a Father, wee do them. Wee must look to God as a Father, and as children frame our selves to please, honour, and imitate him as a Father, not as flatterers and time-serving Hypocrites that please God for a time for their own advantage, and to serve their own turns and bellies as they do men: *They flattered him with their lips*, then they would bee holy and like God, when they were in dissimulation, then they will bee Saints, and none so holy and godly as they, but all was but flattery for their own advantage, no child-like heart in them naturally affecting to bee like unto God, as children, a Father in holiness. *Ob that*

Deut. 5

there were in them such a heart to fear me: after the affliction was over, they continued holiness.

So many in sickness and troubles will bee godly and imitate God, and leave the world, but after as sinful and like Satan and the world as ever. You shall see flattering Parasites that will serve, honour and imitate Kings and great Personages, and conform to their minds and wills, more than their natural children, but not with childlike hearts, but with base spirits, for their bellies sake, for honour and profit sake, children do sincerely, heartily, and naturally affect to bee like their Parents, and love their similitude simply for its self sake. Had wee faith to remove mountaines, could wee speak with the tongue of men and Angels: were wee never so much enlightened, and had tasted of that heavenly gift, and were made partakers of the Holy Ghost, and of the powers of the world to come, if wee have not those virtues and graces communicated to us by regeneration, as are the stamper and impressions of Gods fatherly attributes regenerating us and conforming us to his divine nature, all were of no use for any good wee shall reap by them. The strongest reason to persuade to this conformity with God, is this, because hee is Gods child, and beloved Son of God, not his creature alone as all other. For wee must obey God not as beasts, or as slaves and servants, but because wee judge our selves his children, and him our father.

VERS. 2

VERS. 2. *And walk in love, even as Christ hath loved us, and hath given himself for us, to bee an Offering and a Sacrifice of a sweet smelling savour to God.*

Now followeth the general exhortation, *walk in love*, that is, let love be in all your deeds and works which God hath prepared for you to walk in: the reason of it, or manner of it is set down by example, or from comparison of Christs love, which is first propounded, *Who loved us*, 2 Amplified from the effect, *and gave himself for us, to bee an offering and a Sacrifice of a sweet smelling savour to God*. The latter words are somewhat difficult.

1 It may be asked, What it is to give himself an offering?

1 Joh 3:16

Ans. To give himself all to death for us: For *giving himself for us* signifieth dying for us, Gal. 2. 20. *Who loved me and gave himself for me*: the Scriptures make Christs love to stand in laying down his life. *Hereby we perceived love, that hee laid down his life for us*. Again, the Scripture knoweth no giving himself to bee an Oblation without suffering, Hebrews 9. 25, 26.

2 It may be asked of the difference of oblation and Sacrifice?

Ans. The first answereth to the meat-offering, the other to the holocaust: the first being an appurtenance of the other, which was the principal Sacrifice, and therefore cannot bee a type of the Popish absolute unbloody sacrifice, seeing it was not a solitary Sacrifice, but an accessory of a bloody sacrifice.

Quest. Why doth hee rather speak thus, then say, Christ loved us, and dyed for us?

Ans. Because he might thus point forth Christ as the body and substance of all those ceremoniall sacrifices, whether they were of liveleis things, or living creatures.

Quest. The third thing is, what hee meaneth by *sweet smelling savour*?

Ans. It noteth the effect or fruit of this sacrifice, viz. the appearing of God toward us; for the Hebrew phrase is, *a savour of rest*; the cause is put for the effect, a sacrifice propitiatory: it is borrowed from the use of smells, which by reason of the consent they have with our spirits (as harmony) doth still them when they are offended and disquieted. So Gen. 2. 21. *The Lord smelled a savour of rest, and said in his heart, I will henceforth curse the ground more for mans cause*. Exod. 29. 42, 43, 44, 45, 46. The sum is this, What

Whatsoever you do, do it in love, considering how Christ hath given you an example, whose love wee must follow, who so did love us, that hee gave himself all to death, being the body whereof all the legal oblations and sacrifices were shadows only, that hee might lay the anger of God justly kindled against us.

Wee see then, *How mee must in all things shew forth love.* I give you a new Commandment, *that you love one another.* A new Commandment, as the Hebrew say, a new song: An excellent Commandment that shall never wax old, nor bee revealed. Faith and hope shall cease, but love shall endure above all things, *put on love.* Now as malice appeareth by the effects of it, so love by that which doth accompany it.

1. Love therefore will make us diligent to procure the good of them wee love.

2. Love is full of fellow-feeling in matter of joy and grief. Mary loving Christ, a sword peirced her soul when hee suffered.

3. Love is patient, as in Mothers loving their children is manifest, how they will indure breaking their sleep by night, many a wearisome hand in the day.

4. It is hopeful, perswading itself the best that may bee of matters.

5. It is humble, as in Christ, *John 13.* hee loving his Disciples washed their feet.

Love then being accompanied with these fruits, wee may see how wanting wee are. How are wee altogether taken up in our own things? How void are we of affections? If our own skin be free, we care for nothing upon our brethren. How contentious, making tragedies of trifles, being in strife for nothing? How doth jealous suspicious trouble us, impatience, a self-willed pride? &c.

At Christ. Observe hence, *How wee are to see Christ before, as for an example that are Christians.* Hee is our Master, wee must follow him that are his scholars, yet this is not thus to bee conceived, that wee should do every thing Christ did, or that men should not do that Christ did not, but that in general, every one in his calling should give obedience to God, as Christ did. For 1. As Mediator hee did things, which so far forth as they are mediating actions are unimitable. 2. As one in whom the God-head did dwell personally, hee fasted forty daies, hee told the thoughts of mens hearts, hee did miracles. 3. The singular facts hee did in regard of time and place. Again, hee did not some things which Christians must do, that have calling thereto, as hee did not draw the sword against Hereticks, &c. but such things as hee left himself an example in, which is in general, love to his Father and men, within the compass of his calling, in this hee must bee followed, *Learn of mee, I am lowly.* hee washed his Disciples feet, leaving an example of humility, *John 13. 14.* Wee therefore must not look what men do, what the most do, the common road will lead us to destruction, but look what Christ did.

2. Mark, *That our love must have conformity to Christ's love:* the properties of Christ's love are observed; 1. It was free, *not that wee loved him first,* 1. *John 4.* When wee were enemies, *Rom. 5. 10.* For when the love of Christ, when hee was rich, hee became poor for our sakes, &c. 2. The love of Christ was fruitful, not in word, but deed, hee loved us, that hee gave himself for us. 3. It was constant, *John 13. 1.* 4. It was discreet, hee loved us near our nature, and made himself like to us, that hee would not bee like us in sin, which is commanded, *Rom. 12. 9.* Let love be without dissimulation; hating the evil, as well as cleaving to that which is good.

This then letteth us see what kind of love wee should bear one to another, and this rebuketh the love of many which is a pot-friendship, they love them, that they can benefite themselves by, them that will quit their charters, like the Hea-

Doct.
John 13. 34

Col. 3. 14

1. Thes. 1. 3

Vse.

Doct.

Doct.

1. Cor. 13. 2

Vse.

Heathen; otherwise no penny, no *Pater noster*: so many love like the dead creatures in Saint *Jamer*, *Get the clothes, and warm thee, &c.* but they will not put to their helping hand, good words, court holy-water enough, no deeds of love.

2 Many again, whose love is swallow-like friendship, they are not friends in all times and seasons. And some through a kind of lightness in them, use their friends like nosegaies, which longer than they are fresh, are in no reckoning.

3 Others also so love, that they are like shadows, which go when wee go, stand when wee stand, they are every thing, bee it good, or bad, that their friends like of. The Heathen may shame such doing love, who would let their friendship go but to the Altar, who have set down this the law of love, to ask nothing that is evil, nor to yeeld to it, though intreated.

Who loved us, and gave himself. Where are four circumstances:

1 The Person offering.

2 The thing offered.

3 The Persons for whom.

4 The Fruit.

Dott.

1 Wee see here, *In what the love of Christ doth stand, in giving himself a Sacrifice for our sin, in his death for us, Rom. 5. 8. In this God setteth out his love to us, seeing that while wee were yet sinners, Christ dyed for us, John 15. 13. Greater love than this hath no man; when any man bestoweth his life for his friends, 1 John 3. 16. Hereby wee perceive a love, that hee laid down his life for us. But for the better understanding of it, two things must bee opened.*

1 What was Sacrificed.

2 What the sufferings were in which hee was offered for our sins.

1 Pet 4. 1

For the first, The text answereth, *himself*, for actions and perswasions properly belong to the whole person, yet because the person doth them not by every nature, therefore the Scripture doth appropriate them to that nature in which the person did indure them. St. Peter saith, *hee suffered in the flesh*: for example, if one should kill any, hee doth murder man, yet hee killeth not the soul, but the body. So Christ offering himself to death, the whole person was offered up, yet not in the divine, but in the humane nature.

For the second, these sufferings were either outward or inward, of body or soul. For all this nature was offered, or hee could not have been a holocaust to God. The bodily sufferings are manifest, in the garden, in Caiaphas his hall, on the cross. The soul sufferings stood in three things:

1 In that desertion of God, whereby all comfort was eclipsed and hidden from the sight of his soul, when hee cryed, *My God, my God, why hast thou forsaken mee?* not that the Union was dissolved, or that hee had not the life of grace in him; but hee was sequestred from the sense of all comfort, as if hee had been utterly forsaken.

2 In the impression of Gods wrath, for this seised on his soul, *My soul is heavy with death, I have trod the wine-press alone*: The Father smit him for our sakes, whose sins hee answered; God knowing how to bee pleased with him as his Son, and how to let him feel anger as our surety.

3 In the assaults of spiritual wickednesses, that did tempt his innocent soul with the power of sin, they did every way assaile him, though they could not in any thing prevaile against him, which was no small hell to his spotless soul. *The power of the powers of darkness was come*, and those that in the beginning of his Ministry, much less would now leave him untempted; and these things were even a degree of the second death; so far as with the union and innocency of his person could bee admitted. And these sufferings were shadowed in the Law, for the holocaust was not only bloodily killed, but burned with fire, *Exod. 29. and Levit. 16. 10*, the sacrifice propitiatory of two goats, the one killed,

killed the other not killed; teacheth, that as well the soul which could not dye, was sacrificed (in some manner) as the body by death.

Now this doth teach us three things.

1. What is our duty to God, who to love him so as to give our selves up acceptable Sacrifices to him; this the faithful did signifie in their offerings, that they did present themselves to God by the hands of Jesus Christ the High Priest, yeelding their old man to bee slain and consumed by the fire of his Spirit, that they might live to God; thus wee are exhorted, *Rom. 12.1. I beseech you brethren by the mercies of God, that you offer up your souls and bodies a living sacrifice acceptable to God.* Wee should bee affected like *Moses* and *Paul*, with our selves anathema for Gods glory. If we should rancome us from the gallies, wee would hold our selves his servants for ever, so, &c.

It doth teach us that wee must in some cases lay down our lives one for another, love like Christ, who gave his life for us; this *St. John* inferreth, *1 Joh. 3. 16. Hereby wee perceive love, that hee laid down his life for us, therefore ought wee to lay down our lives for our brethren;* if wee see their souls in jeopardy, wee may with adventure of our bodily life reach them the hand, as in the plague time, when more profitable members are endangered, wee may rescue them from evil with the peril of our own lives. *Saint Paul* witnesseth this, *Rom. 16. 4.* speaking of *Aquila* and *Priscilla*, hee saith, *which for my life have laid down their own neck.* So in the natural body, the hand, though it bee stricken quite off, will put it self up to save the head: for the common good likewise *Hester* went and put her life in her hand. Yet this must bee known by way of caution; that though wee lay down our lives, yet it is in far other manner than Christ did: Hee as a Mediator prayed and dyed, to satisfie the punishment which wee did owe to Gods justice.

2. To procure all good things for us: now we do these things for substance, but the property is altered, wee pray not in our own worthiness, but in Christs; not as an effect of mediation, but as a fruit of love; wee do not to satisfie, and redeem, and merit; but to strengthen the faith of others in him who hath made satisfaction for them; thus *Peter* was crucified, and *Paul* was beheaded; and for the Church in this last sense, *Col. 1. 24.* But in the first sense we may say, Was *Peter* or *Paul* crucified for you? *1 Cor. 1. 13.* Wee must then imitate Christ in laying down our lives one for another, though the quality of the action is far other in us, then it was in him. It principally concerneth Pastors and Teachers; this being the property of a good shepheard, to lay down his life for his flock.

This doth let us see to our comfort, how wee may gather whether we are beloved of God; viz. if wee feel our selves interested in his death.

3. That hee is said to give himself unto death: Observe hence, *How Christ* *Jesu* our Lord did willingly and readily submit to his sufferings; hee laid down his life, it was not taken from him by violence; hee suffered because he would, hee humbled himself to the cursed death of the cross. For though he knew of his sufferings before, yet hee did not withdraw himself; or seek places to lurk in, but went to the garden, as he was accustomed.

The strong voice hee gave immediately before his death, did signifie that there was more than a natural power yeelding up the humane nature to taste death.

It should teach us in all our offices of love, to bee willing, ready and cheerful; that which is willingly done is twice done; that which is hardly wrung from us, doth lose the grace of it before it bee performed.

Again, it may bee marked here, That hee that offereth, is the sacrifice offered; which is every where affirmed, that the Priest and Sacrifice in the New Testament must bee all one: which doth strike off all the rabble of the Popish Priesthood. But this by the way.

Dott.

The third Consideration for whom in the Chapter beneath is more fully discerned. The last thing to be marked is :

That in the suffering of Christ, God is well pleased with us ; Look as it is with us, if our sense bee offended with some stinking savour, wee cannot bee at quiet till some sweet thing bee burnt which prevaileth above the other; so the noisome smell of our sin did so move the Lord to wrath, that hee would not bee at rest, till the sweet smell of his Sons obedience did come into his nostrils : It was not all the Sacrifices of Bullocks and Rams that could do this, it is the bloody death of his dearest Son on the Crosse, which did reconcile him to us, Col. 1. 20. *It pleased the Father by him to reconcile all things unto himself, and to sit at peace through the blood of his Crosse, both things in earth, and things in Heaven.*

Use 1

Which doth teach us, seeing Christ offered, is the Sacrifice with which God is pleased, daily by the eye of faith to look to Christ, to hold out to God, this Lamb of his that taketh away all our sins. Besides the solemn service of the Church of the Jews, they had every morning and evening a burnt Offering, which did signifie our Christ offered, that their faith might thus still bee renewed on him in whom God was well pleased.

Again, it doth let us see what is the filthy stink of sin in the nose of God, for that is a strong ill smell, if mighty strong things bee not applyed to correct it. Oh the sin, the traitorous rebellion of man is so vile, that nothing could put out the stench of it, but the subjection of the Son of God to the heavy curse of the Crosse; strong medicines argue strong maladies: the strength of the Corrector shews, that the contrary ingredients are strong likewise.

VERS. 3

VERSE 3 *But fornication, and all uncleanness, or covetousness, let it not be named among you, as it becometh Saints.*

Now hee cometh to another debortation from lust and covetousness :

In the verse there is,

1 A Debortation.

2 A Reason. You must do that which becometh Saints.

In the first part these two things must bee opened.

1 That Christians must refrain the vices here named.

2 How farre forth, viz. that they must not name them, without detestation.

For the first, to open them particularly. *Fornication*, and lust, against the seventh Commandement, is either natural, or unnatural: this latter belongeth not to this Text. Natural, is either with persons near us in blood, or persons further off. The first is incest, not here spoken of. The latter is either of parties single, or between such as both of them, or one of them are married, which is Adultery. Now this uncleanness between persons which are free from bond of marriage, is here forbidden; and the Apostle doth every where expressly forbid it, because the Heathens did account of it as a thing indifferent, as may bee gathered from the 1 Cor. 6. 9, 10. 18.

The Precept forbidding it are many, 1 Thes. 4. 3, 4, 1 Cor. 6. 9. Now wee must know that wee may lye in this, not only that live in the practice of it, but that having at any time fallen, have not risen by repentance. This is a fearful sin, break it off, and flye from it: as in the plague, they that will make sure work, flye before it. But this is a sin which will not bee outwrestled, if wee do not run from the occasions, and by flight save our selves, as Joseph. And such as have been overtaken, but flye in impenitency, let them know that they are guilty still of their old sin. What if now they keep them to their own? What if they have married with the party? this may make satisfaction world-ward, but the sin is still before God, till by faith and repentance, they have got the blood of Christ sprinkling their consciences, and freeing them from the guilt of dead works; till then, thy old sin lyeth at the

door

door like a Bando, whether it sleep, or bark, it will never leave, till it hath worried thee to destruction.

2 For *Uncleanness*, it may signifie all sin, but here it is to bee taken, to note all inferiour filthines of the same kind with fornication. Observe; *That Christians must keep themselves, not only from more gross swervings, but from the least filthiness of flesh or spirit.* There is a double purity, 2 Cor. 7. 1. of the spirit, or the flesh, which wee must labour to preserve.

Now when either their own motions of uncleanness like lightnings running through us, though they abide not, nor win not consent, yet it is a spirit of uncleanness to bee resisted.

3 When filthy imaginations and thoughts do settle with us, and get assent within us, this is higher contemplative filthiness. So for the body, there is in the eye, hand, gesture, ear, tongue, filthiness in all these rowling looks, unchaste touchings, lascivious behaviours, lustful smiling, these must bee avoided. A sparkle if it lie, maketh a great fire; a little leaven doth run through the whole lump.

Again, if wee pull not out this eye of lust, and cut off this hand of it, (for touchings and seeing are two principal instruments to uncleanness) wee shall bee all of us cast into hell fire.

Again, there is an uncleanness in married parties, out of time, out of measure, for they may bee drunken with their own fountains, in such kind as modesty, much more Religion cannot bur blush at. All such things must likewise bee avoided of Christians, they must learn to possess their vessels in holiness.

The second vice here forbidden is *Covetousness*, that which the Scripture doth well call us from, for there is no vice more dangerous, nor less regarded: *But of this wee shall after speak of in the fifth verse.*

Now followeth the second thing, how farre wee must turn away from vice; *Let them not bee named*, that is, let them bee had in extreame detestation, have nothing to do with them, do not so much as name them without detesting of them: So the Lord speaks, *Exod. 23. 13. In all things that I have said unto you, bee circumspect, and make no mention of the names of other Gods, neither let it bee heard out of thy mouth.* Which God promiseth to work, *Hosea 2. 17. I will take away the names of Baalim out of her mouth, and they shall no more bee remembred by their name.* The phrase noting nothing but that they should extremely detest them, and have nothing to do with them, as *Hosea 14. 8. What have I to do any more with Idols?* saith Ephraim repenting. Otherwise *Paul* should sin in naming them, while hee doth forbid it.

Wee see then, *That wee must have sin in extreame hatred, that wee must bee so farre from doing it, that wee must not name it without hatred.* Hate the very garment that is spotted. *Abhorre that which is evil;* The Original word signifieth vehemently hate, or hate as hell, that which is evil. Thus *David, I will not take the names of their Idols into my mouth.* And the Hebrew (as other tongues) expressing sins by words that signifie the contrary vertue, as blaspheming God by blessing, do shew that even the names of them are to bee declined. *What agreement can there bee betwixt light and darkness? Go out, separate, touch no unclean thing.*

This therefore doth shew us how extremely wee should abhorre sin, what kind of persons wee should bee in all godly conversation and holiness. Wee should not abide the least communion with it, wee cannot run too farre from it. If one were suborned to kill us, or robbe us, if wee had hint of such a person, wee could never bee at quiet till wee were farre enough from him.

3 It rebuketh such as do not only let the name of sins, but great sins dwell with them, not labouring to root them out; like as the Geshurites among the children of *Israel*, the Jebusites in *Jerusalem* and others.

Doct.

Doct.

Jude v. 13.

ὑποκυβντες

πονηρον

Psal. 16. 4.

Cor. 6. 17

Vse 1

Josh. 13. 13

Dott.

The reason followeth, *As becommeth saints.* Observe, That our condition of being Saints by calling, must move us to all holy conversation; Wee are washed in blood, washed with the clean waters of the Spirit, therefore we must have care to avoid the defilements of the world; New conditions require new manners. If wee had a garment out of which wee got some stains with great cost and travail, how carefully would wee keep it from receiving new spots: much more must this move us; that wee have been cleansed nor with silver or gold, but with the blood of Christ, and those clean waters of the Spirit, and therefore the Apostle S. Peter saith, that those *that joyn not faith, vertue, knowledge, &c.* together, have forget the washing away of their sins, and sanctifying of them. Wee must therefore remember our estate and labour to walk worthy of it; titles without substance are foolish. The Pope tolerating Stewes under his nose, is far from any semblance of S. Pauls spirit.

VERS. 4.

VER. S. 4. *Neither filthinesse, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.*

Now followeth the prohibition of uncleannesse in word: this verse being an exposition of the 29. ver. of the former Chapter. We are to consider the prohibition of speech which endeth occasionally often in uncleannesse. The reasons why even all uncleannesse, and all words occasioning it should bee avoided; for the reason hath reference to this verse and that before: The prohibition is in this verse: and first hee expresseth speech we must avoid. Secondly, speech we must use.

In the first he layeth down.

1 The kinds of sinful speech.

2 The judgement of the Holy Ghost.

The first in these words [*neither filthinesse*] that is, filthy speaking, and foolish speaking and jesting: The second in those words, *which are things uncomely.*

Dott.

1 Then wee see, That filthy speaking must bee left of Christians; cast away filthy speaking, for evil words corrupt good manners; and he that can speak filthy words without blushing, will commit filthy works without shame-faceness.

Vse.

It doth check such whose black mouths can speak so broad, that nothing in the old Comedy is more beastly, and it must teach us to be chastly spoken.

Dott.

Foolish speaking. Observe 2. *Wee must bee void of all foolish words.* For the meaning of it, in general, every word of a sinner (whom the Scripture calleth a Fool) is foolish, for hee wanteth the true wisdom from above; Jam. 3.17. But here he meaneth such words as reason it self may condemn of folly. Now these are,

1 Speeches to no end, idle words: for naturall reason telleth us, that whatsoever is spoken or done in wisdom, must have some good end, in truth or appearance.

Prov. 29.11

2 Lavish superfluous speech, *A fool pourash out all his heart, a wise man keepeth back till afterwards.*

3 Rash speech, which a man speaketh before his understanding leadeth. Is it not foolish in a messenger to run without an errand? So in the tongue, to speak without the information of the understanding.

4 Absurd inconsequent speech, as that, *I find nothing in him, let us scourge him and send him away.* Common reason would have said, let us dismiss him with commendation.

5 Personal speeches, boasting, See. 1 Cor. 11.17. For the rule of wisdom is, that another's mouth should commend us, not our own.

Vse

This therefore sheweth us that we must avoid this kinde of discourse, not bee such as can spend hours in telling tales and stories, as if we were read only in the

the golden Legend. We must not be superfluously spoken, for in the multitude of words there will be folly, nor yet in speeches of ostentation, for these and such like are palpably foolish.

3 Wee see that we must avoid [*jesting* :] this is a speech or gesture in which one affecteth the moving of laughter, without respect of Christian sobriety, and oft of charity. For this jesting is not onely by word, but by action; for the word, as *Chrysostome* doth construe it, doth signify a *flexible fellow*, that turnes his speech or behaviour any way to cause merriment. Now some of these do onely intend procuring laughter, from the foolish lightness of their natures, their hearts delighting in the house of laughter. But commonly this jesting, as it alwaies goes with forgetfulness of sobriety, so often of charity, as look *Judges 16.25. When their hearts were merry, they said, Call for Sampson, that hee may make us sport, &c. They that carried away the people of God captive, re-*

Ecc. 7. 4. 5

Psal. 137. 3

Vse. 1

quired of them a Song, saying, Sing us one of the songs of Zion, *Neh. 4. 3.* This doth rebuke many amongst us, who are rather like professed jesters, than Christians; nothing so foolish but it shall forth to further mirth; mens gait, gesture, manner of speaking, all shall bee acted to draw forth laughter. They are men of the Song, rather then members of Christian assemblies, Christians they mourne here, the World shall laugh, you shall weep, this life is a vale of tears, *Wee sigh*, saith the Apostle, *being burdened, &c. Fools hearts are delighted in the house of laughter.* What is the use of it? it doth harden the heart in impenitency, and keepeth it from looking toward the exercise of a broken heart, that wee turning in sorrow might bee saved: the Devil wisheth no other Mofitions, and what agreement hath the behaviour of vices in Plaies, with Christian sobriety?

2 Cor. 1. 4

4 Wee must therefore avoid this foolish ridiculous speech and behaviour, especially Ministers, their mouths are sanctified, that men may ask the Law from their lips: their behaviour is not like *Pauls*, he went from house to house with tears, he wrote with many tears to the *Corinthians*.

Quest. But what? is there no place for a speech more merry?

Ans. Yes, we may shew sharpness of wit, or our dexterity in a more pleasant sentence, but our rejoicing must be in fear.

Psal. 111. 5

4 Moderate, these speeches must be like Salt, we may lightly corn, wee must not powder our speeches with them.

3 It must be with respect of circumstances, what time, place, persons may inoffensively endure.

Lastly, It is to bee marked, *what judgement wee are to make of these speeches, what quality they are of, they are altogether unseemly*; for bawdy unclean terms none will greatly stand, but for foolish talk, and for jesting (which is deemed with ridiculious Creatures very commendable) the matter will not easily bee yeilded. To see the truth, consider the state of a Christian, hee doth profess that hee is wise, Christ being made to him wisdom, what can bee more undecent for one that is wise than words foolish? Hee is in a vale of tears, hee is full of woful sicknesses, hee is in the midst of fearful enemies: were it not unseemly for a Souldier to lay down his weapon in the field, and fall to jesting and laughing? For a man in a lamentable case having a thousand causes of tears, to cast forth pleasant speeches, and make all smile about him? how pitiful and undecent are the laughers of merrorie with melancholy and phrensy? so unseemly are these carnal laughers in a Christian, compassed with a body of death.

Dott;

Wherefore it doth rebuke the opinion which these Jesters have of their vice, for they think a great grace, a gracelesse grace, and are so in love with them, that rather than they would smoothe these deformed births of their foolish minde, they would incur great displeasure, rather lose a Friend, than lose a jest, which becommeth not Christian love, but Jewish Friendship.

Vse.

End

Col. 3. 15
w^xap 1501,

But rather giving of thanks. Now hee setteth down the speech that doth befit us *giving of thanks*: the word some take for any gracious speech, and in the third of the Colossians hee saith, *Be ye thankful*; gracious or amiable. But because of custome of Scripture, by one speciall kinde to set down the other, and the continual acception of this word, therefore it is best taking it for *praise and thankfulness*.

Doct.

Heb. 13. 15

The duty then to bee considered is: *That our tongues must bee thankful, and sound the praise of God: in all things give thanks.* By him let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name, these are our Sacrifices that are Christians, the calves of our lips confessing to his glory. Homer tells us how the Princes of Grecia, till they had sacrificed to their Gods, did not eat: and those uncircumcised Philistims, they did praise their Gods when they were met together; And this is the seemly language, *Praise becometh the Saints.*

Judg. 16. 24
Psal. 146. 1

Vse

Wee must then labour to exchange our unfruitful speech into the praise of Gods name. Hee hath put a Song, a new song into our mouths, the glorious deliverance of us through Christ, a benefit which shall never wax old: and the men of God, how fervent are they in this? *While I have any breath, I will praise the Lord, I will tell his wondrous works, and declare his righteousness all the day long.*

There is little true Prayer in the World, but lesse praise, wee are like the Lepers, wee return not with thanksgiving, eaten bread is soon forgotten, though this duty is more excellent than the other: for as the Apostle saith of Faith, and love, so we may say of Petition and Thanksgiving, this shall cease, that shall be our exercise in heaven. Now that we may give thanks feelingly, these things must be done.

Psal. 116

1 Wee must labour to have a feeling of our unworthinesse, for if any thing come in of debt to us, wee count it as our due, and take our selves not to owe thanks in that behalf; none can blesse God as hee should for all his mercies but hee that feeleth himself less than all his mercies. When David apprehended on one side his weak beleeve, and on the other side Gods faithfulness and goodness, then hee said, *What shall I give the Lord?* A Papist cannot give thanks for Heaven, but formally as the Pharisee did, *Lord I thank thee, &c.* for this cause God letteth us not receive his mercies often, till wee have matter broken forth that maketh us see our unworthinesse.

2 Wee must labour to feel the love of God, and see the hand of our heavenly Father in all things, for this is it the soul feedeth on, by this it is quickned. Now wee are like little children that have twenty things provided for them by the provident Parent, but they take them, and through weaknesse of understanding are not able to consider the care of the Parent in them.

3 We must get some sense of the comfort and necessity of our daily benefits, both spiritual and corporal, which are continued.

4 We must not too much look at the things wee lack; for wee are like children, who if they want some one trifle, care not for twenty other good things which might give them content.

VERS. 5

VERS. 5. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ, and of God.*

Now hee commeth to the reason, which first is simply propounded: Secondly, by prevention, hee doth repeat it with a farther asseveration, as if hee should say;

'You must refrain all uncleannesse and covetousness, the lighter occasion of them, for unclean ones (as you know) and covetous ones especially, who are idolaters, do forfeit their estate in Gods Kingdome. I know the Devil and his instruments will prompt many things, as if this were two for-wardly

wardly spoken, but I warn you not to be deceived, for these things do not only deprive us of blessedness, but bring down Gods wrath temporal and eternal upon us.

In this verse then three things must be marked.

1. That the knowledge of the hurt sin bringeth, is a sufficient means to dissuade from sin.

2. What a filthy sin Covetousness is, from hence, that it is called *Idolatry*.

3. That these things defeat us of our everlasting glorious inheritance in the Heavens.

Dott.

For the first, the Scripture doth teach us, *That nothing will cool the heat of a sinful lust sooner, than to consider the issue of it*: to the same end therefore, in 1 Cor. 6. 9. Hee preferreth the same consideration; *Know ye not that the unrighteous shall not inherit the Kingdom of God?* Therefore as God hath thrilled us on to obedience by promises, so from the beginning hee hath hedged his Commandments in with threatnings, that wee might not break out to the transgression of them, Eccles. 11. 9. *Know that for all this thou shalt come to judgement.* And this was Eves first halting mentioned, on which the Devil did work, that shee did not firmly perswade her self of the death that would ensue upon her trespass, for shee saith, *lest*; teaching us, that to make the judgement threatened matter of peradventure, is the next step to transgressing the Commandment. Wee see that if wee have a true knowledge of harms, there followeth a declining of them; as wee know Snakes will sting deadly, therefore if wee be upon them at unawares, wee leap back. Knowing that fire burns, wee will not touch it; So if wee knew not in the letter, but spiritually, fully, affectively that sin doth bring destruction, wee would recoil from the appearance of it. If wee know that doing thus or thus, wee forfeit a bond of any moment, how careful are wee not to be overtaken?

Use.

Eccles. 8. 11.

This doth let us see what maketh sin so rise, even this, that there is no powerful remembrance of judgement: *Because sentence is not executed speedily against an evil work, therefore the hearts of the sons of men is set in them to do evil.* It is pitiful to see how the world doth change sin, with sin, superstitious fear with gross security: Our forefathers were afraid of painted fires. Wee have no consideration of the loss of Heaven and Gods wrath, which is a consuming fire: the Devil hath made us worse than himself, for hee doth beleve judgement and trembles: this openeth a window to wickedness; for when the drunkard considers not his head-ach which followeth, or the thief thinks not that hemp grows, no wonder if both run to their wickedness.

It must teach us our duty to labour for an effectual knowledge of the punishment of sin, that it may be a bridle to restrain our flesh from sin; now our hearts are senseless, and if they know, yet full of secret presumption, so that wee must pray to God to give us fleshy hearts, that wee may beleve and tremble.

Use. 2

3. It is to be marked, *What a filthy sin Covetousness is.*

Dott.

But before wee consider it, two things must be opened.

1. Who is a covetous man according to the Scripture.

2. Why hee is an Idolater above other sinners.

For the first, there are four Rules of Covetousness.

1. Hee that seeketh goods with neglect of heavenly things, so farre forth as hee doth neglect the things of his salvation, hee is covetous; look Luke 12. 15.

2. Take heed and beware of Covetousness: and verse 21. *So it hee that layeth up treasure for himself, and is not rich towards God.* And therefore Christ telling his Disciples what kind of seeking wealth was free from Covetousness, hee giveth them this Rule, *First seek the Kingdom of God, and his Righteousness.* In the Mat. 6. 33.

fast

first place with your principal strength, as if hee should say, if you chiefly seek other things, you are wrong, worldly, like the Heathen that know no greater matters.

2 Hee that sinfully doth make after wealth, and doth hold it sinfully, is covetous: For the first, hee doth not alone sinfully get it that dealeth unjustly, that by lying, cozening, oppressing cometh to it, as many do, of whom wee may say as Christ doth by the covetousness of the Pharisees, *their cups are full of rapine*: but hee that unbelievingly, self-confidently, hard-heartedly, doth follow the world, is covetous; therefore our Saviour forbidding covetous courses, charged his Disciples not to bee careful; which is not meant of the care of a commendable diligence, but of distrustful cares of the success, which make us unfit to call upon God, yea to follow our business: So excessive labours multiplying of lawful practices in themselves which doth come from unbelief in God, and confidence in the means: for as it excludeth negligence, which tempteth God; so that double diligence in which the heart resteth withdrawn from God. This is a secret which bringeth many within the compass of Covetousness, this doing so much that they think all sure enough without looking to God; and therefore *Eccles. 4. 8.* this is made to decipher a covetous miser, *there is no end to his travail*, hee hath more Irons in the fire than hee can turn to: and this is a truth in Christian experience, that multiplying outward means excessively in any kind, goeth with distrust in God, and confidence in the flesh. Look as one that is alwaies getting crutches, his deed saith hee cannot go alone: So a man that is alwaies in this or that means of health or wealth, proclaimeth that his trust God-ward is exceeding lame. It alike fighteth with faith to neglect means, and so to tempt God, as to multiply means, and rest there y^e heart not lifted up to God. And as these cares and double diligences, so want of love in our dealings, maketh us sinful seekers of wealth, and covetous: as when I care not how another is pinched, so I make a good hand my self: This for the unrighteous seeking which discovereth covetousness. Now the keeping is more easy, for it will make a man for the love of money deny himself, and others the relief they should have: the first is often seen, as *Eccles. 4. 8.* but that is not alwaies, there may bee a covetous glutton: but the latter is alwaies, for a covetous man, though hee may give a little of his superfluity, yet will never open his hand to due relieving others distressed: thus the covetous Pharisees, our Saviour for this covetous humour doth every where tax them, *Luke 11. 39, 41. Luke 12. 33. Sell that ye have, and give almes.*

3 Now for the third, a covetous humour is detected by want of contentation: for look so farre as thou dost not rest contented in that thou hast, so farre forth you are covetous: *Godliness is gain with self-sufficiency*, Heb. 13. 5. *Let your conversation bee without covetousness, and bee content with such things as ye have*; for this lingering, and having months minds after this, and that, new projects still before us, are a plain covetous conversation.

4 Wee may see it by our taking of losses, for a covetous man will grieve more for his wealth gone, than for Gods countenance estranged, *Hos. 7. 14. They howled upon their beds, they assembled themselves for wine and wine.* Look therefore, so much as our grief or joy in possessing and losing these things, is greater than that wee have for heavenly things, present or absent, so much wee are over-grown with covetousness, and idolatrous love of our corruptible riches.

Now for the second; Why it is Idolatry? The answer is in three regards. In respect it hath the heart, the thoughts, desires, endeavours, affections run that way; where the treasure is, there the heart will bee. *When riches increase, set not thy heart on them.*

Because wee serve them; that which one of us worshipeth and serveth, is our

our God; many therefore that say, wee know money is but refined earth, wee esteeme as basely of it as others, all these words will not excuse it, for hee that saith No to a thing, but doth it after, is a better Servant than hee that saith Yea, and never obeyeth: Thou givest many ill words, but what the love of it doth with thee to do, that thou doest, and therefore art a servant of it: Hee is not a servant of God that giveth God good words, and cometh to Church, &c. but hee that doth the will of his heavenly Father.

Because the confidence of the heart is set in wealth, *1 Tim. 6. 17. Charge the rich in this world, that they bee not high minded, nor trust in uncertain riches, &c. The rich man can make his riches a tower of defence. The covetous man saileth in the wedge of gold, Thou art my hope:* And so farre forth as wee are covetous, wee have a secret confidence in wealth, which wee may see if wee bee injured a little, wee will crow from our mole-hill, and will think, Why, my chest is as well lined as his, I hope I shall finde him play well enough: if wee would get any thing, and have money, why I have a silver key will open any door, and as a man promiseth himself to finde his cause ended as hee is befriended; so hee will bee confident in any thing so farre as hee knoweth hee hath wealth enough to bear him out; and in this it exceedeth sin, which is not properly called Idolatry. For a drunkard, though his heart bee in his cups, and he is a slave to his gullet, yet hee doth not trust in it. We see then these opened, that Covetousness is a filthy sin; what can bee more odious than Idolatry? that it is a monster of many heads, a nest of wickedness, being in it, trust in our selves, distrusting God, hardness of heart, carelesnes of our brethren, unmercifulness, service to the creature, nay the Devil, for in these courses men worship him, *Luke 4. 6.* that wee may say of a covetous man, as they say of the grounds that gold and silver grow in, they are squalish, fruitless, nothing that is good doth grow in them.

Wherefore let us bee warned hence to avoid this sin; Oh, it is full of spiritual harlotry! what a shame were it for a woman, if her husband allowing her, a man to go before her, or run on an errand for her, shee should with-draw her heart from her husband, and set it on her servant? yet thus wee use God, these fruits of the earth, which hee giveth us to bee serviceable to us in our pilgrimage, wee set our love on them, our joy, hope, with-draw our hearts from God.

Again, wee, that are Christians, profess that wee are pilgrims, that our dwelling is above: why do wee then seek to settle our selves here? Why is not our conversation above? Why do wee not seek the things where Christ lieth?

Of all other, you that are rich, it is odious in you, as Adultery is in him, that hath a mate every way able to content him, it is abominable: So a rich thief; now every one so farre forth as hee is covetous, is a thief before God, irredeemable. Nay, if you love wealth, take heed, for will not Fathers deny their children things that they see them too much set on? so will God you: or if hee give them, it is worse, hee will give them, as the quails, you know the story; Wee are all earthly minded, like the woman that could not look up.

This doth meet with the gentle censure of men, that if they know a man to have no other fault, they will say hee is a good man, indeed worldly and neer himself: but how can hee bee good that is an Idolater? the Scripture doth not speak in such terms.

Now the third thing followeth: *viz.*

That he living in those sins doth forfeit our estate in Heaven; hee that will Doff. hold the filthy sinful pleasures of this life, shall not taste the pleasures of God; hee that will covetously follow an earthly inheritance, shall not inherit Gods Kingdome. But for the clearing of the words, two things must bee shewed:

P P P

What

1 What is Gods Kingdome? *Ans.* Such a state begun here and perfected in Heaven, wherein the chosen creature is willingly subjected to God; who hath all rule over him, and who is all in all to him that leadeth to happines.

2 How is it said Christs Kingdome, when 1 Cor. 15. 21. Christ is said to give up his Kingdome?

Ans. Christ is God and man, and hath the same Kingdome with the Father and the Spirit as God, the same eternal kingdome: As man, hee hath a Kingdome by commission and assignement from the Father; *All power is given us*: this begun after his resurrection, and shall end after judgement. Now for the doctrine. Observe hence: *The living in these fins doth cut us short of our glorious inheritance*: 1 For look at the nature of sin, it doth fight against the soule, and bring us more and more under the power of darknesse; so that whosoever followeth sin cannot but exclude himself from Gods Kingdome. 2 Again, the estate of this Kingdome and inheritance is an estate of light, Col. 1. 12. brightnesse of knowledge, purity, righteousness, joy and peace in the holy Ghost: this inheritance is a crown of righteousness, not of uncleannesse, covetousnesse. Now then what concord betwixt the darknesse of sin, and this glorious light? 3 God is a Father that giveth this inheritance, and that wisely: now a wise earthly Father if hee discern that some who go for his are base ones, or of such wretched quality, that they will consume all, hee will not let them bee joynt inheritors in his estate. Abraham sent out Ishmael, and the sons of Keturah; much more will God, if hee see that we are a base descent, that are not begotten by him, that we are children of the earth, alwaies crawling in the dust, hee will not give us a part in his heavenly inheritance.

4 Lastly, look at the quality of them that are to inherit, they must bee such as though they cannot buy it, yet in thankfulness, and in high estimation of the hope to which they are begotten, they must part with all they have, with the dearest sins in which they have lived; wee must bee fitted for the state of grace, Col. 3. 12. *Who hath made us meet to be partakers of the inheritance of the Saints*; they are worthy. So that all these considered, here is no part, nor portion for filthy covetous wretches. *Objct.* But yet I know that a worldly man thinks this is hard, hee may (hee hopes) have both; look after both well enough.

Ans. None can serve two Masters, such as command contrary things, as God and covetousnesse doth: God saith, *Commit your waies to mee. In nothing be careful*; either distrustfully, or with such double diligence as causeth to rest in your own practices, looking no further: Covetousnesse saith, you cannot make things too sure. God biddeth, *First seek this Kingdome of God. Love God with all your heart*: Give to the poor plentifully: Covetousnesse injoyneth the contrary. Wee cannot have both; hee that followeth two Hares catcheth neither: and such wee see that grapple too much, let fall all. If Heaven will not fill your hearts, take heed you lose not both heaven and earth.

Think now, and consider what you do that thus môle after earth, what good husbands you are: Are you not penny wise, and pound foolish, when you get a little fading substance, and lose your everlasting inheritance? What if you could get the whole world, and lose your soule? So think what do your voluptuous, unclean delights, and carnal merriments get you? they put you by the delight of Angels, that fulnesse of joy in the sight of God. How like *Esaú* you are? for pottage you part with birth-rights: think not this a little thing to bee shut out from Gods Paradise. Oh it will sting worse than hell. Wee see it is more irksome to us to see our selves shut out for wranglers, when others are taken to this or that, then to sustain great punishment. What thorn then shall this bee to your eyes, when you shall see men that you mocked for peevishness, because they would not sport themselves with your filthines, taken into

Doct.

Phil. 4. 6.

Mat. 6. 33

Use.

into the everlasting Kingdome, and your selves debarr'd?

VER. 6, 7. *Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not therefore partakers with them.* VERS. 6, 7.

Now hee cometh to go over with the reason again; preventing all that false Teachers whispered to the contrary: the verse laieth down two things,

1. The meeting with all such vain words as might bear them in hand; the matter was otherwise.

2. The further aggravating the former denunciation.

There is nothing needeth exposition greatly: a vain word, is every word that excofeth sin, or secureth us in regard of Gods judgements: the Apostle therefore cutting down with the sword of the Word, these things that lift themselves up against the power of God; doth give us to consider of the power of the Word, Heb. 4. 12. *It is sharper than a two edged sword; and divideth the joints and the marrow; and is a discernor of the thoughts and intents of the heart;* 2 Cor. 10. 4. *It casts down all high imaginations and every strong hold, &c.*

Again giving warning of false teachers, he doth set us this as preachers an example of fidelity. But the things to be marked principally are these.

That the Devil will not cease to prompt us with such things as serve to excuse sin, and secure us from judgement though we live in sin. For the Apostle so circumspcctly preventing these things, doth let us know that the Devil by his instruments doth bend himself this way, else hee should fight with his own shadow. Now it is a good diligence to search what kind of teaching the Apostle doth here glance at. We read therefore of four kinds of teaching that did cut the sinews of these denunciations.

1. Of those that took away future judgement, for some said that resurrection was already passed; some that there was none, as the Sadducees: so that these held no further evil to wait upon sin than the doing of it.

2. Some abused the doctrine of grace and made it give liberty to sin, of whom S. Jude speaketh: *They turn the grace of God into wantonness;* as seeing it was Faith, not our works, therefore wee needed not heed to much our lives: Paul therefore preventeth this, saying, *Shall we sinne, that grace may abound? No, God forbid.* In which regard S. James writ his Epistle, to shew that it is a working faith that justifieth and saveth.

3. Some abused the doctrine of Christian Liberty, as if it gave indulgence to the lusts of the flesh, *Brotheren ye have been called, unto liberty; yet not your liberty for an occasion to the flesh.*

4. Some did teach amiss touching the nature of these sins, as the Pharisees, of Fornication and uncleanness: Some in the Church of Corinth, 1 Cor. 6. 13. And no doubt there were that did cast coverings over coverousness, 1 Tim. 6. 9. *Such as supposed gain to be godliness, and devoured whole houses.* Tit. 1. 11. Now all these we may conceive in this sentence.

Thus the Devil still (though not by false teachers shattering doctrines, yet he) doth butz into our ears speeches to keep us from thinking our sins so odious as they are, and from fear of judgement: as have wee not some that say, *all things are as they have been, where is that judgement?* threatened men live long: nor uncleanness, why, it is a frailty, years and a wife will help this, if in youth: God is merciful, did not Noah and David fall? but Gods mercy calleth us to repent of sin, it doth not imbolden us to sin; these are such frailties, that who so liveth in them cannot please God. It is one thing to slip by infirmity, and ther thing to take our course in evil. So for jesting, why, may wee not bee merry? what then? if a Drunkard should plead for his Drunkenesse, *May I not drink?* it were absurd: So to make lawful moderate mirth justly made. God biddeth us bee merry, and God doth pronounce woe to them that

that laugh: may we not shew wit? yes, so you escape folly.

Wee mean no hurt. But you shall bee judged according to your work. So for covetousness; may we not make our best? must we not provide for those of our Family? God loveth diligence; wee must not tempt him.

All which things do tend to sow pillows under our elbows, and to hoodwink us, that we may neither see sin nor judgement. Hooded Hawks are quiet; but know this, that God hee denounceth the loss of Heaven, that thou maiest bee kept from it; the Devil covereth it, that thou maiest fall into it: like as cunning Hunters hide their Nets that the game may the easilier be caught.

Doct.

The second thing is, *That all these things are vain words.* Observe, *That such things as do cast coverings over sin, as do hide judgement belonging to it, are vain;* they are spiders webs, sandy foundations, fig-leaves, untempered mortar, they will mock all those that listen to them.

vs

Wherefore take heed of them, and love that word that brings you to the sight of sin, that brings you to fear judgement; these are sound wholesome words, though they smart, yet they are medicinable.

For because of these things cometh the wrath of God, &c. Now he cometh to reiterate the denunciation with increase: wherein you have,

1 The sins causing.

2 The wrath caused.

3 The Persons.

Doct.

Then wee must mark, *That these sins do not only exclude us out of heaven, but procure all Gods wrath temporal and eternal:* thus uncleanness in this life, how hath God revealed wrath from heaven against it? in the old world, in Sodom? what shame, poverty, sickness, doth he pursue it with in many that live in it, and they shall burn in the lake. So worldliness, God doth pronounce often a woe on it; and doth dis-burden wrath many waies upon it. It may bee considered two waies, either while it is possessed: or when it is taken away, whether they be taken from it, or it from them, yet surviving to behold the vengeance.

Now while it is possessed, God doth shew his wrath either in permitting a delightful use, or denying the use, or giving leave to use it; but taking away the pleasure of it: for some covetous rich men there are that live like Drab, that feed their hearts as in a day of slaughter, but the curse of God and his woe is in the midst of it; for Gods curse doth kill in as great diversity as poisons, which do not all kill with painful convulsions and gripings, but some by casting into a sweet sleep, some by so affecting the spleen, that a man will laugh till hee fall down dead. Wee count not the state of sin ware happy, because we know it prepareth for the slaughter. Sometime God doth not let a man use that hee hath, but giveth him up to such an evil eye, that he cannot endure to touch any thing, Eccl. 4. 8. Sometime hee letteth men take a portion bit with such cares as take away the delight with stings of conscience, as Sam; with inordinate desire of some things they would have; as Ahab who for want of Nabobs vineyard, grew so discontent, that he sel sick of the fullens and dyed: so Haman, the stiffe knee of Mordecai did so vex and gall him, that all his honour did him no good; the Lord doth make all things they have, as if they were nothing: that which hee giveth with one hand, he takes away with the other.

God sheweth wrath sometimes in taking them from their wealth, when they begin to sing, *His requies meo.* Sometime while they live, doth many waies take their wealth from them, giving them into offences which do consume all, and so maketh them like sponges, leaving them to sinful vice, which doth spend all, letteth them undertake foolish praides, which justly doth waste that which unjustly they have gotten, and in the end letteth their covetousness

toufnesse and iniustice be punished with hell fire.

Wherefore this must much more make us take heed of these sins: this wrath of God which doth accompany them: wee must not think that all shall bee well, and say as some say, that hell is not so hot as wee speak for, strike not covenants with hell. Look Deut. 29. 19. *Hee that heareth the words of this curse, and shall blasse himself in his heart, saying: I shall have peace, although I walk according to the stubbornness of my heart: the Lord will not be merciful to that man.*

Woful is their condition: do not then hold on in these sins which God doth so threaten: *Who ever hardned his heart against God and prospered?* Let no fears hold you back, the Devil will tell you, it is a shame to do other wise than thou hast done, it would undo thy estate, not to follow matters as thou hast done: these are foolish fears, bee not such children: they liuont play the bull-begger are afraid, but if one bid them put their finger into the fire or candle, the weaknesse of their judgement maketh them not afraid at this. So we like babes are afraid, there where there is no fear, and fearlesse in regard of Gods wrath which only is dreadful.

Now the last thing to bee marked is from this: that hee saith, *Gods wrath doth fall on the children of disobedience*: (i.e.) such as are enemies to perswasion, and will not be reclaimed. Whence observe,

That it is not falling of infirmities sometimes, but an impenitent course in sin, which is fearful: not spices of corruption, dwelling with us, not slips through frailty, but the not yeilding to Gods perswasions, the wilful continuing in any evil, this causeth Gods vengeful wrath overtake us here and hereafter: look Rom. 2. Then after thy hardness, and heart that cannot repent, Deapst to thy self wrath against the day of wrath.

Hee will wound the hairy scalp (of whom?) of him that walketh in his wickedness: and Prov. 1. 24. 25. this is the thing that God threatneth, because I have called, and you would not hear, therefore your destruction shall come speedily. For this is that condemnation: that light is come into the world, but men love darkness, and will not obey the light: (the rebellion) rather than wisdome: if Gods own children do sin, hee will bee angry and scourge them as a Father in this life: but his revenging wrath and eternal, belongeth to impenitent courses in wickednesse.

This therefore is a ground of exhortation, that wee would not harden our hearts: but while hee speaketh, hee is hie. Let us not bee like deaf Adders, that though God charm with us, command us, intreat us, will not bee reclaimed: let not God complain of our hard hearts, nor upbraid us with hearts of Adamants, necks of steel: this sin is of all other most deadly, if wee will not hear and obey: nay this maketh all the rest deadly, the rest should not hurt us, if this were not added.

Look as a man that hath many diseases, yet hath a medicine shewed him, and a dyer which will recover him: if hee will take them, if hee dyes, it is not so much his diseases, as his wilfulness that doth kill him: so we shew you faith in Christ, the diet of the Apostle, *Purge from all filthiness, and grow up unto full holiness*: if you will not use this, disobedience doth chiefly bring your destruction.

Secondly, it doth teach us the fearful estate of them that do not yeild, when God in his word doth perswade them, and call them to this or that duty. Woful is our estate, what shall become of such rebellious children? Look Deut. 21. 18. The Lord these commanded: *That if any man had a Son stubborn and rebellious, and will not hearken unto the voice of his Father: that man should be strict of his death.* What then, if wee bee rebellious still to the Father of our spirits? yet this wee count no sinne, to hear this or that, go away, and never yeild obedience, wee see it not to bee an offence, which is the highest rebellion.

VERS. 7.

VERS. 7. *Be not therefore companions with them.*

Now the Apostle cometh to a new Precept by way of deduction; the precept is, that *We should not be companions with them*, that is, seeing such judgements come down upon these sinners; have nothing to do with them; not only refraining their sin, *vers. 11.* but not taking them to be familiar consorts to you, which will bring on their sin, and make you share in their judgement. This is not the same with the thing to be concluded: it is one thing not to do sin our selves; another thing not to accompany familiarly, those that do it, or to be accessory in the sins of others. This exhortation is urged in the verse following, from their present condition, which is amplified from that they had been, and then from an exhortation inferred on it, *viz.* that they should walk as the children of light, the reason of which is interposed, and hee doth describe the manner of this conversation, to the fifteenth verse.

Dott.

The thing then to be considered in this verse is, *That we must not familiarly accompany the wicked.*

1 Cor. 5. 47
Mat. 23. 47

To open the terms of this conclusion the meaning is not, that we may not be in place where they are, for then we must go forth of the world, nor that we may not do common courtesies towards them, *Salute your enemies*; nor that we may not upon some occasion come into more neer meetings; but that we must not let them have our more frequent and familiar fellowship with them, take them to consort with us, make leagues of intimate amity with them. Hee is not to be counted a wicked man who hath a number of weaknesses, but some good thing, who is nought but not discovered; but hee is such a person, 1. That is without the Church. 2. That is justly excommunicate. 3. That though hee be in the bosome of the Church, yet doth by his work manifest that hee is a meer carnal man, as in the text, be he a meer worldly man, I must avoid familiarity with him.

1 Cor. 5. 47
Mat. 23. 47

Objec. But it may be objected, What if my wife do by fruits make mee see shee hath nothing in her that is truly good, shall I not keep company with her?

1. 11

Ans. This must be excepted from not consorting: the wicked are double. Such to whom wee are not bound by any special bond: Others, to whom religious bonds, as marriage, civil callings, natural, as nearness of consanguinity: the rule therefore is to be understood of the first. For the second, we must afford them the presence of our outward man familiarly and outward benevolence, though wee cannot be of one mind and heart with them as the multitude of beleevers, *1 Cor. 7. 13.* If an unbelieving husband will dwell with a beleeving wifey shee must not leave him. This then is the thing, that we may not let our selves familiarly accompany the wicked, let them have our presence so far as it is free for us to refrain them: this was what was typically signified, *Lev. 13. 44.* God would have the clean and the Leprous separated, and *Prov. 4. 15.* hee biddeth us go away, *pass by, baulk the way of the wicked*, that is, not touch their sin, but the familiar accustomed with them, and David doth propound his example, *I have not dwelt nor haunted with vain persons*, *Psal. 26. 4.* So *Act. 2. 40.* *Save your selves, make escape from this generation.* And *1 Thess. 3. 14.* *If any man obey not our word, nor this man, let him have no company with him.*

For this doth subvert and confound that order, that God will not have all barked in one bottom, but the vile and precious separated, *Jer. 15. 19.* Again, it is hurtful for Gods children, for it doth infect them, as hee saith, *Prov. 13. 20.* *A companion of fools will prove naughty.* So the Text saith: and hee giveth a particular instance, *Prov. 22. 24, 25.* *Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his way, and get a snare to thy soul.* It is hard to tread on coals, and not to be burnt, or to touch pitch, and not

not to bee defiled, as good *Lor*, though hee vexed his soul, yet what an excessive love was stolne upon him out of that place? what a poyson was entred into his daughters and wife, as the story doth manifest?

3 It hurteeth the wicked, for it keepeth them from being affained, and returning to God, this being a thing that they take heart by, if they may have the familiar presence of such as are vertuous, *Luke 13. 26.* *Wee have eaten and drunk in thy presence:* and it maketh us unable effectually to rebuke them, when wee are in such a league of familiarity with them. Flee that will throw a stone forcibly must stand some good distance from the thing hee would smite.

4 It is offensive to weak ones, *Object.* But you will say, *May wee at no hand deal with them?* *Answe.* Wee may enter leagues thus farre with them, not to do them hurt, as *Laban* and *Jacob*, *Isaac* and *Abimelech*: *I have peace with all men,* so much as in you lyeth.

Rom. 12. 18

5 Wee may commerce with them. *David* and *Solomon*, with *Hiram* and his men.

6 Wee may bee sometimes in familiar meetings with them to seek them, and gain them to God, for the sick have need of the Physician amongst them, and thus Christ did company with Publicans and sinners on this ground, that mercy was better than sacrifice.

This being thus, that wee should not bee great and familiar with carnal men, it doth rebuke many of us, who can walk hand in hand in meetings, in recreation, and bee all one with those who are no better than Atheists in conversation. Yea some think through weakness (either fearing to bee smitten with their tongues, or accounting it credit to have their good words, or admiring too much the external things wherewith they are endowed) they think it their advantage, that they may bee graced so farre as to bee their familiars. Again, how many having no regard of Religion in their choice of friends and servants, do bring a necessity upon themselves of dwelling as it were in the tents of *Kedar*? How many like *Lor*, and those that would have kept still in *Babylon*, care not what the neighbour-hood bee, if so bee they may dwell in some fair and fruitful situation?

u/s. 1

7 And it doth teach that wee must follow this advice, avoid the wicked, great is the force of example, the counsel against the Plague is here the best, flye quickly farre enough, return late enough, especially eschew these good natures (as wee call them) when they are perverted; for as in drinks, the sweeter they are, when they turn, they make so much the sower relish: So these good natures corrupting, prove the most pestilent livers of the Devil: And especially the young must take heed; for as Corn grown up is not hurt, when that which is in the heare will easily bee smothered. And wee must all pray for good resolution, for they are inveigling, their external parts amiable: the fact of declining ever falsely charged, as pride, singularity, &c. but no childish fears must keep us from doing the will of God, nor no Syrene-like songs must bewitch us from yeelding obedience: *I know no man after the flesh.* Let us bee farre from delighting in any, or the presence of any but the Saints, *All my delight is in the Saints;* and, *I am a companion to all that fear thee.*

Plal. 16. 3
Plal. 119. 63

VERSE 8 For ye were sometimes darkness, but now ye are light in the Lord, **VERS. 8**
walk as children of the light.

Now followeth the reason which first doth lay down their estate, amplified from their former condition. 1 It hath an exhortation annexed. First, to consider their conditions then how the reason standeth, when the Apostle saith of them, *they were darkness*, hee doth let us see, *what was their condition and ours by nature, wee are nothing but every way darkness, our selves, our wares, our estates, all woful.* There

There is a threefold darkness:
Of Ignorance,
Of Sin,
Of Misery.

Now for the first, How had it been with these Ephesians, and how is it with us? Truly they had not the Spirit of enlightening on the eyes of their mind, they had not the Lamp of the Sanctuary, this glorious light of the Gospel of Christ: Now consider what a dark world were this if the Sun were forth of the firmament, if the eyes of men were all plucked forth: and though wee have the sunshine of the Gospel, yet while wee are our selves wee have no eye of the minde to see by it, and therefore are darkness.

2 From this cometh another darkness, of sin, in our wills, affections, words, works; *For if the eye bee dark, all the body is dark likewise*, and if the eye of the minde bee forth, all the powers of the body and soule that should bee ordered by it, cannot but bee full of errour, being blindly guided.

3 So all of us in the third place are full of miseries, which the Scripture calleth darkness, the wrath of God, many evils in this life, and wee are all subject to eternal condemnation in the life to come, which the Scripture calleth utter darkness.

Wherefore let us labour to come out of this estate, darkness is fearful and uncomfortable, hee that is in darkness knoweth not where hee goeth, on what danger he runneth, such is the way of the wicked; *Prov. 4. 19.* they see not the crooked waies of their sin, the judgements of God threaten them here and there, they go on, and fall into them.

2 *Wee see that these, and all of us, when wee are in Christ, are enlightened, yea made light by him:* Wee are renewed to knowledge; *Wee are made new creatures,* cleansed from the lusts of the flesh. *Yea that are Christs, have put off the flesh, with the lusts of it.* Wee are such with whom God is pleased, on whom his bright countenance shineth here; *Who are begotten to an everlasting inheritance in light,* such as never eye beheld.

This therefore should make us blees God, who hath called us to such admirable light, and it must warn us to shew forth the property of light, that is, to shine, if wee bee such as are light in the Lord, Wee have lost our shine, our light is under some bushel or other; wee do not let the supernatural light of grace so shine from us to them that behold us.

Object. It may bee some will say, that they finde nothing les to bee true than this wee say, they are full of darkness.

Answer. Wee ate made light but in part, like the Moon in the wane, not when shee is in the full; though therefore in part wee are dark, yet wee are likewise in part enlightened.

Object. 2 Some will say, that if they do shew forth these things, none doth regard them, nay many will mock at them as precise and holy.

If men will not look at this to take benefit, yet wee must shine; the Sun shineth, though blinde ones cannot see, nay, though weak sighted ones bee dazzled with it: So though men should mock us, wee must shine: The Moon doth never blush nor vail her light, when a dog barketh at her; no more must wee though impure doggs should open, wee must not bee ashamed to shew forth this glorious light of grace, and of the word of God.

Now for the Argument, *because you are light, therefore bee not companions of them.*

Which doth teach us, *That our condition to which wee are begotten doth bind us from familiar conversing with the wicked, as from their wickedness:* new estate doth require new associates, as well as new manners. What agreement is there betwixt those that are light, and those that are darknesse? And the

Vse

Dott.

2 Cor. 5. 7
Gal. 5.

Vse

Dott.

the Prophet Amos saith: *How can two walk together that are not agreed?* For Amos 3. 3
this wee know that the similitude of manners is the greatest bond of friend-
ship, there cannot bee any true friendship where there are qualities altogether
dislike. Wee did to two (rightly said) and another that is not like.

Wee may see on the contrary, this (that the wicked are in their dark-
ness) doth make them that they cannot like to company with the godly;
for this seed of the Serpent doth resist the life of Jesus Christ in the other.

It is plain therefore that such as can bee all one with wicked men, forget their
estate. When noble persons will converse with vile ones, do they not argue
that they are of base minde; degenerate from their nobility? And seeing because wee are light, wee must not converse with those
that are darkness; it doth warn us what kinde of company wee must
joyne even in the Saints; *all my delight is in them: I am a companion to all*
that fear thee: My eyes shall bee to them. I know no man after the flesh; saith
the blessed Apostle. Thus much for their condition, and for the reasoning
from it.

Vse. 1

2. 103

Psal. 16

Psal. 119

Now followeth the duty deduced from it; *walk as children of light:* (the rea-
son of which interlaced in the next verse) hee doth open the manner how
they might thus walk.

1 By searching out, and practising that which is pleasing to God.

2 By declining evils, which hath two degrees:

That they should not communicate in the fruitlesse works of dark-
ness.

That they should reprove them.

Not communicate in them, why? because they were things that could not
be honestly named. Rebuke them, why? because they should thus bring the
wicked to a sight of their sin: for light doth manifest things hidden, which is
proved from the laying of Christ.

Now first for the duty, it comprehendeth two things.

That they must walk as children of light.

The manner as the children of light. Hee doth not say, you are light, now stand still, sit you down, but walk, that
is, bestir your selves in the works of God.

*Observe the light of Gods Word; and the light of Knowledge in our minds, do binde
us to work in the works of God: Thy light is risen over thee, arise and shine out.*

So, the day is approached, walk (saith St. Paul.) When God calleth us, it is to
work in his Vineyard. *Work the works of God. Labour for the good that persi-*

*steth not. Strive to enter in at the strait gate. Endeavour by faith and obedience
to enter into that rest. Work out your salvation. Give all diligence to make your*

calling and election sure. Seek first Gods Kingdom. For when God doth let the
Sun of Righteousness arise, it is fit wee should about the business of our soul.

Wee see that the night is dedicated to rest, and therefore God that doth order
things sweetly, doth draw a curtain of darkness about us, as which is friendly
to rest.

Like a Nurse, that when shee will have her little one sleep, doth cast a
cloth over the face, and every way hide the light. But when this natural Sun a-
risseth, then men go out to their work: So must wee, though in the dark-
ness of the night wee snorted in sin, now wee must bestir our selves, seeing the
Sun of the spirital world is risen over us.

Which doth rebuke many amongst us that are fetching naps by broad day
light, that are slothful, and cry with the sluggard. *A little sleep, a little folding*

of the arms; as for example, Wee tell you, you must not bee covetous, not fol-
low the world more than Heaven, the beam of knowledge shineth from us,
and God lendeth his Spirit enlighten your minds to see that it should bee so, yet
the worldly man saith, hee must a little more follow his matters, till they are
at their pass hee deserveth. Wee say, the grace of God teacheth you to live soberly,

denying

Doct.

Lsa. 60. 1

Rom. 13. 12

Luk. 13.

2 Pet. 1. 10

Mat. 6. 33

Tit. 2. 11

U/s. 2

desiring ungodliness and worldly lusts; and God letteth so much light shine in at the crevice, as that you know it should bee so, yet a little more pleasure (saith the voluptuous man.) So of idle, foolish, much more scoffing, jesting talk, though the Lords judgements shine (as the light) out of his Word, and your consciences see it, yet wee must have leave to bee merry. If a man finde a light burning, and nothing done by it, hee putteth out the light. Take heed that God turn not your light into darkness, because you would not walk by it.

Wee must bee warned to labour in the works of God; in quickning our faith, hope, repentance, increasing our obedience: Now wee must play the Merchants, not loyter, and then go to buy with the foolish Virgins, when it is too late; while the Sun shineth it is good to plye the harvest. While wee have light, let us work, for wee know not how soon God may make it night with us, when wee cannot labour.

2 It is to bee marked that hee biddeth them, *walk as the children of light*; which to understand, wee must consider how men accustome themselves to walk in the day season.

Wee see that howsoever they bee homely in the night, yet they will have care to have their apparel sicly about them before they come forth in the day season.

2 They will to their business. 3 They have care that the thing they do in the sight of the Sun, and all men, bee some honest affair, for they that are drunk, are so in the night, in *Pauls* time. The thief taketh his mark by day, where to break in by night: *the eye of the Adulterer watcheth the twilight. Hee that doth roll backe the light.* Hee therefore that loveth to work by the light, loveth to occupie himself in that which is good. These three things therefore must bee with us.

1 Wee must walk decently, putting on the armour of light, putting on as the elect of God the graces of his Spirit, which are both the rayment and coat armour of a Christian soul. It is pittiful to see how many run about stark naked by day light, wee pity it in the body, but have no compassion of it in the soul. Again, it is fearful to go *without the wedding garment.*

Mat. 22. 11

2 Walk busily in work, and bee not slothful; *Let him that is righteous be more righteous*: The sluggard is an unworthy person. *Why stand you here idle?* So see that you occupy your selves in the works of light; if it bee a shame in the face of the Sun to commit a filthiness, how much more before this glorious light of the Gospel of Christ, and the illumination of the Spirit within you. But wee have foule birds that flye now at high noon.

VERS. 9.

VERSE 9 (*For the fruit of the Spirit is in all goodness, and righteousness, and trust.*)

Now lest they should say, Why, though wee walk accompanying such, following the world, pleasures, &c. may wee not bee the children of light? The Apostle therefore doth unge unto the duty from the necessary conjunction of the grace of the Spirit, and the works or fruit of grace. This verse (as plain) doth give a reason of some thing in the verse before: Now there are two things.

The one, the condition of the *Ephesians*.

The other, the duty.

Now if it should serve the former, it should come in this: Marvail not that I say, you are light, for where the Spirit is (as you are the temples of God by his Spirit) there the Spirit doth work as a fruit, the light of grace and holiness: But our inherent graces are not so termed as fruits of the Spirit: and the *fruit of the Spirit*, hath opposition to the fruitless works of darkness. Let us take it therefore as serving to the latter, *viz.* that they (seeing they were light) should walk as children of light, for (saith hee) this is the nature of the light.

light of grace, which the Spirit worketh: that it will have works in all goodnesse, and righteousnesse, and truth; for the word [fruit] doth most properly note the work, as *Col. 1. 10. Being fruitful in all good works.* 2. The [Spirit] here doth not note the Holy Ghost, but the light of grace wrought by the Spirit; for here was no mention of the Holy Ghost, before but of light. 3. The Greek copies do read the word [light]. 3. The spirit is so taken, *Rom. 7. 25.* and *Gal. 5. 22. The works of the flesh, fruit of the spirit,* as [fruit] answereth to works, so spirit to flesh.

For the new quality (which *Peter* calleth *the divine nature*) is the tree of righteousnesse, and our works the fruits. We see then, 1. *That where ever the grace of God is, there will be works or fruits of grace,* and 2. *there will bee the particular fruits here named.*

For the first grace, as sin is a law in the unregenerate man, so grace is a law that doth command subjection to it.

Again, it is likened to a leaven: to a tree which being good, cannot be severed from the fruit: it is the life of God, if you live in the Spirit: now while the life of the body is in the body, there will bee breathing, moving, &c. So in the soul these cannot bee severed, therefore he saith, if you live in the spirit, walk in it.

Wherefore this must bee noted against such as do deceive themselves, thinking they have the Spirit of God, but yet they have no fruits: It is well if many of us do not mock our selves this way, for wee perswade our selves that wee have the Spirit, yet no faith, no temperance, no patience, meeknesse, love, joy, &c.

2. Seeing the grace and fruits cannot be separate, it doth warn us, that wee would bring forth the fruits of grace, if wee will assure our consciences that Gods grace is in us, if wee bee true trees of righteousnesse, wee will bee like good trees, which though they have their wintering, yet when the spring commeth that the sun shineth favourably, then they will bud and blossome: so let us, though in time of temptation grace may gather to the root more, yet let us with the first occasions of Gods favour shining to us, bee ready to shew our fruits. Wee are like the vine in *Esay*, *our grapes are sour,* or wee bear nothing, *a empty vine.* It is a fearful thing not duly to bee taken with ill fruit, but to have nothing but leaves and without good fruit God; shall serve us, if wee so continue, like the fig-tree, cut us down in displeasure. And let us not think wee have stood thus long, wee have had no hurt yet, for this is a token God is comming against us; for when hee had forborn the fig-tree three years and had no fruit, then he said not, it hath stood thus long, let it stand still, but because I have been patient thus long, and have no fruit, therefore, *I will cut it down.*

2. By the way from this, that works are called [fruit] wee may note how acceptable they are to God: For wee see how, when wee plant a thing, we expect the fruit long before, and accept it, and it is sweet to us, when it commeth. *Forget not the works of mercy, for with such things God is well pleased.*

The second thing is, that the Spirit hath these fruits in particular works, full of all goodness: To open them. Goodness is a general word, that noteth all kinde of vertue, compare *Exod. 33. 19.* with *Exod. 34. 6.* But especially let it note here meeknesse, bountifullnesse, purenesse, against that wrath, against the covetous with-holding the fruits of mercy, against uncleannes; *Righteousnesse*, noteth justice in our dealing with all men, against that covetousnesse: *Truth*, either the truth of speech and promise, or the truth of things, against the deceitfulnesse of sins and vain hopes, with which many were deceived, there being no truth in them: so that if wee have the grace of God, let us shew it in those things in purity, meeknesse, if any bee wise let him shew it in meeknesse of wisdom, let us shew it in goodness, that is, in being good to, and

seeking the good of others, a good man must be a common good in righteousness and truth.

VERS. 10.

VERS. 10. *Proving what is acceptable unto the Lord.*

Now the Apostle sheweth how we may walk thus, by approving what is acceptable to the Lord, the word [proving] it signifieth to make search or trial, *Prove all things, 1 Thes. 5. 21. Zach. 13. 9. To try as gold is tried in the fire.* To approve, as we allow things of which we can say *Probavimus*. Now here must be meant such an approving as is but knowledge and practise, for else it is the way of a child of darkness, to take the testimony in his mouth and applaud it, and not be reformed by and live after it, and none can approve it truly nor know it, but by obedience. *Obeys and you shall know my doctrine is of God:* the meaning is therefore, you shall walk as the children of light, if you diligently search out and practice that which is the acceptable will of God. So that there are two things to be marked.

Ioh 7. 17

Rom. 12. 2

1 *That we must search out and get true knowledge of Gods will, before we can walk as becometh us.*

2 *What must be the mark and whise that we must shoot at, in all our waies, even to please God.*

Doct.

For the first, *None can walk as a child of light, that doth not get the knowledge of Gods will out of his word:* the Apostle therefore before he prayeth that the Colossians might walk according to God, doth wish them that they might be filled with the knowledge of God in all wisdom and understanding, *Col. 1. 9.* And in the second of *Isay, 40. 3.* the members of the Church say thus, *Let us go up to the house of God, hee will teach us his waies, and we will walk in them. How shall a young man please his way? by ordering it according to the word.* For that which we do cannot be an obedience of Faith, if we do not know it the will of God out of his word. Those who in a dark night will have light in their way must follow the lantern: so if we will have light in the darkness of this world, we must follow the lantern, even the light of Gods testimonies.

Isay 40. 3

Pla. 119. 9

Isa. 1

Which doth teach us what is our duties in the whole course of our lives, to take the direction of the Word: Men that traverse the Law will do nothing without their learned counsel: so we should make these things the men of our counsel, for we are more ignorant in the law of heaven than any man can be in the laws of Nations.

3 *It doth shew that their walking is not in the way of the children of light, that go by no other rule than their own mindes, that run at the very venture, for such as search not the Lords pleasure in all things cannot walk aright, without knowledge and acknowledging of his will, all is as nothing, neither can there be love, good intention, motion of the Spirit, which men pretend, if the eye be darkness, all the body is dark likewise.*

Mat. 6. 13

Doct.

The second thing is manifest by Scriptures and examples, Saint Paul setting down what it is to walk according to God, doth give us this rule, *That we may labour to please him in all things;* and *Rom. 12.* setting down a good conversation, hee biddeth us, *prove what is the acceptable pleasure of God,* and thus *Paul. 1 Cor. 5. 9. I ambitiously covet whether living here, or dying, to please God;* and *Hezekiah 2 King. 20. 3. I have walked before thee, doing that which was good in thy sight.* But two things are to be asked.

1 *What works they are that please God.*

2 *How our works can please him.*

For the first, they must be works that come from a good ground, a heart purified by faith, and therefore all good works are called fruits of the Spirit, *Gal. 5.* for if they come not from the grace of the Spirit, that tree of righteousness, they cannot be pleasing to God. 2 They must be for the matter of them commanded by God, else the Lord may say, who required these things

things at your hands? 3. They must be done in a good manner, especially faithfully and voluntarily, *for he that will please God must believe, and God loveth a cheerful giver*, otherwise it is with the things we do as with good stuff, which are often marred in the making. 4. Lastly, they must be to Gods glory, or done to this end that God may be pleased. Now because that though we in some measure do things thus, yet our best deeds are full of imperfection, and we think, How should they please God, seeing that we are so full of weakness, and cannot do them as others do, much less as we desire?

The Answer is, our works please by faith on him in whom God is well pleased, *By faith, Abell and his Sacrifices received testimony from God*. It is the sweet smell of Christs Sacrifice, that doth perfume our sacrifices and make them such with which God is well pleased, *Heb. 13.*

Now this that in all our course we must seek to please God, doth convince many, whose lives do spread a banner of defiance against God, they do nothing but that which is displeasing to him.

1. Again, others do seek altogether to please men, as flatterers and such who look to approve themselves onely to many, who dare not look any way, unless their patrons do favour it.

2. A third sort, who because they can live without dependance, they do not care for others, but are altogether in this, to please themselves: for as our love is turned from the Creator, and set on the Creature, others and our selves, so is our pleasing: *But whosoever they are that seek to please others or themselves, not seeking to please God, they are no servants of Christ.*

Gal. 1. 10.
Ioh. 5. 44.

Again, it doth teach us our duty, in all things to labour to please God. How the favourites of Princes, will labour in all things to do the pleasure of their Lords; how it is death to them to have the frown of their sovereign, as of Absolon: So we should above all things seek to have the light of Gods countenance upon us. Hee that seeketh to please men is a perfect slave, but hee that seeketh to please God shall have freedome, comfort in every thing, as David in dancing before the Ark, and it shall have recompence with God; a cup of water given to him is not lost; and it shall prove to us that the grace of God is in our hearts, when we labour to please him.

V. 3.

Quest. But how may we know that in the things we do, we desire to please God?

Ans. Three waies.

1. Hee that laboureth to please God, will bring the action of his spirit as well as his body, and will bewail the want of that which is inward as well as that which is outward, *for God is a Spirit, and will be worshipped in spirit: Hezekiah walking so as to please God, did walk in the uprightness of his heart.*

2. Hee that seeketh to please God, will not rest in the applause of man, unless God give testimony to his works by his Spirit, witnessing to our spirits that he is pleased.

3. Hee will be careful in private as well as in publique, for his God is with him alone, as well as assembled with other; David walked according to Gods heart, now hee did not onely praise God in the Congregation, but professed *that he would walk in the uprightness of his heart in the midst of his house;* Psal. 101. 2.

VER. 11. *And have no fellowship with the unfruitful works of darkness; but rather reprove them.*

VER. 11

Now followeth how we may walk as the children of light, by declining evil: touching which, two duties are set down.

1. That we must not have fellowship in evil.

2. That we must reprove both by deed and word, *but rather reprove them.* Which word [rather] is not set down as making comparison, but by way of correction.

correction, not as if this were the sense: I would not tye you absolutely to reprove, but rather than to communicate in them; but this is the sense:

If you will walk as children of the light, have nothing to do with the unfruitful works of men, corrupt and darkned in their understanding. What said I? have no fellowship with them; nay rather, see that your lives and words convince such things.

Doct. 1

2 Cor. 6. 14

Iam. 1. 27

Rom. 13. 12

Then wee see, that these in whom there is the light of grace and true knowledge, must not walk in evil works, nor communicate in them. For what agreement hath light with darkness? And this is true religion, to keep our selves unpolluted of the world. Seeing the night is past, and the day come, walk not in chambering and wantonnesse, &c.

Now this hath four branches to be opened.

1 Not to have fellowship in sin, is not to bee an agent in sinne, in whole alone, or in part with others, neither in greater or lesser measure to live in it.

2 Not to be accessary unto the sins of others: as

1 By provoking to sin, as many will stir up lust in others, provoke them to drunkenness, blow the coals of their choler, though that they themselves will not bee overtaken these waies. Now this that wee cause another do is our sin, and maketh us sinners in worse degree, than those that do commit it; as the Devil tempting our first Parent, was deeper in the sin and judgement then them, for ring-leaders in sin, must bee ring-leaders in judgement.

2 By commanding, for he that doth command this or that, though another do it, he is the chief offender, thus David murdered Uriah.

3 By counselling, as in the 2 Sam. 13. 5. Ammons friend Jonadab for the Devil hath Novices and Doctors in his school, such are they that can read Lectures of wickednesse.

4 By consenting, as Ahab, 1 King. 21. 19. Hast thou killed and taken possession? Though he had not killed, but because hee consented, and could see Jezebel do the deed, it was his sin.

5 By carelesnesse to prevent sin, for we are not to say as Cain, who hath made us our brothers keepers? but wee are to watch one over another, to consider one another, to exhort, to provoke, for neglect, when Achan sinned, all Israel is said to sin, Josh. 7. 1. and were the whole body of them punished.

6 By not repressing sin when it is entred, thus Elies childrens sin, is made Elies sin, 1 Sam. 2. 13.

7 By applauding sin, Rom. 1. 32, this abetting of sin doth wrap us in the guilt of it, and maketh us subject to that woe, Woe to those that call evil good, that strengthen the arms of the wicked.

8 By not testifying against sin, Levit. 5. 1.

3 Not to have fellowship with sin, bindeth us to avoid the appearance of evil, 1 Thes. 5. 22.

4 It doth binde us not onely to abstain from it, but to turn from it with detestation, for hee that is not against sin, so far forth as hee is not against it, is with it; and the soul hath no feet but the affections, if it will come to a thing, it will joy in it, love it, hope, &c. If it go from a thing, it will fear, hate, as these Ephesians did, who hated the works of the Nicolaitans, which it may bee, the Apostle well biddeth them here have no fellowship with: thus David wept rivers of tears, Herakiah rent his cloathes at Rabshakees railing, and Lot vexed his soul. Now the use of this, that we that are inlightned, and sanctified must have no fellowship, &c.

It doth convince such to bee no children of light that walk in the works of darkness, as many do, the bottomless pit cannot afford more prophane persons than many among us; but it doth principally check the best of us, who when wee consider how much this doth infold, not to have fellowship with the works

works of darkness, may see how that pitch doth cleave to us, and beg of God pardon for our secret sins.

And it doth teach us what wee must aime at, even to keep our selves unsported by avoiding evil, the appearance of it, by having it in detestation: For the beams of the Sun, though they should shine on the dung hill, yet they do not mingle themselves with any filthiness: So must wee, and Christ hath for this purpose prayed that we should not be taken out of the world, but kept from evil.

2 The second thing to be marked is; that hee calleth the works of darkness unfruitful; which doth teach us, That the wages of sin bring us good to those that walk in them. What fruit have ye in those things whereof ye are now ashamed? Sin bringeth forth fruit unto death. How can those that are darkness bring forth any good fruit? For we gather not Grapes on Thorns, nor Figs on Thistles. To consider it more particularly, those that are changed are trees of righteousness, and they bring forth fruit pleasing to God, fruit to men, to themselves. Now on the contrary, look at the works of unregenerate men, they do dishonour God, they do hurt their neighbour, for sin is an universal unrighteousness; every where wronging man; and thirdly, they do breed themselves all misery in this life, shame, sickness, poverty, &c. and endless misery in the life to come, so that they may well be said unfruitful.

Wherefore let not men think that their sinful courses are good to them, profitable, full of pleasure, for the end of that pleasure will sting like a Cockatrice, and the profit that sin bringeth shall prove like the *Manna*, *Exod. 16.* it rotted and came to nothing. Sin is a baited hook, it shews meat, and covers murder.

3 It must make us avoid sin as hurtful to us; do with sin, as wee do with crafty Brokers, wee will not talk with them, when wee know wee cannot speak, but they will have us at advantage: So wee must stop our ears against the Siren-songs of sin, not meddle with the least, seeing the Devil useth by little sins to bring on greater, as wood-cleavers, by little wedges make way for greater.

4 This consideration may make us never wonder at that abundance of sin, it is an unfruitful thing, and evil weeds grow apace, and come up thick.

Now the third thing followeth, viz. That such who walk in light must reprove and convince those that walk in evil. But it is a question what manner of reproof is here to be meant; some say, that only which is in the light of works, not that which is made by word; their reasons are these,

1 Brethren only owe a reproof by word to brethren, *Matth. 18.* If thy brother offend thee, &c.

2 This is bidden to all the children of light;

Now to reprove, is a duty to some.

3 It is bidden by the *Heathen*;

Now they are Dogs and Swine, therefore not to be rebuked by word.

4 Works are rebuked with works, persons with words.

1 Rebuke thy Brother, therefore rebuke not one out of the Church; followeth not, no more than love thy brother, therefore love no other.

2 We must distinguish of rebukes: Some are parts or preparative to censure; now these belong not to our-laws. Some are offices of love which wee chiefly intend for conviction; now these are common to all that go a-stray.

3 Wee say that everyone is bound (circumstances considered) to this duty.

4 Heathens out of fellowship of the Church, are not dogs and Swine in the strict

Use. 2

Dost.

Rom. 6. 21

Rom. 7. 5

Use. 3

Dost.

strict signification, in a large they are, as Christ said to the Canaanitish woman, but in a strict sense, hee is a dogge that hath left his evil way, and willfully returneth to it.

4. Works as well as persons are convinced with words; understand therefore, *That such as walk as children of light must every way rebuke the works of sin.*

Reas. 1.

Because wee owe love to those without, and ought to pray for them, and therefore by proportion use this or any such mean, when it shall bee be hoveful.

2. Not only works, but words are a peece of our Christian walking.

3. St. Paul referreth this, *Phil. 2. 15.* Walk in the midst of a crooked generation, not only shining as lights in works, but holding out the Word, viz. as amongst your selves, so before them, so farre as you prophane, not a holy thing.

4. Wee cannot else have no fellowship with them, for sometime not to testify against sin in word, maketh us accessary to sin, *Levit. 5. 1.*

5. Lastly, the state of them was not as ours, that all in a family, Town and nation did profess the same, but one somewhere gathered, all the rest of the household without, the wife taken, the husband refusing the fellowship of the Church: now it is unlike that these (called to grace) could keep silence in words, and see the wayes of men to meet them, never labouring to convince them even by Christian reproof. Such therefore as are the children of light must every way reprove the works of sin; thus the lives of them have done, as *Noah* in his obedience is said to condemn the world; *David* by his innocent life did convince *Saul*, and gain himself a good testimony from the mouth of that Tyrant, *1 Sam. 24. 18.* So the Apostle faith, that to do good instead of evil, it convinceth and maketh the enemies of grace to blush, *is heapeth coals on their heads*, maketh their cheeks glow with penitent shame: For the truth, and so every vertue, doth shew it self, and detect the contrary, and Christians must in word reprove, *Levit. 19. 17.* when it is fit, in meekness, wisdom and love.

Vse. 1

Now this doth shew us how wee must labour to walk; viz. letting grace so shine out in our course, that the wicked may see the wickedness of their waies: Would you know how? If you live with those that are covetous, *You must have your conversation without covetousness.* Seek heavenly things, and you have rebuked them: if you are among those that are intemperate, you must use sobriety: if you bee with those whose tongues are ever running idly, you must keep silence, or speak the words of wisdom: if you meet with a furious man, use meekness, if with merry companions, keep but your countenance with Christian gravity, and they are checked: and if you will walk as children of light, you must sometime convince in word the evil you see in men: If you should see a beast straying, would you not set it right? If a blind man missing his way, would you not warn him? will you see men in the broad way to destruction, and yet keep silence?

Vse. 2

It doth reprove our walking as not in light, when wicked ones can take pleasure in us, and with no better companions: for if our waies were not like theirs, it would soiling them, that they would not infect us, but our deeds are like theirs, and our white livers, whatsoeuer we see and hear, dare say nothing: wee think sometimes the persons have no reason, cannot conceive if wee should tell.

Sometimes, what is it to us? wee shall answer for our selves, what should wee procure our selves causeless hatred, wee should but make them worse, with looking at such clouds and winds, wee neither sow nor reap.

There are reasons which lack of love breedeth: for who ever, when any member of the body is aroise, heard the head say, *Why?* let it look to it self.

peradventure you shall but hurt it; let it alone; I should make my self unnecessary, trouble the fellow member of that body. Or if wee do speak, it is in such a merry careless sort, that it nothing moveth, and therefore they are well pleased in us.

Nay, where our lives should reprove the carnal sort, now they can justify themselves from our Presidents. If one would bee proud, Look at such me, they let their children go thus or thus: if voluptuous, Such a man would have been as merry as need to be. Our lives which should ferret them from their dark corners, are become burrowes which they take for their shelter.

It letteth us see what maketh this great fray in the world betwixt Gods children and worldly ones. they nick-name thee, persecute them so far as they dare, Why? because that the lives of the godly do controule them, this is it that breedeth the hatred, great estrangement; for so Christ teacheth, *Joh. 3. 20. Every one that doth evil hateth the light*; Why cannot the wicked endure the light? it reproveth his works; this maketh him hate the godly, a wicked man will have no acquaintance with him; *A scorner hateth him that reproveth him*, hee will not come to the company of the wise, *Esay 29. 22. The people would bring one in compass of Law for a word of rebuke*. Let none rebuke (saith *Hosea*) *this people is as they that rebel against the Priest*: this reproof that the life doth give made *Cain* so hate *Abel*, that hee could not cease till hee had stabbed him: Saint *John* saith, the cause was, because *Abels* works were better than his; for light doth so rub the galls of their consciences, that they cannot but sling out; this check being as painfull to their festered souls, as the ruffling of sores is to a wounded body, in which men often can not hold patience.

Use. 3

Prov. 13. 12

VERS. 12. For it is a shame even to speak of those things which are done of them in secret.

VERS. 12

Now followeth the reason why we must have no fellowship with them that which is shamefull to speak, must much lesse bee done. The words are easy, onely [in secret] here signifieth out of sight of all, having none present they need to care for.

Two things are here to be marked.

1. That Christians must shew a holy shamefacedness in their speech; the Apostle (as blushing) doth decline the very name of vices in which the Heathen lived: there is a holy bashfulness which doth not become women and children onely, but all of us, *Heb. 12. 28. Let us have grace with reverence*; that is, with bashfulness, and fear to please him: Now this vertue as in action; so in speech; it doth shew it self; causing us name dishonest things, things that are but uncleanly (though without mortal dishonesty) decently; as the matter of easement, the Scripture calleth it *the covering the feet*, the mutual benevolence betwixt men and women, *knowing one another*, so notorious things, as blaspheming, is intimated by the contrary word of blessing. So sometimes it sheweth it self in concealments, as here it maketh their sins dumb matters, that were not to be named amongst Christians.

Doct. 1

Which doth rebuke that shamelesse in many who can speak, may do things never so broad, without blushing, of whom wee may truly say, void of shame; void of grace.

Use. 1

2. It doth teach us, That we must shew modesty in our speech, and in Ministers especially: wee must not in reprovng sin, take the liberty of the stage, rather than the Pulpit, in the deciphering of it, defiling our own tongues; offending the ears of others, and teaching men further knacks in sin, which wee labour to suppress. Yet though wee are bound alwaies to this modesty; wee must not think that it doth alwaies tye us to passe the names of sin with silence; for the dumb sin in this place named, Saint *Paul* doth name to the *Romans*, *They*

lest the use of the women, &c. Know ye not that buggers shall not enter into the Kingdom of God. For where never so filthy sin taketh place, there it must be named, neither can they be offended at the naming of it that live under the stench of the thing it self; neither can the naming there teach sin, where it is too frequently practised already.

Men must bee so indulgent that they must not regard the ignorant niceness of many, who cannot endure such things uttered, as the text of Scripture it self doth not abhorre from.

Dott. 2

Mark from this verse, *What is the guise of evil doers, they love secrecy, and to make all hid, before they go about their businesse.* Sinne loveth corners, *Joh. 3. 21. He that loveth evil, hateth the light:* a man that is about any open evill labourerth to hide himself from God, his own conscience and the presence of men. The Atheisme in the heart smothereth out any serious consideration of Gods presence, *Psal. 10. 11. He hath said in his heart, God hath forgotten, hee hideth his face, hee will never see it, Job 22. 13. How doth God know? can he judge through the dark cloud?*

Again, a man by sinning against the light of his conscience, doth lash the eye of it stone-blinde, and for men hee will avoid their presence well enough, if they bee such, that hee suspecteth any reproof from them: thus the practices against Magistrates, how secretly are they carried? plots of murder like Cain, he got his brother into the field alone. Of Adultery and Theft, both in secret, *Joh. 24. 14, 15.* Of false witnessing, for these tale-bearers (that like pedlers walk with their merchandise) they will tell you a thing, but you shall promise them to say nothing.

Prov. 1. 17

For besides that many sins could not without secrecy take effect (*for in vain is the net spread, which the fowl discerneth*) and that many are dangerous, all sin hath shame and fear of it, for a companion. Again, sinners would sin with delight to themselves, which they cannot do till the coast bee clear, that there is none to controule them. And this is the property of sinners, about any thing that is evil, unless it bee masked with appearance of good, or unless they bee grown to *Sodome* like impudency, that they have brazen fore-heads, and harlots faces, not caring what they do.

Pse. 1

The which practice letteth us see the folly of sinners, for they think all sure, and none seeth them when they dance in a net, seen of God alwaies (for shall not hee that giveth thee an eye, and discerning spirit, see?) and oft of men; but you that think all well if no man see you, what a madnesse is this in you? what a foolish thief were that, who hiding a thing from his fellows, should think all well though the Judge looked on him? Woe to them that say, none seeth us, and play All hid thus, *Esay 29. 35. Woe to them that seek deep to hide their counsel from the Lord; and their works are in the dark, and they say, who seeth us? and who knoweth us? every thing secret shall be manifested.*

Pse. 2

It doth give us occasion, seeing that sinful works love secrecy, to suspect those things, which wee dare not do nor speak, but in secret. Wee are about things, if such a one come, all under board; though there may be a secrecy in preventing offence, yet this, that cometh with a shame, that such and such should take us napping, doth testifye that wee are ill occupied, or condemn our selves in that wee do: so those words that wee will not speak, unless one will say nothing, they are commonly sinfull words: the righteous man is in his way bold as a Lyon, hee seeketh not to shrowd himself in such clouds of darknesse.

VERS. 13

VERS. 13. But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest is light.

Now hee sheweth why wee should reprove them: *for all things when they are reprov'd, are made manifest;* for the nature of light is to make things manifest, of that which maketh things manifest is light. Observe then,

What

What fruit it hath to witnesse against evil in word and deed; it bringeth men to the light of their sin, or maketh a discovery of sin, which is a step to salvation: the power of reproof is set down, 1 Cor. 14. 25. and Solomon calleth reprehension, a thing that giveth life, Prov. 15. 31. The ear that beareth the reproof of life, abideth among the wise. For an holy life, such is the power of it, that it driveth sinners to admiration, and gaineth them without the word, convincing them that they are in an evil way, and making them see that which is acceptable. This is a great benefit, for sinnes discovered are not so dangerous as rocks, which hang like mountains before the Mariners, are not so fearful, as those which lye so covered with shallow waters that they cannot be discerned.

The which should make us in love with these things to bee every way reprov'd, wee love them that do launce us and bind us sometime, and give us sick physick, and count it mercy in them: So wee should count these things even to bee reprov'd, mercy, for it is helpful to the soul: wee should delight in their companies that we may finde it. *The ear that beareth reproof bringeth life, will lodge with the prudent.*

And it must make us, if wee would have those wee live with, see their evil, that they may return and bee saved, wee must so live, and so speak, that their course may bee reprov'd: if you should spye diseases deadly, growing on your wives or children, should you not tell them, you should murder them: so you shall bee soul-slayers, if you do not open such diseases in their souls, the end whereof will bee destruction. Do not for your ease in the flesh partake in their sins, saying, there will bee no quiet else; this is to draw a curtain, that they shall never see what hearts they have, till there bee no place for medicine.

For that which doth make things manifest is light:] The Reason why wee were to reprove went before: now followeth the proof of either thing set down.

1 Of the latter, that they are manifested of light.

2 Of this, that this light shineth by means of reproof.

The latter is proved from the nature of that which must make manifest; it must be light: the former is proved thus, that God himself by passing reproof, doth let the light of Christ shine to us; therefore reproof hath light going with it, whereby things are manifested.

The first doth let us see, *What is the nature of light, whether of good example or doctrine; it doth reveal the things where it cometh, which before are hidden.* For light doth not onely comfort, the light of the eye, the rejoycing of the heart, nor direct; but maketh discovery of things which in darknesse are not discerned, as if there were twenty things in a dark corner, which one could not see, bring a candle, all are discerned: so the dark corner of the conscience which is dark and sluttish, bring the light of the word, of a holy conversation to shine to it, and the secret filthinesses will be manifested.

Quest. Why then do many remain without light?

Ans. 1 All wicked ones are not without light, but some have so far light that they are condemned in their consciences.

2 Many remain blinde, because they keep their eyes shut, and will not see by the light.

This doth shew the cause why the wicked do so maligne the light, because it is a tell-tale, which telleth their consciences such things they would not hear.

3 And why the godly do rejoyce in it, because that their works are not checked, but manifested to their praise, *Joh. 3. 21. He that doth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.*

VERS. 14.

VER. 14. *Wherefore he saith, Awake thou that sleepest; and arise from the dead, and Christ shall give thee light.*

The summe of this verse is, an exhortation with a reason; and the scope of it is, to call us from our sleep and death, to partake in the light and life of Jesus Christ. But the coherence and words are full of difficulty: The coherence is taken three waies.

1 That the Apostle doth here prove out of the Old Testament, that they who are light in the Lord, must walk as children of the light: But then the Apostle would have told us what Christ had done for them; not what hee would do.

2 Some refer it to this, that *light maketh things manifest*: but then what needeth the Apostle bring out this forme of solemne reproof, if hee would shew that Christ, who is the true light, did make things manifest.

3 The best reference of this [wherefore] is to the matter of the verse before going: Reproof hath going with it manifestation, therefore reprove. How is this proved? God himself rebuketh the world of sin, and with passing reproof, doth send light forth.

Now for the words: 1 Wee must seek who, and how hee speaketh. 2 What is meant by [sleep] and [death,] 3 What is the difference between [awake] and [arise.] For the first, verse 10. *What is acceptable unto the Lord* [hee saith] Hee answereth, it can bee conceived but four waies.

1 Either in some expresse Scripture, which it is not found in by personall speech before this not recorded: as *Act. 20. 35.* Christ said, *It is better to give than take.*

2 But this is not to bee granted, because the matter of this is every where written, it being the sum of the Gospel, *Repentance from dead works, and faith on Christ.*

3 By assistance, as *Act. 17. 30.* *God now admonisheth every one to repent;* hee whose spirit rather spake in them, as Christ saith, then they themselves. Or

4 All abroad, not in any one place of the Scripture written: and either of these senses is safely taken.

1 [Sleep] and [death] signifye one thing (*viz.*) the spiritual sleep, which is not an image of death, but a true spiritual death. There are three sleeps in Scripture.

1 Of nature, so *Enoch fell into a deep sleep, Act. 20. 9.*

2 Of death, so it is said, *They slept with their fathers, 1 Cor. 11. Many sleep.*

3 Of the soule in sin, *Rom. 13. 11. Now it is high time to awake out of sleep.*

1 *Thes. 5. 6. Let us not sleep as others do:* this is here meant; a sleep and death which doth grow upon the soule from hence, that the good spirit of God is separated from it, which worketh all life, sense and motion in us.

For the third thing, *Awake and standing up*, differ, being one thing in the degree: *Awake* is to break off sin by repentance; to get grace in us to [stand up] is to exercise this grace and watch against sleepiness. The sum therefore of the words is this.

I bid you reprove the works of darknesse, for reprovng doth make them manifest, both which I say not without good reason, for God himself doth reprove in his word, the world of sin, and by reprovng, conveyeth into them the light of Jesus, for the Lord doth call on us as who are dead-asleep in our souls, and biddeth us shake off our sins, get grace and work the works of it: And lest wee should say, it is in vain to speak to deaf men, much more to dead men, God doth shew us Christ, who is the true light and life, that enlighteneth and quickeneth us that look to him.

Here then are three things to be opened.

1 What is our estate in which we lye by nature.

2 What

2 What is our duty.

3 What must excite us hereunto.

For the first, *Wee are all of us dead sleepers, or compassed in part with a spirit of slumber: Men by nature are dead in sins and trespasses, Eph. 2. 1.* The Lords people are often asleep, though his work of grace is in their heart, *Cant. 5. 2. I sleep,* saith the Church, *Revel. 3. 1.* The Church of *Sardis* had a name to live; and was dead. For the opening of it, these two things are to be marked.

1 What this sleep causeth in the unregenerate and in Gods children.

2 What doth cause it in the one and other.

For the first, it causeth in the unregenerate two things.

1 A losse of all spiritual sense and true discerning, *Rom. 11. 8.* you may see how the spirit of slumber worketh no true sight, no hearing, they cannot taste that which is sweet as a hony comb, no feeling, even as men asleep see not, hear not, put things in their mouth, they taste not; let them have never such diseases they feel them not.

2 It doth cause the fancying of things that are nothing so, *Rev. 3. 17. Thou saiest, I am rich and have need of nothing; and knowest not that thou art wretched; and miserable, poor and blinde, and naked.* So natural men think that all is well with them, and have dreams of golden mountaines, when they are most miserable.

3 In the godly it doth;

1 Shew it self in cooling their graces, this is a peell to bed, as toward night a damp cometh upon the spirits, they lose that activity they had, and this is a fore-runner of sleep.

2 It maketh them nap in lusts, sometime they nod into wrath, intemperancy, covetousnesse, &c. and that either of infirmity daily, which is rather a winking than sleeping, or of presumption, as *David*, which maketh the sleep of more continuance.

3 If the Devil cannot thus rock us asleep, yet hee will get us napping in unfruitfulnesse.

4 If wee look toward God, hee will get us rejourn it, and bee full of dilatory pleas.

5 If wee will set on doing things, hee will cause us do coldly with indevotion, like men that do things, and give answers when their hearts are asleep within them, as *the Church sought Christ, but on her bed, Cant. 3.* which noteth nother diligence, but drowsines in seeking, as the event sheweth: for the devil will rather play any game than shut out with us.

Now for the cause in the unregenerate, it is their reigning sin which doth cause a total obstruction of the spirit, of sense and motion: In the godly, it is the reliques of flesh which lust against the spirit, *Gal. 5.* and draw us to intermeddle too far, and fill our selves with the profits and pleasures of this world. For the scripture coupleth sobriety and watchfulnesse: So this repletion causeth sleepinesse, as in the body, when the belly is full the bones would bee at rest.

This therefore may convince us, how that all of us are sleepers, if bills should be brought in, none of us would be forth which doth let us see.

1 How dangerous our estate is that sleep, compassed with chains and enemies that seek to devour us.

2 How helpless the natural man is, that hee hath no power to help himself, no more than one can call himself from death to life.

Quest. Why doth God then bid us awake and stand up?

Ans. 1 Because he may, I may ask that which is owing mee of a banquet.

2 Gods priviledge is to call the things that are not as if they were, his word is a creating word.

Use. 2

Dott.

3 Because though wee cannot of our selves, yet when his effectuall call cometh to the heart, wee can awake and stand up; as if one should bring fire and bellows, and blow at a bundle of sticks; and say burn; though they have no power of themselves; yet so soon as this is done they can do it: So the coal of grace, being blown up by the Spirit, breaketh out into a flame,

It letteth us see that wee need not wonder that sinners can go on so contentedly, for sleeping is an easy trade, but the end of it is death; men stung of Aspes, and of the Serpent, both sleep, but to death both.

For the second, *This is our duty to awake and rise up.* For this, Gods Commandment bindeth all those that have lived in impenitency and spiritual death: Now God admonisheth to repent; though hee say not come up *Lazarus*, yet that in *John 5. 25.* is true, hee speaketh to sinners that stink in the death of sin, and *they rise and live*: And for us that are his own children, hee calleth at our door likewise, *Cant. 2. 10. Rise up my love,* and *Cant. 5. 6. I rose up to open to my beloved, &c. Rev. 3. 2. Be watchful and strengthen the things that are ready to dye. I stand at the door and knock, if any man hear my voice and open the door, &c.*

Quest. But one may ask what this duty doth infold?

Ans. 1 That wee break off our sin by repentance; for the matter of sleep it is this repletion of lust.

2 Wee must get grace, spiritual senses, and power of grace, which doth make us fit to work the works of God: thus in natural awaking. 1 The matter of sleep is dissolved. 2 The senses and power to move doth return into the members, this order is set down, *1 Tim. 2. 25, 26. God giveth repentance.*

3 Men do *ἀνακίνησθαι*, awake out of their drunken sleep.

3 Men must exercise these graces; bring their faith, make it lay hold on the promises, *1 Tim. 6. 12. Fight the good fight of God, lay hold on eternal life*; bring the eye of hope, make it still bee in Heaven, whence cometh their help: Look for the accomplishment of Gods words, as the watchmen do for the dawning; exercise the ear of the heart, and say, *Speak Lord, thy servant heareth*; *(show the diligence of love in the work of it, 1 Thes. 1. 3.* Till men come to this they are not well awake; as a man that lyeth stretching, and turning in his bed, *Prov. 6. 10.* is still a sleepy sluggard till hee hath awaked himself, got up, seled his cloathes, and set his hand to something: *Blow up the grace of God, Awake and strengthen that which is ready to dye*; and St. *Peter* saith, that those in practice must joyne faith, verine, knowledge, &c. that will bee kept from idleness and unfruitfulness, which are branches of spiritual slumber.

4 Lastly, Wee must watch against sleepiness, *1 Pet. 5. 8. 1 Thes. 5. 6.* Besides the phrase signifieth an exciting to the prompt and constant performance of any thing.

Use.

Heb. 13

Now then wee must be exhorted to shake off our slumber, if God should call the bills, who should not bee in for sleeping, sometimes winking in unfruitfulness, sometimes napping in lusts through weakness; sometime without life and power. Now let us consider how odious it is to God, as vinegar to the teeth, or as smoak to the eyes, *Cursed is hee that doth the work of the Lord slothfully.* How hurtful to our selves, for that which is halting will quite go forth, if it bee not reformed. What pains wee take for the things of this earth? what comfort it is when our conscience can give us testimony of striving, though with much discomfort? Say therefore, Lord draw mee and I will follow, think that spoken of God, *Seek my face, say, Lord I will seek thy face.*

Dott.

Now followeth the third, *viz. That this must move us, because Christ with helpful grace is present, and will make himself known to us. Repent, for the kingdom of heaven is at hand, Christ the Melchizedeck, who will by his Spirit free you from bondage, and bless you with righteousness, peace and joy, is at hand*

hand; *I knock, open; why, if any open, I will come in and sup with him.*

And first this reason doth perswade us by the equity of it; for is it not meet that if the King of Glory give warning of his presence and being with us, we should open to receive him? Reason 1.

1 From the possibility of it; for this doth shew us where is our strength to do that which we are called on, *Christ shall give light.*

2 From the profit and pleasure of it; for this is a brief that infoldeth all, besides to have God lift the light of his countenance upon us, *Numb. 6. Psal. 4. Lord lift up the light of thy countenance on mee.* This clause doth open three things.

1 That men who will not awake, are not without excuse, guilty of their own destruction: for as if one had a Lethargy, if I should say, Be whole, such a one will certainly heal you, if they would not go to the Physician, who is able and willing to heal them, do they not call on themselves wilful destruction?

2 This letteth us see how great indignity wee proffer unto Christ, for hee biddeth us awake, telleth us hee will help us, and come and dwell in our hearts, wee like *Nabals*, will not yeild him entertainment, will not come forth of warm nests, this is the state of Gods people, *Cant. 5.* Now what disloyalty were it, if the King should bid men prepare, he would bee with them at such a time, and men should sleep, taking no notice of his gracious warning? So much more if the King of glory, the Lord Jesus Christ call on us, and we still snore or slumber, put our selves in no readines to entertain him.

3 It letteth us see where is all our help and sufficiency, in this Christ will do, *Awake, Christ shall give you light.* Wee feel slumber, it maketh us wee cannot see, hear, taste, slothful, wee cannot go in the way of the Commandements: Where is our help? Christ is the light and life, that quickning Spirit, hee is the eye of the blind, the foot of the lame; he maketh the lame leap like a Hinde, and giveth eyes, openeth ears, &c.

VER. 15. *Take heed therefore that ye walk circumspectly, not as Fools, VERS. 15*
but as wise.

Now the Apostle commeth to a new precept: the connection of it is to bee marked, in the word [wherefore] which especially hath reference to that [partake not with them, but rebuke them rather] for this precept is the way to perform that: The matter which first is set down, *Walk circumspectly*, (i.e.) exactly, accurately. 1 Is either expounded, walk as wise men should walk, or amplified, as I take it, first from the reason binding to it, for this particle [as] (like to the Hebrew) doth not alwaies make comparison, but sometime render a reason: 2 It is amplified from an effect that testifieth of a circumspect conversation, *redeeming the time*; that is, forgoing any thing, rather then letting go an occasion of well-doing, which hath his reason set down, *because the daies are evil*: 3 Hee doth amplify this, walk circumspectly, from the mean of attaining it, which is the knowledge of Gods will revealed in his Word.

Now first wee see, *What is the duty of us all, to bee precise and careful in our whole conversation, walk exactly*, wee must not live wittingly in any kinde of evil, any degrees, any occasions; any appearances, but as the Lord speaketh, follow him exactly, neither turning to the right hand nor left: Thus Paul walked exactly, as hee witnesseth of himself, *Act. 24. 16. I have endeavoured alwaies to keep a clear conscience both before God, and before men*: thus Zachary and Elizabeth walked in all the Commandements of God without reproof, *Luk. 1. 6.* For that must needs bee exact, which all of it must bee drawn by line and rule, as the lives of Christians must: So many as walk after this rule, *Gal. 6.* Now it doth infold three things:

1 That we walk avoiding every extremity (both the right and left) for

this circumspection doth keep us, that we fall not into one vice while we fly another.

2 Walking cautelously, that wee bee not deceived with false colours, for the Devil doth sometime dye vice in the colour of vertue.

3 Walking providently, for hee that walketh circumspectly, must bee double faced, he must not onely see the things present, but have eyes behind, eyes to look before him, to procure and provide good things, to prevent evil, impediments to good.

Reas. 1.

And there is great reason why Christians should walk thus exactly:

The way they are to walk in, it is a strait way, steep, having fearful down-falls, narrow: Such as have seen, narrow, dangerous, chiffe waies, may conceive the comparison. Again, if one should walk amongst nets and snares, had hee not need of circumspection? Now what is this world, but a place full of lime twiggess which the Devil layeth, that hee might bring us to destruction.

Reas. 2.

Our own estates; we are heetical persons, alwaies more or less in an ague; now little errors in such persons breed great hurts and distempers: So sin, if we begin with *I know not the man*, it will come to *for-swearing*.

Reason 3.

Circumspection is required in regard of others, that they who watch our halting, may have nothing against us, that we may offend none: for our lives and words must give a rebuke: now if our selves be uncircumspect, wee shall quickly be taken, and hear from them, *Physitian heal thy self*.

Reason 4.

Again, wee must give no offence, Col. 4. 5. *Walk wisely toward them that are without*, 1 Cor. 10. 32. *Give no offence, neither to Jew, nor Gentile, nor the Church of God*. Lambs among wolves howling, had need to bee circumspect.

Reas. 5.

In regard of our God, as Moses in Deuteronomy exhorteth, *Walk in his Commandments, go neither to the right hand nor left, your God is a jealous God, a consuming fire*.

Use 1.

This therefore doth rebuke such as think men that are any thing strait, why they are more curious than needeth, as do openly enveigh against a Christian precisenesse; who can cite their Scripture, *Be not too wise, be not over just*, &c. but though straining gnats and swallowing camels be nought, yet there is no precisenesse too much in dying to sin.

2 Such as walk at rovers, even as it hitteth, such as can swallow foul sins, and have no sense of them, as unfruitfulnesse, deadnesse, lusts of intemperance, fits of choler, &c. and those that count this a yoke intolerable.

Doct.

The second thing to be marked is, *That preciseness in our lives is a fruit of true wisdom*; Walk exactly as wise (saith the Apostle) if the Heathen should give the verdict, this would prove a truth. *I have taught you statutes and judgement, even as the Lord my God commanded me, keep therefore and do them, for this is your wisdom*: And Solomon every where, doth make this the property of a wise man, to look to his waies: *The wisdom of the prudent is to understand his way*. If wee look to particulars, we shall find that wisdom doth order the whole man. The heart, 23. 19. *Be wise and guide thy heart in the way*.

Deut. 4. 5, 6

Prov. 16. 23

The *Thoughts* wisdom will not let the mind give place to idle ones, it will not let us think of our selves as wise, *A fool is wise in his own eyes*. The power of reason, judgement, memory, are all guided by this.

So remembrance it self. The words are ordered by wisdom, *The heart of the wise, teacheth his mouth, and addeth learning to his lips*. The gestures, Prov. 17. 24. *Wisdom is before him that hath understanding*.

Concerning this wisdom we will shew two things.

1 What it is.

2 What are the special fruits, that testify of it; and so make Use of the Doctrin.

1 Wil.

Wisdom is a light in man, *The wise man's eyes are in his head, such as direct-eth us in our ways, Eccl. 10. 10, Jam. 3. 13, If any be wise, let him shew out of it a good conversation his works with meekness of wisdom.*

It doth affect us, to move the will that it doth follow, for Christ maketh no true wisdom to be without doing, *Hee that doth my words, I will take him to a wise man;* and wisdom is the Counsellor of States, which is obeyed in that she adviseth, for it hath, first knowledge; secondly, sweetness; as knowledge is directed, as sweet to the soul, it affecteth. This is the most proper work to direct all the virtues, taciturnity, patience, sobriety, courage, all are ordered by this. For the fruits which testify of it.

1 It maketh one teachable, a fool will despise the wisdom of words, if one do smile or chafe, nothing will sink with him: so a wise man will incline his ear and be teachable.

2 It maketh the heart to fear in prosperity and in adversity: prosperity because that extream good health is tickle and dangerous: adversity, so far as to hide himself from the storm, *Prov. 22. 3. A prudent man forsaith the evil, and hideth himself; but the simple pass on, and are punished.* A fool is full of security, a word sufficeth the wise.

3 It doth make the heart relish things to the flesh grievous: *Eccl. 7. 4. A fool's heart loves to dwell in merriment.*

4 It will make us make sure work with God, *Mat. 7. 24, 25. Hee builds his house on the rock, &c.*

5 Hee will provide for the time to come, for that enduring substance, *Luke 16. 3. 4. this was the wisdom of the unrighteous steward.*

Which doth reprove many as unwise, for if wisdom be to be measured by the conversation, wee shall finde it true, that the greatest clerk is not the wisest man; wee must not think that knowledge of the letter is enough to wisdom, nay it argueth us more foolish when it is not practised; if there were no riding away, where they were sure both to be robbed, the one heedlessly ignorant, the other well knowing of it, who were most foolish? And wee may see all of us when wee come so short in our conversation of that wee know how far short we are of true wisdom.

2 This must move us to seek wisdom, seeing that wee cannot have a good conversation without it.

1 By denying our own wisdom, *Let him that would be wise become a fool, that he may be made wise.*

2 By Prayer, *Jam. 1. 5. If any lack wisdom, let him ask it of God.*

3 By numbring our daies, *Psal. 90. 12. Lord teach us to number our daies, that we may apply our hearts unto wisdom.*

4 By observing the vanity of all things, *Eccl. 1. 2.*

5 By frequenting the company of the wise, for as hee that comforteth with fools, will bring home the fool at the last, so a companion of wise men shall wax wiser, *Prov. 14. 30.*

VERS. 16. *Redeeming the time, because the daies are evil.*

VERS. 16

Now followeth the effect that testifieth of wisdom, amplified by a reason: the effect is this, *Redeeming the time, the reason, for the daies are evil.*

Now, first, to open the word: this word [time] is used indifferently to note time in common, or most properly it is used for the opportunity: now here take it in the latter sense: But opportunity is general or particular; the whole course of our lives till the eleventh hour be past, is an opportunity of working through our salvation: the particular occasions are such as God doth offer to this or that particular duty: now both are here to be conceived.

2 What it is to [redeem the time.]

Ans. 1 To forgo any thing, which would hinder us from taking the opportunity.

SSC

2 To

1 To make it our own by using it, so that we recompence former unfruitfulness, and lay up a good foundation for the time to come; as in buying a thing, first we pay the price, then take it into our possession and use, to which this redeeming doth look.

3 In clearing the reason, we must know what is meant by *evil times*. *Ans.* Daies are said [evil] or [good] according to that which befalleth in them, as a good time, when matter of commodity or merriment is in hand, an evil time, when the contrary. Now the word, or [evil] of the day (as Christ calleth it) is either general or special.

Generally, the shortnesse and manifold trouble which doth accompany the time of our life. Particularly, when any special evils take place, as this must be understood, because it is spoken with an eminency of those times.

Now it is apparent that the evil stood in these three things:

1 Tares of false doctrine, begun and ready to increase.

2 In flagitious lives, such as *Simons* school was.

3 In persecutions, which were ready to grow hotter and hotter.

The sum then of the verse is this: * See that all the time of your life and all particular occasions be carefully laid hold of by you, to work out your salvation, for the times grow more and more dangerous and tickle, that there is great reason to take time while it lasteth.

Two things are then here laid down:

1 That all our time, and every particular occasion must be taken up to glorify God, and work out our salvation.

2 That the more evils of all sorts befall our times, the more diligent we must be to occupy our selves well while the occasion lasteth.

Of the former: The Scripture doth ask us to be careful that our whole time (one day as well as another, yea every hour of the day) be redeemed, as the Apostle here exhorteth, *Heb. 3. 13. Luke 1. 74, 75. 1 Pet. 1. 17. 1 Pet. 4. 2. Act. 14. 16. Act. 26. 7.* So likewise the Lord doth charge us to take the occasion: *Seek him while he may be found, While you have opportunity to give alms, give them, Gal. 6. While it is called to day, Heb. 3. While the light is with you, Job. 12. 35. Pray in all opportunity;* for so time is there to be taken: and thus Christ redeemed the opportunity, *Job. 4.* hee (though weary) was not careful of halting to meat, because hee preferred the opportunity of bringing home a lost sheep, and made it as meat and drink to him; so hee chose rather to leave his friends unsatisfied, then to leave his opportunity: so Saint Paul was ready to lay down his life then, when occasion should be offered, to bear a testimony to Christ.

Objct. But it will be said, How can we spend all our time, in seeking to glorify God, and work out our salvations, when wee have many outward businesses?

Ans. We must wisely seek to remove those things which do disable us, that we cannot take opportunities offered, nor redeem all our daies and hours, to the glorifying of God.

Now these are, 1 Ignorance, many think they are not in so strait manner to be countable for time. Again, we want heavenly wisdom to discern opportunities to this and that particular duty: whereas in all occurrences God doth offer us occasion of faith, love, sobriety, righteousness, patience, hope, thankfulness, &c. 2 Slothfulness, which maketh us not care for doing any thing. 3 Love of fleshly liberty. 4 Want of taste in heavenly things, for because wee finde them not sweet, that doth make us wee cannot hold out in them.

As one must labour against these things, so one must task themselves daily with some good duties; as prayer, meditating, reading, exhorting one another.

Seeing our callings, and many other occasions are to be served, we must redeem

Mat. 6. 34

Doct.

Eley 55. 7

31. 25. 27

redeem the time, while wee are in these, by doing them in obedience of faith; by making them instruments whereby to shew our love, righteousness, sobriety, &c.

4 Wee must use diaries, daily take a note how our time slippeth, that when wee consider how unfruitful wee are, as often, not to tythe one hour to God out of the whole day, that it may make us ashamed, and to grow more fruitful, as *Rev. 2*. Considering from whence wee are fallen, is a mean of repenting. Now this truth that wee are bound to gain our whole time to the glorifying of God, and to take all opportunities.

It doth first rebuke us that do not once consider of the gracious seasons God giveth us, that God may complain as hee did in *Jeremie, The Stork and the Swallow know their seasons; but my people know not the judgement of the Lord*: and Christ might say to us as hee speaketh, *O Hypocrites can you discern the face of the skies?* So many wholly mis-spend their time, like those in *Job 21. 13. They spend their daies in mirth*: Many that are so farre from buying it out at any price, that they know not how they may shake their hands of it, as if it were a most refuse commodity, they know not (as many complain) how they may pass it. Many again who delay, and upon never so little matter let go the occasion, and all of us, who in our meetings, visiting one another are so ill husbands of good hours, so prodigal of nothing as of this which is most precious.

It must stirre us up to imploy all the hours of our lives more fruitfully, to take every good occasion, *time and tide stay not*; hee that will not strike the Iron while it is hot, doth lose his labour when it is cold. *It is notable folly so sleep in Harvest*, *Prov. 10. 5*. And in earthly things wee will take the occasion of our gain, redeeming it with loss of pleasure, with rising from our tables.

For the second thing, *Wee see that evils must not make us give place to unfruitfulness, but more diligent in taking every good occasion*. If a harvest day bee full of clouds and windy, men will not keep in, but work more diligently and warily; If the evil of sin abound, wee must increase in holiness: Is it not enough, wee dishonoured our God with others? thus *David wept, Psal. 119 Mine eyes gush out with rivers of tears, because men keep not thy Law*. Lot vexed his soul. *Solomon* when hee saw the field of the sluggard, learned wisdom. If calamities bee in our times, wee have more need to draw near to God. It is a strong thief that cast into prison will not cease to steal while hee is in hold: So if God let chains of common calamities hang on us, it is notable lewdness not then to become converts; as it is noted with an emphasis of *Abac, 2 Chro. 28. 22. That even in his afflictions hee ceased not to offend*. Again, this may hence bee perswaded; the more rare commodities grow, the more wee ingrofs them.

Again, the less while a thing is like to abide with us, the firmer hold you lay of it: now opportunities in evil times are hard to come by, and not like long to continue with us: so that as men who are at work, when it is now but an hour to night, they will double their diligence.

This therefore doth reprove those, who because there are hinderances and crosses, and such abundance of evil, think it a folly for them to strive against the stream, and do otherwise than others do; this is the Devils Logick with which hee beguileth sluggards, *Prov. 13. 19. The way of the slothful man is as a hedge of thorns, Prov. 22. 13. Hee saith, there is a Lion in the way*: but wee must learn the contrary, unless wee will let the Devil kill us with our own weapons; because men are so sensual and earthly every where, because there are so many evils and distractions ready to take the occasion out of our hand, therefore wee will bee more careful to take it. If one had a commodity wee liked, though there were some breakers did lye in the wind for it, wee would

SSS a not

not, go sit still, and say, Let them take it, but we would go betime and bid well, that they should know how they carried it: So the more things come between us and home, the more careful wee must bee like good Merchants to buy the commodity, even the opportunity of doing good.

VERS. 17. VERSE 17 *Wherefore bee not unwise, but understand what the will of the Lord is.*

Now followeth the third amplification from the rule or mean inablings in this circumspect walking; and the precept concerning it is given negatively and affirmatively. For the opening of the words.

Wherefore, that is, to the end you may walk circumspectly, and that the rather seeing the difficulties of the times do call us to it, *let us not bee without understanding*, that is, ignorant of the will of God, manifested in his works and word. But let us know with relishing of it (as sweet to our souls) *what is the pleasure of God*, which the evils of the times do testifie, which his word doth manifest, that wee might walk after it. In the next verse the Apostle layeth down a new precept, which removeth an impediment that would hinder from wisdom and understanding, *Bee not drunk with Wine*, for bee that erreth in Wine is not wise, it taketh away the heart, knowledge hath temperance, as a help, joyned with it: The precept is propounded with the reason of it, and amplified by the contrary: *Bee not drunk with Wine, in which is excess*; that is, which is a fruit, or which hath accompanying of it all prodigality and riot; for this word signifieth luxuriousness or riot, (but change is no robbery:) If you will fill your selves, *fill your selves with the Spirit*, which is amplified from three means of it: 1 *Use of Psalms*; 2 *Thanksgiving*; 3 *Decking our selves with lowliness of mind*.

Now then in this 17 verse marke three things.

1. That hee saith *wherefore*, viz. that yee may walk circumspectly, *know the will of God*; hence observe,

What must bee the mark wee must shoot at in seeking knowledge, viz. that wee may carry our whole course of life accordingly; wee must seek to know that wee have direction in our works daily, *Isa. 2. 3. God teacheth his ways, that wee might walk in them: Teach me thy statutes, I will keep them with my whole heart. I have hid thy word in my heart, that I might not sin against thee.*

Reason 1. For the effect of knowledge is hurtful, if it bee not obeyed, it causeth men to bee justly beaten with many stripes.

Again, the word is not given that it might resolve questions so much, as that it might bee a *lanthorne to our feet*, and a *light to our path*, *Psal. 119. 105.*

Verse 1. Wherefore this doth reprove such as do not come to learne with this purpose, that they might know how to work daily, as many come in this kinde: for hence it is that ascetical Sermons which are concerning the Christian exercise are not in that request; whereas if our hearts were set to walk aright, they would bee most welcome.

Verse 2. Again, 1 Many care for nothing, but increasing their speculation; 2 Others, that they may by knowing bee able to hold argument, and jangle about questions. 3 That they may censure and malepertly quippe better than themselves.

Verse 3. It doth serve for a ground of exhortation, that in all our seeking to know, wee resolve our hearts to obey and bring into practice that which shall bee made known to us; as *Cornelius* 1 for what should men do buying sconces or links, if they meant to walk stumbling alone in the darkness of the night, not to make use of them? So what should wee get into our understanding this Torch of the Word, if wee mean not to use it, but walk still in the darkness and vanity of our own understanding: Let us in all things labour to see this Lanthorne before us, and then wee shall not bee confounded, when wee have respect unto all his Commandements, 2 Wee

Psal. 119. 6

2 Wee see for the matter of the verse:

1 That it is all our duties to labour to put off that folly which still is Doct. bound in our hearts: for this folly is but in part purged out, in great measure wee lack understanding hearts, Dent. 29. 4. Now it doth shew itself in this;

1 That it will not let us remember the things that God hath done for us, to take benefit by them, it putteth out the eye behinde us, Dent. 32. 6, 7.

2 It will not let us take deeply to heart the things present, whether mercies, or otherwise; if a wise man laugh on a fool, nothing will sink with him, Prov. 29. 9. And for the hand of God chastening us, the folly of our hearts will bid us not take it grievously; but shoot off the sense of it, as the rock doth waters; for a foolish heart loveth not the house of mourning, where in our foolishness is like to theirs that will take nothing which should make them sick, though it would heal them: So it will not let us foresee and fear for the time to come: *A fool cannot be admonished, a fool runneth as a mad beast.* The beast and fowles better than wee; *In vain is the net spread, if the fowle see it;* and a horse will bogle where hee hath been foyled; but wee like fowls cease not to reiterate folly, and so like dogs return to our vomit: And thus folly hindreth us from seeing powerfully what God by calamities and other experiences doth call us to.

3 Folly doth keep us from knowing, or at least from affecting the will of God which wee know; as a fool, though you may make him repeat a wise saying after you, yet it will never relish in his foolish understanding, as wisdom: So it is folly that will not let us admire and finde sweet to our souls, as honey to the taste, that which is the wisdom of God in his Word.

Wherefore seeing wee are thus full of folly, for who forgetteth not things of use? 2 Whose heart can take grief at just occasion of grief? 3 Who doth take warning, and not run his finger again and again into the same fire? Who findeth not that there is want of tasting and admitting the wisdom of God which hee knoweth? Let us therefore see it, and hold that healing word, Isa. 32. 4. *The heart of the foolish shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.*

3 Wee see from this verse, *What it is that can make us truly wise in all our waies, viz. the effectual knowing and obeying of Gods Word, Dent. 4. 6. Keep these words, and do them, for this is your wisdom, and your understanding. What wisdom can bee in them that have left the Law of their God?* This is one commendation of Gods Word; *That the entrance into it giveth wisdom to the simple.*

Wherefore wee must not bee deceived, and too much admire any wisdom of worldly ones, falsely called wisdom: not deep reaches, not craft, not profoundness in this or that knowledge, which maketh wise, but knowing and obeying the Will of God. True it is, that others that take another way are wiser in their generation; but this is not because theirs is greater wisdom, but because wee keep not our selves so to our rule, but often foolishly swerve from it, else *Achitophels* wisdom should bee insatiate, and prove foolishness, in comparison of that which is in observing the Commandments.

1 It letteth us see what wee must do if wee will bee wise, take our direction from the Word. For look as a fool, if hee will do a wise action, must follow better heads than his own: So wee foolish, in regard of all true wisdom, must follow the counsel of the onely wise God; before wee can do any thing in wisdom. Let us therefore deny our selves our own wisdom, and yeeld our selves in all things to Gods direction, that wee may bee wise.

VERSE

VERS. 18. VERSE 18 *And bee not drunk with wine, wherein is excess: but bee filled with the Spirit.*

Now followeth the next precept: *Bee not drunk with wine.* For the opening of the Precept.

1 It doth intimate that there is a lawful use of Wine, for health and strength, *1 Tim. 5. Eccles. 10.*

2 For delight, for it is the end for which God did create it.

3 To satiate and content the desire of nature: For it is a peece of the curse, to drink and not bee satisfied: but this precept forbiddeth all excessive or inordinate, either affecting, or using of Wine, or any drink intoxicating: For drunkenness is not only such as taketh away the use of reason, the feet, taking of Wine to vomit, to sickness, they *made the King sick with Flagon*, but all excessive use is so called, drinking to inflammation, *Isa. 5.* So all inordinate affecting or using: For as there is an inward gluttony, when the thoughts run upon the diet only, and a man cheweth the cud before hee get his meat: So when the thoughts and affections are carried inordinately toward the cup, it is a kinde of inward drunkenness, when a mans lips are alwaies hanging after such letice, his heart is drunken, though hee sitteth in private: So all inordinate using of it, either in hunting after it, in doting upon the quality of drinks, or in taking it unseasonably, or in drinking for gossiping, for company: they are all to bee conceived as degrees and occasions, forbidden.

Hol. 7. 5

Ps. 1

The use of this is, to rebuke the liquid lives of many that do nothing but follow the battery, in running to seek their delight, such whose thoughts have no other object.

4 It doth teach us our duty, even to keep our selves unspotted this way, and to labour to get out, if wee bee intangled: And for to help in it, I will set down:

1 Some considerations.

2 Some Rules of Practice.

1 It is good to consider how it is a deceit that doth delude us, for it promisseth us pleasure, but doth not perform it: What pleasure is that which leaveth so bitter a tang? the after headache, the crudities which follow are more irksome than the drink was delightful, the end of it stingeth like a Cockatrice.

2 Consider the tyranny of it, this inordinate lusting, it doth never rest satisfied, serve it once, it will call again and again, and if it bee not followed to the end, resteth as much displeased, as if it had at the first been denied, yea it giveth no rest to the thought, but when the mind would bee sequestered for other purpose, then will these matters bee running in it, a bondage worse then the Egyptian.

3 Consider what a fearful thing it is to have such an inordinate lusting, *Numb. 11.* When the cup is in thy hand, fear lest the wrath of God go with it, as it is said, While the meat was in their mouths, the wrath of God came upon them.

4 Lastly, Consider how it excludeth from Heaven.

The Rules of Practice are likewise four.

1 Avoid the companies of them, marke such youths, as like Beadles call such cursed Congregations, and avoid them.

2 Think how sweetly thou goest on, when thou dost keep the bonds of sobriety, and compass as you are able such a portion (in the due seasons) which may give content. For wee must not fight against inordinate appetite to drink and meat, as against fornication, that must bee fled from altogether, that cannot bee made good in any degree; but this must have the excess reformed, with our liberty reserved, lest wee do fight with too heavy armour. Convenient

ent food in the seasons, is a good help against exorbitant appetite, as our own fountains are remedies against unlawful lustings.

3 It is good to wear our selves something in that we may do: He that will still do all he may, will at length do that hee may not: And if wee have been impotently affected to a thing, labour like *David*, when thou hast it now in the power, to refrain it, *2 Sam. 23.* though but for one time: Little things will flesh us to further victories; and to break agues from their times in coming, is some good token that they will be removed.

4 A Vow, Wee rather then still to be insnared by wine; or this and that circumstantial matter, may by vow bind our selves to be abstinent. *I have sworn to keep thy Commandments.* But this must be done with great discretion, lest it prove as unfit for us as *Sauls* armour was for *David*.

Now followeth the reason; in which is excess, that is, which hath all kinde of riot and lasciviousness going with it. Observe then; *That drunken courses are accompanied with all prodigality and filthiness.* When men grow into drink, they are lavish every way, their tongues have a double door opened to them, superfluous speech is a daughter of drunkenness. Their affections are as excessive, then no difference betwixt mirth and madness: then if the humour so work, they will weep in kindnesse. Their action riotous; then come, call in more, something that may provoke and be a spur, then they will vomit, that they may drink, and drink that they may vomit: take Tobaccos, that they may be fit for a cup, cups for Tobaccos; then minstrelizing, gaming; what not that is riotous? And for uncleannesse, no villany of that nature that wine warms not; that this vice may well bee called a *Hydra*, a capital one, that hath a brood with it worse than himselfe. Abstineny is to vice as fasting spittle to Serpents, the bane of it: this drunkenness is a fruitful parent of wickedness. It fareth with these inundations of drink, as in land floods, they bring often store of filth where they overflow: So these do bring all kinde of filthiness into the soul that is drowned in them.

Which should cause us to detest that which is so fearfully accompanied, and leave off such cup-short conversation as will let into our souls all kind of wickedness.

Now that wee might the more easily do it, the Apostle doth shew us and invite us to a better bever, *Even to be filled with the Spirit of God.* VVhere two things are to be marked.

1 *That these two things stand not together, a drunken course of life, and the spirit of grace.*

The spirit may bee in one that through infirmity doth slip, like *Noah*, into it; but one that doth delight in following a typsy course of life, hee that affecteth this, grace is far from him; how can the Spirit of God dwell in such a person, *as maketh his belly his God?* It is impossible till that bee reversed, viz. *that no man can serve two masters.* Again, till we get union with Christ, there is no communion with the Spirit.

But hee that putteth on Christ, must cast off the care of pleasing the flesh, in the sinful desires of it, *Rom. 13.* Nay, wine doth take away the heart, it doth not onely bereave a man of grace, but of common natural abilities and endowments.

Wherefore let us not deceive our selves that are haunted in this way, the spirit of the buttery and Gods Spirit, have no agreement: this inordinate drinking is as water to fire, it quencheth grace; nay, if this were all, the matter were not so hainous, but it maketh one unfit for the teaching of the Spirit; *Esa. 28. 7.* *Whom should I teach knowledge, &c.* for as the earth glutted with rain, is unfit for tillage: so a mind sowced in this voluptuous course, is unfit for the tillage and husbandry of God.

2 It is to be marked, how hee doth not say, *Sip lightly;* but *be filled with*

Doct.

Prov. 23. 31, 33

V. 5

Doct.

V. 5

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the Spirit; which doth teach us, *That we must not content our selves with a little, but must endeavour to a fulnesse of grace;* that it may be said of us that is said of the Romans, *they were full of grace, knowledge, of all goodness.* We are here the most conscionable, if we put our lips to this cup, we have done, but we must labour to drink deepest of this above all other, for these are Raggons which will not hurt us, and sweeter than any other. Again, the Lord doth invite us to it, to these waters of the Spirit, *Job 7. 37.*

Use

Wherefore it doth rebuke us that have quickly done, and think every thing enough in grace; wee love abundance in other matters, wee love perfection in our trades, but to grow up to perfection in the trade of a Christian, wee regard not. And it must move us still to seek more and more to be filled. They are the best Christians that consider. Oh how little fear have they of God, that can bear his threatnings and not bee affrighted! How little love to him, that can so hardly forgo any degree of their corruptions for him? How little joy, that though they can laugh at things of no moment, and joy in trifles, yet their hearts are like stones, where the things of the Gospel are piped? How little hope, who can hear of his coming, and never once look after him? Wee must hunger, and still by faith bee drawing this spiritual learning from these drunkards, how will they fill their skin with swill in comparison, and draffe? How will they take it discourteously if their draughts be broken? So should wee in this wine of the Spirit, the rather because Christ doth here, and *Job 7. 37.* invite us. VVildome hath mingled her wines, and cryeth come, &c. *Prov. 8.* Now men would not endure it, if one without reason should not accept of their kindnesse. If the drunkard would but taste this, hee would quickly leave his tap; this is so sweet: when the woman of Samaria heard of the water of life, she left her pitcher, and followed that.

VERS. 19

VERS. 19. *Speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing and making melody in your heart to the Lord.*

Now followeth the means.

1. Is recommended the exercise of Psalms.

2. Thanksgiving, *vers. 20.*

3. Lowlinesse, *vers. 21.*

1. The exercise is laid down.

1. As it serveth for our instruction.

2. As it respecteth Gods glory.

In which the true manner of singing is determined, such as is our mutual edification, and such as maketh for Gods glory. Now for the words, three things serve to clear them.

1. What this is, *speaking to your selves.*

Ans. Not speaking inwardly, so as none but God and our selves know what we speak, *1 Cor. 14. 19.* but speaking, *that by voice* others may understand: for this phrase in the plural number noteth a mutual and interchangeable affection, and *Col. 3. 16.* hee biddeth them instruct and admonish one another: the general word here put for those particular.

2. It may be asked, what is the difference betwixt these words?

Ans. Some take it from the matter of them, some from the manner; that of the matter will not hold: for a Psalm and Song are of a like concent and Art: the difference is, that a Psalm noteth a ditty, which hath instrumental musick, going with it, or beginning to it. So [*mizmor*] the nature of the word doth lead to it.

Hymns what.

1. [*Ymnos*] doth signify a ditty, for the matter of praise; but it noteth no circumstance of delivering it, but leaveth it indifferent, whether said simply, sung, or played.

3. A Song is that which is of any matter, but is delivered in vocal musick, is sung forth with the voice, at the least hath the voice first beginning it, which is

to be marked, because in the Psalms the same Psalm is sometime called a Psalm and Song, sometime a Song and Psalm, because in the one, instrumental musick did begin, in the other vocal, though both voice and instrument went together in the whole.

It is asked, *What is a spiritual Song?*

Ans. It is put in by way of distinction, opposite to the sensual songs which prophane riotous persons are delighted in. Now there are two kinds, the one extraordinary, such as the Spirit of God did immediately suggest, a Ordinary, such as men by benefit of memory could say out of the Scripture, or frame of themselves conformable thereto, and both these kinds are here meant.

Spiritual songs
what.

The sum of the verse given, the instructions follow.

1 Wee see in general, *That the exercise of Psalm is a mean of increasing in the Spirit*: if we be joyfull, they increas joy, *Jam. 5. 13. Is any merry? let him sing Psalms.* If heavy, they refresh us; *Paul and Silas sang a Psalm at midnight*, the fulness of the Spirit in that excellent man David went with this help, as wee may gather from that in the *2 Sam. 22. 1.* that hee is said the *pleasant singer of Israel*. Look as on the contrary, the Devils song is of great force to fill with wickednesse; for we may see some upon some wanton Sonnets, filled with a spirit of wantonness, so Gods Song is of great force to make us be filled of his good Spirit. It cometh from the Spirit, and maketh the Spirit take increase in us; the tree of grace taketh increase by the fruit it beareth.

DoH.

Wherefore this should stir us up to frequent this duty, not onely joyning in the Church, but in our chambers. They were wont at their feasts, before they gave their latter thanks, to have a spiritual Song by those that were able among them (such a song being to a supper as a precious stone set in a golden ring) saith *Tertullian*. They were wont that the plow-man, the vine-dresser, the reapers, they would following their works, sing the Psalms of *David*. Pastors were wont to call upon Parents to teach their children Psalms. The children in the Church of the *Jews* could sing understandingly, *Hosanna, blessed is he that cometh in the name of the Lord*. Wee who are of great sufficiency to be thus exercised, through the course of the year sing not a Psalm in private, which maketh us to walk with lean spirits; amongst many other things, this want is not the least.

Vse.

2 Wee see in the verse these two things laid down.

1 *That all our use of Psalms must be such as may edify us*, whether it be private, or publique Psalms, it must instruct and admonish, and so edify us in our holy faith. If God will have our private talk, chap. 4. *minister grace one to another*, how much more our private services of him? if our Prayers and Psalms in Private, how much more must our singing in publique serve for our instruction? As all singing both in private and publick, which this Scripture, and *Col. 3. 16.* do commend, they must serve for instruction, and all things, Psalms, Prayers in the Church must be to edify, *1 Cor. 14. 26.* But a Papist hath three things to say against this.

DoH.

1 That it followeth not, if private Psalms be to edify, therefore publick; because the end of publick is not so much to edify, as to honour God in the ministerial duties performed.

2 They will say, that place speaketh of Psalms, not in ordinary service, but extraordinarily, suggested by Gods Spirit, and therefore concludeth not against the singing of the ordinary Liturgy.

3 That though in the Primitive Church, the most did joyn and understand, yet now Congregations being more numbersome, the Church hath fitly ordered it otherwise.

To the first I answer, that the reason is naught, service is for Gods honour;

T t t there.

therefore not for edifying, for these are subordinate, yea, the latter reſulteth from the former: For, 1. All the Miniſtery tendeth to edify. 2. Froſts edification Gods glory accrueth: Again, wee might by like conſequent ſay, private Prayers are not for Gods glory, becauſe they are chiefly to edify.

To the ſecond, it iſtrue that thoſe Pſalms are extraordinary, yet ſo that the Apoſtle doth from the particular deliver a general rule: For the Apoſtle his reaſon doth not go againſt theſe Pſalms, becauſe extraordinary, but becauſe not underſtood.

To the third we ſay, that the Church of God hath no power to bring in any cuſtome againſt edification, 2 Cor. 13. 8.

This doctrin that the uſe of Pſalms muſt ſerve for our inſtruction, doth ſtill condemn that praſtice of Latin ſervice in the Church of Rome, who would have their tongue chaunted out, where it is not conceived. And it doth rebuke a common praſtice amongſt us who do run forth at Pſalms, as if it were no part of Gods Ordinance for our good, which is indeed very comfortable and profitable. But thus the Devil leadeth people to extremes: the ſuperſtitions, to that which edifieth not, but only pleaſeth by curious muſick: the vain and heartleſs worſhipper, from that which might do him good for his ſoul, in admonition, excitation, and conſolation. Yet is this the eaſieſt part of Gods worſhip: which therefore ſome carnal ones ſeem much to delight in, who ſing not to God in their heart, but only with their voice. So hard it is, to do good duties in a good manner.

It muſt teach us, that we muſt aim, in ſinging at our edification, we muſt not like Daws or Popinjays ſpeak words wee underſtand not, but like men of underſtanding, ſpeak to our ſouls, while wee are ſinging; ſometime comforting our ſelves, *Why art thou caſt down?* Sometime provoking our ſelves forward, *O my ſoul praife thou the Lord*: ſometime admoniſhing our ſelves, *Be not like the muſe*, &c. Pſal. 32. and this done we ſhall ſpeak to our ſelves in Pſalms and one to another.

The laſt thing to be marked, *That in ſinging wee muſt not bring our voice alone, but our heart to God. My ſoul ſhall magnify the Lord, my ſpirit ſhall rejoyce in God my Saviour, O my ſoul praife the Lord.* Hee that will ſing aright, muſt with the uſe of his Pſalm joyn ſenſe, underſtand it with ſenſe, affection; (ſet the ſpirit of David to ſing a Pſalm of David) with affection, exultation with that gravity, leſt our mirth ſavour of lightneſs. Get the ſpirit, till we play on this Organ, there is no muſick in Gods ear. Therefore the Eaſtern and Western Churches, uſed a kinde of ſinging, not much differing from reading: it may be our Colledge kinde of ſinging is a remainder of their ancient cuſtome: They more cared to bring the cry of the heart, than conſort of voice. Again, on the other ſide, Hereticks have refined their ſong, as the Arians in Chryſoſtoms time, and the Donatiſts in Auguſtins time. Let us not ſtand ſo much upon the melody of voice, as on the Harmony of holy affections. God is a Spirit, and he will bee worſhipped in ſpirit. Again, the Lord deteſteth empy ſounds: It is odious to his ear to hear the din of them. *Take thou away from mee the noiſe of thy Songs, for I will not hear the melody of thy viols.* Eſay 39. 13. *It is accuſed to draw neer with the tongue,* &c.

Which doth rebuke many who never look to their hearts in performance of theſe duties: Let us further look to our hearts, that they ſpeak; As hee that will make muſick, muſt tune his inſtrument: So we muſt tune our hearts, a kind of inſtrument that is ſtrung with affections, or all will be but an unpleaſant diſcord in the ear of God.

Now if you would underſtand how your hearts ſhould ſing, I will tell you.

God.
The matter we sing doth respect His people.
Or the enemies of his Church.

Now that wee sing of God is of his properties, or works. If I sing of his goodnesse, I must finde my heart enflamed with love to him; if of his wisdom, or power, I must have a holy admiration of them; if of his works of mercy to the Saints, I must congratulate in it; if of his judgements, I must fear. For our selves, wee sing for the most part of things wee want and would have, of things wee have received, of evils which dwell with us, from which we would be delivered. Now in the first, I must labour to have a desire of those things. In the mentioning the second, labour for thankfulness; In the third, for fear, grief, lowlinesse. When wee sing of wicked mens waies, we must have hatred, zeal, compassion, &c.

Now before wee leave this place, I will point at the considerations in it which do overthrow all their abuses, the rather because they are not ashamed to bring this and Col. 3. 16. to justify their cause.

1 *Paul* speaketh not to the quire of singing men, but to all common Christians that were able, exhorting them to this duty; which doth teach, *That lay Christians have right to joyn in this part of Church service, in the Psalmody of the Church.* *Tertullian* saith, the Christians met to their *Antelucanos Cantus*. Yea, after the order of singers was received, it is a canse whether the people did not sing with them, though they led, and sitting in a higher place, gave direction; but at length men ordered came to sing onely; and that at the first joyntly: After they came to responsory song, one half of the Quire singing one while, the other another, and last of all instrumental musick was entertained by the Church.

Doct.

ΠΑΝΤΕΣ ΟΥΝ ΕΣΤΕ
ΣΑΝ, ΚΑΙ ΕΠΕ-
ΛΑΛΛΟΝ.
ΚΟΙΝΗ,
Chrysost.
See the 194
Dist. Grat.

2 *S. Pauls musick must give mutual instruction.* Where then is the Latin song?

3 *Church musick must not be onely vocal, but internal from the heart;* which wee urge not, as they slander, to take away the voice, but the unknown language.

4 *The Apostles his Songs must be spiritual,* out of the word, Col. 3. 16. they have Hymnes containing matter not grounded in the word.

5 *The Church and house Psalms must bee sung to God,* they have Hymnes to *S. Peter, S. Paul, &c.*

VERS. 20. *Giving thanks alwaies for all things unto God, and the Father, in the name of our Lord Jesus Christ,* VERS. 20

Now followeth the second mean, *Giving Thanks.* In the verse beside the person to whom and in whom (which often meet us) mark two things.

1 *That thanksgiving procureth increase of Gods gracious Spirit.*

Doct.

2 That we are in all things, in daily little things as well as in great, in evil as well as good, to give thanks.

For the first, *Nothing doth more make God bestow blessings on us, when the praising of him in things he hath bestowed. Let your requests bee known with thanksgiving;* What followeth? Gods peace shall keep your hearts and minds in Christ Jesus. It is true of prayer, but especially of thanksgiving; It is the key of Heaven, it unlocketh the treasures of God; up goeth thanks, down cometh blessing: In outward things thankfulness procureth increase, Prov. 3. 9, 10. Offer to God the first fruits of thy substance, there is thankfulness, and thy barns shall bee filled, and thy presses shall burst out with new wine; there is an increase: Unthankfulness maketh God strip us of that wee have, Hos. 2. 8, 9. For God (that wise husbandman of the Church) hee doth as husbandmen, who there cast their seed plentifully, where they know the ground is good, and will give it them with advantage.

Phil. 4. 6.

This therefore must rebuke our backwardness to thanks; which of us have Use!

Luk. 18. 31

not been in some straits, which wee thought we should never have forgotten? but eaten bread is soon out of remembrance. How many are like Swine that eat the mast, but look not up? like Asses colts, that when they are filled, kick the dam? And in spiritual things, wee go not so far as that Pharisee, who said, *I thank thee I am not thus and thus*. But here wee are our own foes, wee do shut Gods hand against us, that wee go with lean souls, because he hath not praise in that which he hath done for us in his Christ.

Doct.

For the second, the scripture teacheth us, *That we must in all things, little, great, evil, good, have thankful hearts*, 1 Thess. 5. 18. *In all things give thanks*. So accordingly Job blessed God when hee had taken all away, *even in the fire*, Esay 24. 15. *In all Davids persecution, which was heavy, yet so far as God was the worker of it, David did praise him, and most thankfully entertain it*. If the Lord have stirred thee up against mee, let him accept an offering, let him receive from me an offering of praise and thanksgiving; wee do thank the Physician as well for his sick potion, as for his restoratives; nay more, when we have found recovery by them.

1 Sam. 16. 19

Vse 2

Which doth convince many of us, How many of us are from duty? though wee have words of course when all goeth well, yet if wee bee a little touched, wee are ready to prove the Devils words true, wee curse God to his face. Wee are like untamed mules, full of grudging; take heed, murmur not as some of them did and were destroyed, but pray for hearts which may praise God from the nether hell: 1 This is glorious to God; 2 This will ease all thy smart; give thanks, and the peace of God which passeth all understanding, shall preserve thy heart and mind in Christ. 3 This maketh the Devil retire confounded.

VERS. 21.

Doct.

Mat. 5. 3

Luke 14. 11

1 Pet. 5. 5

VER. S. 21. *Submitting your selves one to another in the fear of God*. Lastly in general, *Humility is the way to bee filled with grace*. Blessed are the poor in spirit. *The hungry hee filleth with good things*. God giveth grace to the humble. He letteth them finde favour in his eyes. If one would drink of a fountain his fill, hee must stoop down to it: and of all grounds, the vallies are filled with fruit, they have the fat dewes and moysterings lying on them, thither it commeth, there it continueth. Thus much in general. The verse layeth down two things.

1 The thing which is to be done, *Submit, &c.*

2 The manner, or ground, *in the fear of the Lord*.

For that [submit] doth not teach inferiours their duty to superiours, but it commandeth such a submission as all owe interchangeably one to another, 1 Pet. 3. 5. The Apostle maketh this general submission to extend it self as far as decking our selves with humility: The thing here laid down is this, viz, that the highest must shew submission toward the lowest. Now the thing here required standeth especially in two things.

1 That wee are to conceive of our selves in comparison of others.

2 In that which we are to do to our inferiours.

The first is laid down in that rule, Phil. 2. 2. *In lowliness of mind let each esteem other better than themselves*.

Quest. How can Paul truly practice this rule, think and say, *hee is the least of Saints*?

Ans. He may.

1 If he consider himself, as of himself, and others in regard of things they have from God.

2 If one consider themselves as lacking something that the meanest may have.

3 In consideration of some circumstance, as what others would do if the like grace were shewed them, or what notorious sin I have committed sometime, which others have been kept from.

4 According to that which a Saint feeleth, and which God discovereth

to him, for hee cannot see that spiritual wickedness in any that hee findeth in himself.

The second thing is the duties of submission, which one must practice to another.

1 The superiour must *honour the inferiour*, as well as receive honour from him, *Rom. 12. 10.* as the rich must think, that the poor are exalted of God, the Master must think of his servant, as Gods free-man.

2 They must *fear them*, stand in awe to do any thing which might open their mouthes, *Job 31. 34.*

3 They must serve them, and sometime rather deny their own minds, than not please their inferiours: For what is any preeminence, it is a more honourable service, and for that voluntary laying down our selves toward any that are weak in things indifferent, the Apostle letteth it down, *1 Cor. 9. 19. Though I be free from all men, yet have I made my self servant unto all, that I might gain the more, 1 Cor. 10. 33.*

4 Lastly, They must shew submission in hearing their grievances, *Job 31. 13. If I did despise the cause of my man-servant, or of my maid-servant, when they contended with mee.* Thus all of us are to shew submission one to another.

Now if wee lay our selves to these things, wee shall see how farre wee are from our duties: For wee nourish swolne conceits of our selves; wee think it a credit to take upon us, and lift our selves above those to whom, as Fathers, wee owe submission: So what a deal of high contempt is there in many a heart towards inferiours? And for making our selves their servants, denying our own mind, wee will not bate an ace, but do what wee think wee may: Why, if hee bee offended, hee may thank himself; I hope I have liberty, I take not my self bound thus and thus. So for hearing, men are like *Nabab*, the text saith, his men durst not speak to him, hee was so froward: thus being with child of our selves, and the love of our selves, wee are swolne so bigge, that there is no room for the Spirit to enter in us.

2 Observe, *What the fear of God doth, it maketh submit*, and all true submission must flow hence: Look *Job 31. 14. Gen. 50. 19.* The fear of God is the hammer of pride; the wing of pride is cut where this dwelleth. And it serveth for two things.

It letteth us see that there is little fear of God in men, there is such small submission, such a mass of pride and self-love: if thou despisest thy inferiour, thou art full of contempt, *Prov. 17. 5.* devoid of the fear of the Almighty.

2 This doth shew us that our common submission of courtesie, is not all God requireth, wee have formal phrases, *At your command; Your servant; Remember my duty, &c.* but like the Spanish courtesie, which will kiss the hand they would cut off; it is not for conscience sake in Gods fear, but meer hypocrisie, and a counterfeit semblance of that reverence which is not in us.

VERSE 22 *Wives submit your selves to your Husbands, as unto the Lord.* VERSE 23

Now the Apostle cometh to the particular precepts which concern not all persons, but those that have a respect or reference, such as is here named. Now these precepts are concerning a threefold rank or order of Authority and subjection.

The

- | | | | |
|--------------------|-----------|---|--|
| | Man | } | to the 10th. verse of the 6th Chapter. |
| 1 The most ancient | and | | |
| | Wife. | | |
| 2 The | Father | } | |
| | and | | |
| | Children. | | |
| 3 The | Master | } | |
| | and | | |
| | Servant. | | |

For these do the one beget the other: touching the first, hee layeth down the duty of the Wife in three verses.

Of the Husband in the rest of this Chapter.

The first is laid down and enforced with a reason. This verse hath three things to bee marked.

1 What is required at the hands of Wives, *Subjection*.

2 To whom, *to your Husbands*.

3 In what manner, *as to the Lord*. Which phrase doth not make a comparison, but doth shew the manner of obedience, that it bee not outward, but of conscience, as who in obeying must remember they have to deal with God, not with man, thus in the fifth and sixth verses of the next Chapter, this phrase is taken.

Wives, bee submissive and dutiful, not where you do not owe it, but at home, nor with counterfeit semblances, but as having conscience, that you have to deal with God, whose ordinance this is that women should live in subjection to men.

Dott.

1 Then wee see, *That women do owe submission*, and so they do as taught by nature it self, which hath made them the weaker vessels, and bound to it by their own voluntary covenant, as well as by Gods ordinance. But to open this duty, wee must consider what this submission doth lye in.

Wherein the submission of a wife doth stand.

1 In Reverence.

2 In Obedience.

1 Reverence is inward, *viz.* the fearing them, but of this in the last verse; or outward, which is the signifying of their inward reverence both by word and gesture, which doth testifie submission, 1 *Per.* 3. 5. this was a peece or testification of *Sarab's* submission, hee called *Abraham*, Sir.

2 Obedience hath specially four branches.

1 They are to bee obedient to their rebukes, and teachable in the things wherein they are instructed. *Jobs* wife when hee called her fool; did not return him the fool again, but laid her hand on her mouth and was silent, 1 *Tim.* 2. 12. Learn with all submission, yea if a man should go to blows, shee must endure with patience, not striking again, nor rayling, this is to shoot with the Devil in his own bow.

2 Shee must bee subject to his commands, and take his authority with her, in that shee doth, as *Gen.* 18. 6. *Sarab*. And a woman must not overstep, take upon her, run upon her own head, for shee hath no authority, but what shee holdeth by commission from her husband; *Sarab* would not keep a racket in the house, nor thrust out her maid till *Abraham* did put her in her power, *Gen.* 16. 6.

3 Shee must submit all her desires touching matters indifferent to her husbands pleasure, as having children go in such a fashion, wearing this or that, going to make merry here or there: the man hath a negative voice, if hee say no, all must bee dashed, *Gen.* 3. 16. Thy desire shall bee subject to thy husband, hee shall rule over thee, though shee bee never so set upon this or that, if hee bee otherwise minded, hee must carry it, this is Gods yoke on you, though the Devil

Devil in your husbands may put it on.

4. They must follow them whithersoever they go with Gods calling, as *Sarah, Rebekah, &c.* though if men in a jetting inconstant humour wander hither or thither, they may let them go alone till their own rod hath beaten them home again.

This doth in part shew what should bee the subjection of a wife, how farre wee are from it. Many think it their glory to carry themselves so malepertly, that every one may take notice that they stand in no awe of their husbands: many instead of bearing rebukes will bee upon the top of their husbands, and give him twice as much as hee bringeth. For reaching them, they are too old to learn, hee may preach over some body else, or flee it over; for commands, if they like them for all the better, hee may command and go without; and for taking his authority, they think they have as good a patent for one half as hee hath for the other; for their desires, they will bee their own carvers, and rule the rosy, or there shall bee no peate in the house. But these behaviours do resist not only Christian carriage, but all Heathen Morals may convince it.

Let us labour therefore to bee subject, and to deny our selves, and lay down our wills, considering our natural infirmity, our voluntary promise, especially Gods ordinance.

The second thing is, *That women do principally owe this submission to their own Husbands.* It is to bee marked for the occasion of this, their own Husbands: and so Husbands love your own Wives. The occasion of this circumstance which the Apostle never forgetteth, is this, because many women were adulterously given, many had their friends, as men beside their Wives had their concubines, and mistresses. Many by rude behaviour causing themselves to bee divorced; did leap into second marriages, never seeking to winne the favour, and return to them that indeed were their Husbands. There were like the *Samaritane*, Joh. 4. 18. that of six they served had not one, as it is probable, a true husband of them all: no wonder therefore if hee saith, to your own husbands.

Which consideration doth meet with many, who are good to every body, but those to whom they owe all duty: they will speak well of other men, they will commend them, tell what they could do by them, but their own they cannot set them vile enough. But let us make the best of our own; in all other things, that which wee have is better to us, than the best things which wee have not.

Lastly, for the manner: wee see *That it is not enough to yeeld duty, but it must bee done with conscience, that it is the will of God.* And this is of great use, for it will make us do two things at once: serve God in serving man: it will secondly make our obedience an easie yoke, when wee have the Lord before us; and thus obeying wee may look for our recompence of reward from God.

This doctrine doth meet with many who obey not as to the Lord, whom they serve in so doing; but because they have such boysterous men, that they dare not do otherwise; or because they know it would bee out of their way; or because they would with that outward countefieit semblance of duty blanch over foul matters from the eyes of men, or thinking the contrary would bee reproachful to them.

VERSE 23. *For the Husband is the Wives head, even as Christ is the head of the Church, and the same is the Saviour of his body.* VERS. 23

Now the Apostle doth urge it by a reason; you must bee subject to him who is made of God a head to you: Man is a head; therefore you must bee subject. The second part in this verse, the conclusion in the next. Now each of them is laid down, and illustrated by comparison: Man is the head as Christ;

Christ; which must not simply be understood, but proportionably: man in external regiment, doth resemble Christ in the spiritual government of the Church. Now hee doth describe Christ by a further respect, that wee may know what kind of head hee is, and man ought to be, who is to resemble him; *the same is the Saviour of his body*; hence hee repeateth the precept not simply, but amplified by comparison, as the Church obeyeth Christ her head, so let women obey their husbands.

1. Then wee have to consider, *That man is a head over his wife*.

2. What kind of head, a saving head, such a preeminence as is beneficial to her, who is subjected.

3. That it is not enough for women to obey, but they must do it in good sort and manner, even as the Church doth, obeying Christ.

Dott.

For the first, *Man* (as the Scripture witnesseth) *is the head of the woman*, not as shee is a wife only, but as shee is a woman, 1. Cor. 11. 3. the woman not governing in publick, not teaching in Church, not otherwise usurping authority over man, though wee must understand with exception, unless God do immediately or mediately call a *Huldah* or *Anna* to prophetic, raise up a *Deborah* to be a mother and commander above his people: Now much more is man a head over her that is his wife: hee should have been the head if sin had never entred, and since the yoke is justly aggravated. Look as the head is in the body, Christ in the Church, so is man in the family; hee is the highest in eminency above the other, man is the image of God, that is, in regard of government, the woman is not. 2. In regard of perfection, the woman is the weaker vessel. 3. In regard of influence, for all her authority commeth from him, and therefore shee is said to be his image and glory.

V. 2

Wherefore this should perswade women to be subject: What a confusion is that, where the heels are upward, and the head downward? such it is, where the woman taketh upon her, and the man looketh on.

And this should perswade them to use their husbands well, though they were bad heads: If our heads ake, wee do not beat them and disturb them, but use them so as they may be better: so our husbands though ill, gentle using will quiet them, and make them more tolerable.

Dott. 1

Wee see, *That though God make man a head, yet hee must be a saving head*; hee hath authority, but such as is for the good, not the hurt of the party subjected: a good wife doth her husband good, not evil: so a good husband must do his wife good, hee hath power for this, but none from God to hurt her. But to see how man resembleth Christ in this, wee may know that Christ is a saving head, in four regards.

1. Redemption.

2. Protection.

3. Provision; for the Church and every member is furnished by him.

4. Direction, for by his Spirit hee doth lead her through this wilderness.

1. So a husband is bound to rescue his wife, if in jeopardy, see *David's* case when *Ziglag* was spoiled. 2. Again, a man giveth Coverture, no action is brought against the wife, the man is to answer, shee goeth under Covertation. 3. Man is to provide, Hee that provideth not for house, &c. 4. To direct her by life and word in all her waies: So that this consideration, that mans power is for the good of the wife, doth more effectually perswade obedience to it; How can shee make a better market? shee giving submission, receiveth four for one.

V. 3

This admonisheth men, how they are not so much to think they are heads like Christ, as that they must be preservers wholly for the good of them, as Christ is for the Church: many do quite contrary, undo the wife and children,

dren, make the most of them, turn them begging, instead of directing them, they seduce and pervert them, provoke them, it is no wonder if they complain of wives, when themselves are so foolish; how should the body bee well in frame, if the head bee light and distempered? Let us take heed of continuing such disobedience: look not what others do, think not what thy self bringest in: if my husband were thus and thus; listen not to ill counsel, the Aspebor-toweth *poison from the Hledge-bagge.*

VERS. 24. *Therefore as the Church is in subjection to Christ, even so let the* VERS. 24
wives bee to their husbands in every thing.

Wee see, *That women must not only obey, but in all good manner shew their* Doff
obedience, as the Church, and Psal. 110. Now the Church for the manner of her obedience, it is in four things.

- 1 It is willing.
- 2 Constant.
- 3 With fear and reverence, *Heb. 12.*
- 4 It is in all things.

Which doth meet with the corruption of many, that obey, but it is such a patience perforce, do a thing as *Zipporah* circumcised the child, with such grudging termes, that they marre the thing they do in the making. Again, many they will now bee in good mood, but sick of the fullens presently, and not do any thing. Again, some things they will do, but if it please them not the better, they are heavy of hearing, though the husband call twice, they will turn a deaf ear to it.

VERS. 25. *Husbands love your wives, even as Christ loved the Church,* VERS. 25;
and gave himself for it.

Now the duty of the husband is laid down to the last verse, in which both their duties are included, and conclude the matter. Now this verse layeth down three things.

- 1 What is asked of men.
- 2 To whom.
- 3 In what manner; as Christ hath loved his Church; which love is amplified by the effect of it; the effect enlarged by the end.
 - 1 Sanctification, which is set down by the author and instrument.
 - 2 Glorification.

The first teacheth us, *That husbands are to bee loving,* *Col. 3.* for as the spirit Doff;
of a woman detracteth the yoke; so a mans spirit lusteth after a less liberal subjection, and is ready to turn his prebeminence into tyranny, and to lay hold on Wives bee subject; as making for him; for wee sooner claim more than our own, than bate an ace of that belongs to us. Therefore this lesson is seasonably taken us forth: it teacheth us two things.

- 1 What it is.
- 2 In what office it doth shew it self.

1 Love is a most intire affection to one woman, a wife, as who is given mee of God to bee a helper and ornament of my life, and one person with mee to raise a seed to God. It is such an affection as doth translate a man, into the power of the woman; not grounded on beauty, riches, great alliance, this is lust of the flesh, covetousness, pride of life, but it is grounded on the considerations here named; *Gen. 2. Prov. 12. 4. Mal. 2.*

2 The fruits in which it emptieth it self. 1 It will seek to edifie them in grace, Love edifieth, teach them, &c. 2 It will rejoyce in them, make a man comfortably contented in his portion, *Prov. 6.* Rejoyce in the wife of thy youth, not that it teacheth wantonness, but it cutteth off sinful discontents, *Isa. 62. 2.*

3 It doth make us converse with them willingly, *Cant. 2.* Let mee hear thy voice, and see thy face; hither that of cohabitation must bee referred.

4 It doth communicate with the party beloved; hither the providing her things necessary, preventing her in them, committing charges to her, her husbands heart must rest in her, yea a man must, *ceteris paribus*, allow her more liberally in matters of comfort than himself, she is the weaker vessel.

5 Patient winking at infirmities.

6 Fellow-feeling with her in her grievances.

Use.

Now if wee lay our selves to these duties, we come short of them, our love will seek Sermons from them when they are dead, but never teach them while wee have them; wee often are not pleased in our portions, we are never well, but when far enough from them, never ill, but when with them; like *Nabal* toward them, make them be countable to a farthing; a chafe for the least ruffle; no whit affected with their griefs.

Dott. 2

Wee see that *this singular love must not bee divided to many, but afforded to our own only wife*, 1 Cor. 7. 2. *Let every one have his own wife*; for these phrases in *Paul*, and that in the nineteenth of *Matthew*, and in the second of *Malachi*, do interpret *Moses*, and shew that God did knit in this bond one man to one woman, and it cannot bee other, for this love doth translate a man into the power of a woman, that hee hath no power to give himself further, nor shew no power to authorise it in him, hee that loveth once can love no more at once, and the proverb is true, and this is it, *Prov. 6*. If the heat of love vex thee, quench it with water, but out of thy own fountain, running waters. Where there are two arguments.

1 From the wholesomnesse.

2 From the propriety.

For it is better to drink of a clear running water, than a muddy puddle, so better quench thy love with thy own wife, who is a sanctified fountain, than with a quean that is a standing troubled water; yea, a filthy puddle: Again, who would not rather have wholesome water within their house, than go to the common river, where we know not what rags were washed? such is a wife, she is thy proper fountain.

Use.

This therefore as it doth teach us our duty, so it doth convince them that live adulterously, that have queans, concubines, mistresses, and this age is grown flagitious this way. Now younger brethren may breed, elder will live at a higher rate; now change of Pasture maketh fat Calves; but God will root out the unclean man.

Dott.

Now the manner followeth [as *Christ*:] In which mark two things. That it is not enough to do the duties of love, but wee must do them in such sort as we have *Christ* for example. Now the manner of his love is to be considered in three things.

1 In the chastity of it.

2 In the sincerity.

3 In the constancy.

1 *Christ* doth so love his Church, that hee priset all other as a nettle, or a thorn, matched with a rose or Lilly: Again, hee doth not command her the least thing which hath a shew of impurity.

2 For his sincerity, he doth love his Church, not hers, for when he made love to her, shee had neither wealth nor beauty, but was poor, blinde, miserable.

Use.

3 And his love where it is once, continueth to the end. Thus should Husbands love, not with whorish affections, nor in uncleanness, but in chastity and honour, they should love the woman for the grace and woman-hood, no by-respects; their love must continue and grow.

Use.

And it doth convince the practice of most, who are full of lust, but have little love, who have wandering affections, impure dalliances, who love the wealth more than the woman, whose love is a while, so long as there is wealth to keep

keep it warm, while the honey moon lasteth: And when the flower is cropped which they lusted for, then it seetheth down as fast as ever it boyled up.

Mark hence, *That Christ is such a Husband as that his love is exemplary Doct. to all Husbands.* Which doth open a fountain of meditation. For as by the comparison of a Fathers love, wee marking the love of parents, do gather Gods love to us, and how wee like children should bee affected to him: so this earthly resemblance of man and wife, is a spectacle helping us to see spiritual things in Christ, and our duty toward him. Wee may therefore thus use it.

1 I see husbands that are sinful, provide for their wives, how much more will Christ provide for me?

2 I see that husbands stand betwixt their wives and dangers.

3 I see husbands cover and forbear many things.

4 I see husbands touched with feeling in their wives griefs, how much more are these things in my Lord toward me, when in men that are sinful they are in some measure?

So for us, first, I see that a wife who hath a loving husband, her heart resteth in him; so must mine in Christ: If any action bee brought against her for some old debts, shee will say, shee did owe such a thing, but her husband hath made himself answerable to such things: so we, if the Devil do arrest us, as who are debtors to the justice of God; wee must say, it was so indeed, but since by faith wee gave our hearts to Christ, hee is to answer it. So if a woman will not doubt but shee shall finde favour with her husband, though shee hath made some little default; so wee much more while wee play not false, but keep the loyal faith of our heart to him alone.

Lastly, if she can comfort her self that her husband doth bear at one end of her burden with her, how much more must this refresh us that we have such a husband, as knoweth how to be touched with our infirmities?

Now hee doth shew this love of Christ to his Church from the effect of it, *He gave himself for her.* Observe then, *How Christ as he loveth not with the love of a Husband any but his Church; so hee gave not himself for any but his Church.* Men were wont to give dowries for their wives, as *Saul* had for *Michal*, and men do not give dowries, nor make joyntures but to her they marry: So the Lords dowry is himself, his joynture is the kingdome of heaven, the one given, the other made sure to none but the wife of the Lamb, *Esay 8. Luk 1. Mat. 1.* his people, *Joh. 3.* beleeving ones, *Joh. 15.* his friends, *Act. 20.* his Church redeemed with his blood.

Two things will clear this truth.

1 That the Commandement Christ received from the Father, was not to do that which might bee sufficient, but to do that which might raise those to glory who were given to him; and this hee did accordingly, *Joh. 6. 39. Joh. 17. 4.* for their sinnes were satisfied, all spiritual blessings procured, and the thing presently and infallibly to bee applied, as if it had been done already.

2 Hee that did not let all come in his prayer, did much lesse let them have part in his passion, now *Joh. 17. 9.* Christ did not pray for the world. Exceptions are made two waies.

Objeſt. First, to the second part, he prayed not effectually, as for his own selfe *Luke 23. 38.* and *Esay 53. ult.* he prayed for them.

Anſw. 1. This is to be misliked that they give Christ an ineffectual prayer, contrary to that is testified, *Joh. 11. 22.* What ever thou askest thou receivest.

2 He was heard in that he prayed.

3 The instances are false, for Christ prayed not for the world, but for those who ignorantly did that which was done, whom hee saw might be con-

vented; and if Christ had not prayed so graciously, *Peters* Sermon would not have been so fruitfull: and in *Esay*, the same sinners hee dyed for, the same transgressors he prayed for. Again, Christs prayer must be for them that they might be saved if they would beleve through their own free will, or his effectual working of faith. Now the first were heretical, the latter is effectual. Some except against the first part, thus: It followeth not though hee prayed not for the world, that is, say they, worldly men while they were thus, that therefore he might not offer for them to the end they might be converted from the world.

But here are three errors in this answer.

- 1 It maketh the Sacrifice of larger extent than the intercession.
- 2 It maketh such the world who had not grace nor faith; whereas it is not the not having of grace, but the not belonging and being pre-ordained to grace, that maketh of the world: for Christ in this prayer prayeth for those that had not faith as yet.
- 3 It doth insinuate as if the prayer did not serve to obtain conversion as well as the sacrifice; this ground therefore standeth sure: And to winde up this matter, let us hold three things.
 - 1 That God could not bee challenged of injustice, if hee should not have given Christ to redeem any man, no more then in not giving the Angels a redeemer.
 - 2 That the sufferings of Christ cannot bee intended so largely as the transgression of *Adam*, for then Christ should have offered himself for those that were damned in hell remedilessly.
 - 3 That it is only purposed for those that in time were to have a spiritual being from and by Christ, as *Adams* sin was intended chargeable upon such as should come by him, therefore Christ though in the loynes of *Adam*, yet because the Holy Ghost did separate, sanctify and frame that nature, was not wrapped in the guilt of *Adam*, *John* 10. for my sheep who shall hear my voice and know me.

Use:

Now for the use of this truth: It doth confute the *Germane* Divines and Papists, who do make both that God the Father and Christ in death did purposely aim at the redemption of all, though few attain it: even as a woman hath as fore travail in bringing forth a dead childe, as one that is living. But though weak women that often want good midwifery, may have their fruit still-born; far be it that the Lord of Hosts should travail, and mis-carry in that hee goeth with. And it is good to mark the ground of their error; in the one a dream of an universal grace; in the other a conceit of an antecedent will in God, which doth so desire the salvation of all, that he will do that which is sufficient for all: but Gods whole delight prospered in Christ, *Esay* 53. 10. whereas that conceit would cut the Lord short of a great deal of his pleasure.

But they object, 1 If it be true that the damned beleiving on Christ should have salvation, then he dyed to save them, for he can save no more than hee dyed for: but you resist to the reprobate, that if they beleve, &c.

Ans. The consequence is nought; the reason is this, because there is sufficiency in his death to save a thousand worlds, though hee did not purpose any such thing: God purposeth the Sun shall give the benefit of light to no more then have eyes; yet suppose that all the eyes of the blinde were opened, may that as many more men were created and set on the earth, the same would give light to them all: so the sin of *Adam*, if another world were to come of him, were sufficient to condemn them too.

Object. 2 The Scripture doth witness that Christ is affected no lesse toward the obstinate sinners than others, *Mat.* 23. 37. How often would I have gathered you together, and you would not?

Ans. It is one thing what Christ doth in his humane nature, as a minister of the

the Jews, through a holy commiseration; another thing what hee willeth by reason of his priestly Office. Christ as a minister of the people by his Humane will, did wholly with the good as well of one as the other; for ignorance of secret things, love of mankind, zeal of Gods glory, and due caution of subjecting his will, might make him without sin wittingly or unwittingly with somewhat that is diverse from the pleasure of God: But in his Priestly Office he hath his commandment only to deal, and that effectually to salvation for such as are given him of God.

Objct. 3. It is said, He hath the nature of one as well as another.

Ans. He doth not therefore redeem us because of our nature, but because we are given him of God to redeem: therefore he doth take our nature: this reason is as if one should say, a man is of the same flesh and blood with all women, therefore hee must be a Husband as well to one as to another.

It doth prevent a temptation, for the Devil doth pipe many a man to Hell with this persuasion, that Christ dyed for all mankind, all the world, and therefore for him: But hee dyed for the believing world, &c. It doth shew us his great love to us, that hath loved us, and given himself for us: they that make Christs love so lavish, do diminish his love, and rob from the wife, to give to the Harlot, from the believing, to bestow upon the world which is an adulteress: they get not so much in the Shire, but they loose in the Hundreth: What a love were this in a man toward a wife, to love her indeed, and live with her, but yet to have as good a mind to other women, and do what lay in him, onely they will not come to lure, &c.

It doth teach us that if wee will have any benefit by Christ, wee must be of this his Church, not onely in outward profession, for this the Devils Chappel is in that Church, but to be added to the number of the faithful by faith and repentance, like them in the Acts, Men and brethren what shall we do to be saved?

VER. 26. That he might sanctifye it, and cleanse it, by the washing of water through the word.

VERS. 26

Now followeth the double fruit of his death.

1. Our sanctification.

2. Our glorification.

In general, then wee see that we must not sever these two benefits of Christs death, pardon of sin, and true holiness: *whoever hath his portion in Christs death, hath his nature cleansed, so that his conscience cleared from the guilt of dead works:* for the death of Christ doth cause sanctification, not onely as an exemplary cause being meditated on; but his death hath a work against the three things which are in sin.

1. The power and activity of it, hee made the power of the world a crucified thing by his cross.

2. The guilt of it.

3. The blot which his death doth purge, in as much as it doth procure the spirit of sanctification to be sent into our hearts.

This therefore as wee would have any benefit sure to us by the death of Christ, must make us seek to get a part in this first resurrection, no holiness, no part in Christs death, which was that those might be sanctified for whom hee dyed: These first fruits of the spirit, they will assure us that Christ dyed for us. There cannot be the effect, but the cause is gone before it. It is a casting ladder, wee may climb to the chiffe of the rock, see our very eternal predestination by mean of it.

It letteth us see what a precious thing it is! sure things exceedingly dear bought and much laid for, are to be esteemed. But how hath not God laid about, and what hath he not done that wee might be holy? He hath cho-

Use 2

Use 3

Dost

Use 4

fert

fen us, chap. 1. for this end, 3. Hee hath called us to this, 1 *Thes.* 4. 7. 3. Hee hath given us faith and justification for this, *Act.* 16. 9. *Rom.* 6.

3. It doth meet with a suggestion of the Devil, who will perswade men, that seeing faith only is enough, they shall have benefit by Christ his death, though they bee not so scrupulous; What need they vex themselves? the poor Publican: But it is plain, for whomsoever Christ hath dyed, hee must have holinesse as well as faith to forgivenessse of sin, hee hath dyed to sanctifie.

4. It is manifest hence, that hee dyed not for all, or hee attained not the end in all, for all are not sanctified: if one say, it is because they beleeve not; I answer, that if hee dyed to sanctifie them, then hee dyed that they might beleeve: for this is the ground of Sanctification: Now if hee dyed that they might have faith, as hee did for all that are his, *Phil.* 2. To you it is given for Christ to beleeve, either they must have beleeve, or else his death is still frustrate.

The particulars in the verse, two things.

1. Our Sanctification.

2. The Means.

The same Christ dyed that hee might sanctifie us, not any creature, yet so that hee useth as a mean and instrument hereto our washing in Baptisme; not that the water of Baptisme in it self hath such force, but because it is clothed with a word of promise, and so cometh to excite faith, by which all benefits are further applied: where three things must bee marked.

Dost.

1. Christ is hee that doth sanctifie us.

2. That hee doth use our baptisme to this purpose.

3. That all the effect of our baptisme is, by reason of the word of promise annexed to it.

For the first, those that are sanctified, that is, wee, and hee that sanctifieth, *Heb.* 2. 11. and *1 Cor.* 1. 31. Christ is made our sanctification, that is, the sanctifier of us; hee doth procure this blessing, and is by merit as they speak.

3. Hee with the Father and Spirit doth effectually apply it: And for the right understanding of it, you must not, when you hear that God is our Sanctification, understand it as when it is said, God is our life, for wee live in him; but so that it is by mean of creatures in which hee hath put such a force: so that though God bee the efficient and more removed, yet the next formal cause which maintaineth life, is the vertue in the creature: But God so doth sanctifie us, that intirely and immediately himself doth work it, not giving efficacy to any creature to bring forth this work of our Sanctification.

Use

The Use of it is, that wee should learn to lean upon Christ as the Author and finisher of this work; which will bee a sure pillar to trust to, for his strength is onely able to lead us through all the enmities that are opposed, *Deut.* 31. *Be not discouraged, for I am with you.*

Dost.

The second thing is, That though the Lord doth intirely, and immediately work this, yet hee doth use means, the means of Baptisme. Of which three things:

1. What it is, an instrument to work in us.

2. How it doth work.

3. The uses.

It doth first serve in general to seal the whole Covenant of God; which is said of Circumcision and the cup; This is my covenant in my blood: but more specially it doth work to our union with Christ, *Gal.* 3. 27. and our communion in the benefits of remission of sin, *Act.* 21. 17. 20. *Rom.* 6. *Col.* 2. 12. *Tit.* 3. regeneration or the sanctifying of us.

Now in the second place, to conceive how our Baptisme doth sanctifie.

wee

wee must know there is an error on both sides. Some saying that God doth by his motion give force to the Ministerial action to cleane the soul, that though God is the principal worker, yet the Ministerial action through him doth immediately bring forth our sanctification. So that our sanctification should come neither immediately nor intirely from God. Some say that God doth all intirely, but they do so tie his presence to the water, that where the Ministers action is, there God is also, and at that time, unless in parties of ripe years, unbelief hinder. Others say they are naked pictures, and badges of profession in these three conclusions.

1 God doth alone wholly and immediately from himself cause the work of our sanctification, though hee use water, yet hee doth not give any quality to it, nor lift by any motion of his power the water to effect our inward sanctification; Circumcision is nothing, *Gal. 5.* And lest the Papists should say, that Scripture doth not speak so of Baptisme, the Apostle saith, that all the Ministry of man is nothings, *1 Cor. 3. 7.* in regard of power to work in the soul; and *1 Pet. 3. 27.* the Apostle saith, that the outward Baptisme doth not save. Such like places teach that the Lord doth so use these things, that yet all vertue and efficacy is in him, and goeth immediately from him: For when sanctification is greater than Creation, no creature can bee admitted to that fellowship in the power that doth work it; but this would defile the creature, and when Christ saith, *Matth. 15. 18.* that no creature can defile the soul, wee may say on the contrary, Not wee, but Jesus of *Nazareth* hath made this man to walk, *Matth. 3.* In the pool of *Sibith* there is a resemblance, for a man by going into the pool was cured, yet the water had no vertue, nor was not lifted up to the Angel to do the cure, for then it could not but have healed two as well as one: natural causes cannot suspend their actions, when there is fit matter, as fire cannot but burn, if you put on oyle, or cast on wood.

The Sacraments, though they have no power to create grace in the inner man; this though *Paul* saith of the Word preached, it is nothing, *1 Cor. 3. 7.* yet *Rom. 1. 16.* hee saith that it is the power of God to Salvation; that is, a powerful instrument. To understand it, you must know a man, or a thing may bee a cause of that which hee doth not properly work: For example: I come and tell you there is a poor man, pray you to relieve him, you go and give him something, I cause this almes, and yet the matter that doth properly work it is the inward compassion, which stirred up, doth move you to do the almes: so *Exek. 16. 17.* Wicked lust breathed, men did by picture grow to bee fleshy, the Devil stirring up their lust, was the proper cause, though the oether were the instrumental: So the Sacraments by reason of the word of promise, and the proportion of their effects to that which Christ worketh, who is signified by them, they do tell us that Christ is ours, given us, his blood sprinkled on us, they go no further: Now the Spirit stirreth up faith, and so maketh us finde that inwardly which they speak outwardly. God therefore sanctifieth, the blood of Christ sanctifieth, I am *Jehovah* your Sanctifier, the blood of Christ purgeth from sin, the Word sanctifieth, *Joh. 17. 19.* *You are pure by the Word:* the Sacraments sanctifie: God by his Almighty power doth immediately from himself alone work, Christ his blood doth procure it: The Word and Sacraments shew us this blood, that wee beleeving on it, might have the Spirit of Sanctification.

Though God useth these things, yet hee doth it as pleaseth him, to whom and when hee thinketh good, for hee doth all after the pleasure of his Will; it pleased him, *1 Cor. 1. 21.* wee must not binde God to the Font: Hence some that have the sign never have the thing, as *Simon Magus*, *Judas*, &c. some at that present receive both: some have the effect of Baptisme long after. But one may say, then the signs are empty signs, if they work not at all, or not for a long time, that they signifie.

Conclus. 1

Conclus. 2

Conclus. 3

Answ.

Ans. Thus wee may say, a good medicine is no medicine, if it work not in a body irrecoverably obstructed: or the seed is no living seed, because it sheweth not the fruit all the winter.

Object. One thing here is to bee answered: *How it can bee said, that God sanctifieth us by Baptisme, when wee must have faith and sanctification, before it can bee effectual in us; as was manifest that Cornelius had?*

Ans. Things are said to bee done, when they are manifested and more fully performed. *I will chuse Jerusalem, Zach. 2.*

Use. 1

The use of this to us. 1 To shew to many how void they are of the fruit of Baptisme; they have the shell, they want the kernel: many want this death to sin, and life to righteousness, they want that baptisme of Christ, though that bee not of man, but of God, *Act. 7. 51. O yee uncircumcised of heart:* so it may bee said to many, O yee unbaptized ones; not washed in your souls.

2 It doth teach us, that wee must all strengthen our selves, and further our Sanctification, our fruition of Christ and all his benefits, even from this seal which God hath given of it. If a man hath put to his seal to any thing, wee count that sure, none can go against his seal: how much more should wee hence assure our selves of Christ and his benefits, because God hath sealed them to us? hee hath promised, hee hath sworn, hee hath put to seal, that wee might bee assured; wee make dormants of them, never look to them, as good have no baptisme, as not use baptisme; when therefore you finde doubting, touching the pardon of your sin, you must reason; Hath not God sprinkled on mee that water which is the pledge of Christs love, sprinkled on my conscience, to wash away that sin of my soul; When wee finde that power of sin great in us, wee must say, Have not I been set into Christ, shedding his blood, and dying by baptisme, that I might dye with him? so when wee finde want of holiness and grace, wee must reason, Have not wee been sprinkled with that water, which is the washing of the new birth?

Dott.

Accedit verbum ad elementum & fit Sacramentum.

The third thing is in these words, *Through the Word;* whence wee see, That all the force the water hath, is by reason of the word of promise with which it is clothed. Why, saith *Austin*, on the 15. of *Job*, you are pure through the Word. Why did not hee say through the washing of water? Because all the force of the water cometh from the Word: for take away the Word, what is water but water? the Word cometh to the element, and maketh a Sacrament. And lest wee should think hee meaneth it of the Word Sacrament, as it is pronounced by the Priest, hee saith, Whence hath water this force, &c. From the Word, *non quia dicitur, sed quia creditur;* for water might signifie cooling, as well as cleansing, if God by his Word should not dectamine it.

Use.

This therefore being so, it doth teach us that all the working of the Sacrament is from beleeve on that which is promised by it, for the waters work is because of the Word, the Word is nothing not mingled by faith, *Heb. 4. 2. Ergo,* Baptisme doth nothing but by mean of beleeve, all the working of it is to bee resolved into faith, *Col. 2. 12.* Wee are raised up by Baptisme: how? *ex opere operato?* no, through faith; and here is an excellent harmony of those things that are said to sanctifie us, I am *Jehovah* your Sanctifier; the blood of Christ doth purge us; the Word doth make us pure, *Job. 15. 1 Pri. 2.* The Sacraments do cleanse us. God hee by his vertue from himself immediately doth produce our Sanctification. 2 Christ his blood doth it by procuring the Spirit that doth cleanse it. 3 The Word and Sacraments do it by stirring up faith on Christ crucified, and so leading us to God who doth cleanse us: and this is to bee noted against the Papist, who with tooth and nayle fight against this, that the effect of the Sacraments should bee brought to beleeve, or require faith to come between; for they say that faith is not necessary in the use, that provided there bee nothing done against them a man need not

do any thing to help their working in him, they do their work by reason of Gods power, Christs merit, the faith of the Church, not that faith of him that receiveth them: As a medicine if a body bee prepared, a man shall hear of it, though bee sleep or wake: a wicked doctrine that calleth men from faith, and communicateth Gods honour with creatures. This text doth refute it, which fetcheth all the efficacy of the washing from the Word; now all the efficacy and working of the Word is from being mingled with beleeif, *Hebrews*

4. 2. *Object.* But the Papists will say, that the Apostle meaneth not here a word preached to beget faith, but a sacramental word which serveth to make a Sacrament. But this distinction is absurd, which denyeth to a word sacramental the common nature of every word of promise, *viz.* to bee a word of faith: for though every word preached to faith is not a sacramental word, that is, doth not make a Sacrament, yet every sacramental word is a word serving to beget beleeif.

Object. But one may aske, *why doth the Scripture say, by Baptisme wee are saved, cleansed by washing, if the laver bee not the cause properly working?* which lest wee should doubt, Saint Peter faith, Baptisme doth so save us, as the Arke saved Noah: now that did truly and effectually save him.

Answer. They thus speak, because God hath ordained these things as instruments with himself to work, that which himself only intirely effecteth. The place of Peter compareth the Arke and Baptisme in that which followeth them both, not in the manner of working in the consequence, not the efficacy. Peter speaketh of Baptisme, as it is wholly considered, comprehending Gods action within, as well as the mercies without.

Object. 2 One may aske, *why do you give it to Infants who cannot beleeve?*

Answer. Wee do baptize them, as expecting they should live and come to bee instructed in that Sacrament; if they dye before they know good or evil, we say Baptisme is not in vain, it strengtheneth the faith of the Parent, it entreteth the child: Though a Papist need not aske this question; for wee may ask him, How did Circumcision work by stirring up faith? How then might it bee ministered to Infants that had no faith?

2 One may say, that Baptisme if it do but stirre up faith, then one may have as much advantage by seeing another baptized, as by being themselves; as a Sermon, though spoken to one man, edifieth all alike that hear it.

Two things in Baptisme. 1 Instruction. 2 Application to mee in particular. Instruction in two things.

1 Touching Christ crucified.

2 Touching the applying.

And this I may learn by seeing another, both that Christs blood is the Laver that washeth sin away: and that some have this blood in the Church sprinkled on them: but that this is sprinkled on mee, I cannot learn unless by my personal receiving.

Wherefore let us hold this, that without faith in the Sacrament wee can have no benefit by it: therefore let us look back, and stir up our faith on this grace which was brought us. It is with the Sacraments, as with some medicines, which if one do not take broths, and walk upon them, they will not work: so the Sacraments, if wee walk not our faith in the promises annexed to them, they will not bee effectual and fruitful in us.

VERS. 27. *That hee might make it unto himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blame.* VERS. 27.

Xxx

Now

The phrase of Circumcision, this is the seal of the Covenant, or that of the cup, this is that Covenant doth evince, though Bellar. doth impugn it.

Now followeth the fourth point: he sanctifieth and cleanseth us through Baptisme, that he may present us at length blameless: mark then, the effect of Baptisme is not onely when it is ministred, or when wee first beleeve; but it reacheth to our whole lives: The Apostle doth not say, Christ doth cleanse us, and Baptisme, and put us in good case while wee keep in it, but when wee fall, hee doth then cleanse us with penance, that so hee may present us spotless: but hee maketh our Sanctification by Baptisme continue and serve to bring us to perfection: Baptisme is like the Ark, if it had carried them for a day or two, till the next waves rose, and then left them, they had not been saved by it: so if the grace of Baptisme did not serve against all surges and waves of sin present and future, it could not save us. And this may easily be convinced. For let me ask, whether Baptisme is not the seal of Gods Covenant; they will say, yes: then, whether is Gods Covenant to be merciful to some sins, or all? to all; but provided we beleeve and continue in it: Whether must faith be such as must hold on without being broken off, or my Faith serve, which though it be shaken doth renew it self? It cannot be denied, but the Faith which shall rise up being fallen, is alwaies accepted of God to the Covenant, *Jer. 3*. Then it is manifest, if Gods sealing his Covenant do require faith, which never is interrupted or which reneweth it self, that so often as a man reneweth his Faith, he hath the benefit of the covenant and seal annexed. Now the Papists say that a faith which doth renew it self hath benefit by the Covenant, but not the use of the seal. Their Doctrin maketh a butter seal of Baptisme. 1 Gods promise whensoever beleeved is effectual; but baptisme is not a naked washing, but cloathed with promise, Hee that beleeveth, and is baptised shall be saved: now they say, Hee that beleeveth, and continueth, never failing; that is, breaking off that belief, but if hee do, hee shall no more be holpen by Baptisme. Then this word of promise, is not as *Peter* saith, *induring for ever*, but lasteth only till the next deadly sin.

3 The Fathers had help by their Circumcision both in right and mortification, *Rom. 4. Dent. 20. 6*. they had not the Bark of Penance to fall home in when they offended.

4 It is against Christian experience. But it is not to be wondered at, for when they are ignorant, or will not see the righteousness which baptism seal-eth, nor will not have us by beliefe, but by vertue of the ministerial action have benefit at the first by Baptisme, no wonder if renewing faith doth not, say they, help us after: for in their judgement it did never avail us, because they do make the vertue of it *ex opere operato*; therefore without repeating the Act, they think the vertue of it cannot be attained: their scripture is the sixt of the *Hebrews*, which hath no shew to this purpose: for their reason that men must not finde such easy reconciliation after Baptisme as before, and all the ancient say, there is no other way and cure of sins after and before Baptisme.

Ans. It is easier to recover a sick man, than to quicken a dead man, and as easy to be cleansed of one sin, as of a multitude, and to be forgiven when we sin of frailty, now friends, as at the first when wee were enemies. But say that it be more difficult, this maketh not a new way, but the old way must be more with sorrow and revenge traversed: and the Fathers never thought that there was any other way than faith in the grace sealed in Baptisme. But they therefore call it another manner of curing.

1 Because the Act of Baptizing could not be repeated.

2 Because they might not come to that grace of Baptism with simple profession of Faith and repentance, but were further to give testimony of it in penitential exercises; for to wash away the stain wherewith they defiled the Church, and to spread a wholesome terror that others might not dare so to offend. A new way, because for circumstances it was otherwise administered.

Wee

We therefore seeing our Baptisme is effectual all our life long, must learn to look to it: these elements are not like material bread, we cannot eat that and have it, but these are a visible word, and cloathed with a word of promise which lasteth for ever: wee must chew the cud, and then these things will still give us nourishment as fresh as when wee first beleaved: And that none should think himself too good to profit by Baptism, think of *Abraham, Cornelius*, yea Christ himself, that took it leaving us an ensample.

Now he cometh to the second effect, our glorifying, where two things are to be considered.

1 Our *presenting*, for so the word signifieth, which is amplified by the person to whom we shall be presented, *so himself*.

2 The manner set down, 1 Generally, a glorious Church. 2 Expounded particularly from the removing of that which is against it, and from the perfection of holiness in which it standeth.

The sum of the verse: That Christ doth sanctify us through the course of our lives, helping us by faith on the word of promise in baptisme hereunto, that wee who have some conjunction and are contracted to him here by Faith, may at length all of us bee presented before him and given him in marriage, being for quality perfectly glorious, that is, such as have no superfluity of sinne spotting us, nor no defect nor running, which the lack of grace causeth, as the lack of natural moisture maketh the face wrinkled, but we shall have unblameable holiness, and perfect happiness the companion of it.

Then wee see, *How that they who shall be glorified in the last day, must be 1, sanctified here; hee doth sanctifye, and hee at length doth glorify us: The pure in heart shall see God; without holinessse you cannot see God, Heb. 12. Mat. 5.* those three benefits cannot bee severed in Christ, 1 Justification, it is forgiveness of sin, 2 Sanctification here, 3 Glory hereafter, *Rom. 6.* You being justified have your fruit unto holiness, and the end is eternal life. For though it bee no cause of glory, yet it is a necessary antecedent, as a man must bee a child before hee can bee a grown man, though his childhood doth not make him a man: And it is comely that the Spouse of Christ should bee cleansed and fitted, as it were, before shee bee presented to him. When earthly Majesties have not had their women brought to them till they were annointed, washed, perfumed, exquisitely by the whole year adorned, *Hest. 2. 12.* How much more is it meet that the beleaving, who are to be the Queen of the King of Kings, should be prepared hereto?

Wherefore as ever wee look to have part in glory, so let us first strive here to be holy, no Saint here, no Saint in Heaven hereafter: nay, hee shall be an incarnate Devil, that scoffeth at being a Saint on earth; no unclean thing, no dogs shall enter there. Men will not match with foul ones, and dost thou look that while thy soul is full of all Filthinesse, darkness, prophaneness, atheisme, wrath, worldliness, uncleanness, intemperancy, that the Lord of glory should marry himself to thee, and take thee to his glory? no, hee first sanctifieth then, he glorifieth.

Now particularly, First from this hee saith, *That he may present us, we see* *ἵνα παραστή* *That while wee are here, wee are absent from the Lord, we see that as yet or rather that we are not given in marriage, and taken home to him.* As in earthly marriages; first there is a Contract, and then some space of time between that and the marriage, as standing with the chastity of proceeding, as which tryeth the truth of love, and maketh the consummation more welcome, when now it hath been expected: so every beleaving soul is, when the Father draweth it to Christ contracted to him, cast but the eye of Faith to Christ, and thou hast won his heart, hee is his own no longer, *Cant. 4. 9.* yet for good purposes the taking of us home to himself, and the consummation of these beginnings is put off till all the faithful, the wife of the Lamb, shall bee presented to him, all of whom

whom shall then be given him by the Father: yea, Ministers having a part in this matter, 2 Cor. 11, 2.

Use

This should move us, seeing there is a time wherein the Lord will fully wed us to himself; this must make us long after the hour when all shadows shall flee, when all of us shall be brought into the house of our Lord, and be with him for ever; we see how contracted persons think a day a yeartill they each enjoy the other: the same affection should be in us toward Christ Jesus.

Doct.

The second thing to bee noted, viz. *That the Church belongeth as a wife to none but Christ; we shall be presented or given to him.* What are Ministers? not the bridegroom but his friend, not who are suitors for themselves, but such as go betwixt Christ and his Church, to fit her a virgin for Christ their Lord, Job, 3:39. 2 Cor. 11, 2.

Use

The which doth rebuke the insolency of the Pope, that among other titles is not ashamed to have this maintained, that hee is the Husband of the Church: But no consideration doth more throw down that claim of his to be a Head, than this Chapter: For Christ is so a Head that hee is a Husband: now wee know that a Husband-like headship is of that nature that it doth not brook partners; the husband cannot have Deputies, or do that which belongeth to him by proxy; he, it standeth not with the chastity of a husband to depure another for him in any sort, nor with the chastity of a woman to admit it: But thus to plead himself corival with Christ, is fit for him that listeth himself up above all that is called God.

Doct.

3 Wee see what a glorious state is reserved for us in Heaven: yet it appeareth not what wee shall bee, but when Christ appeareth, then wee shall appear in glory with him, Col. 3, 1. Job. 3, 2. A state of perfect glory both in soul and body: In soul perfect light, flaming love, joy unspeakable; In body such glory, that the face shall shine as the sun, the body bee covered as it were with light, it shall bee immortal, spiritual; neither needing meats nor drinks, and of admirable agility, even able to move where the spirit doth carry it; this glory is kept for us till wee shall be hand-fast to Christ, and that fitly: for look as we put off our bravery till the wedding day; though they will go hand-some, yet the wedding apparel shall not come forth till then, so we, though Christ maketh us comely, yet all this sumptuous attire is reserved till the wedding of the Lamb is to bee solemnized; then wee shall have it as a peece of his glory, that then wee should be stately arraid.

Use

And this, that our spotless holiness is not attained here, doth teach us, 1 To decline such erroneous spirits, as would have a glorious Church on earth, such as were the Donatists, as are the Anabaptists, and in part the Papists, who affirm thus much of a true beleever baptized, that hee is without spot, and that there is nothing in him, which may not endure trial, before Gods justice, nothing that God can hate: Now what doth this, but before wee come to Christ, either by death, or otherwise, make a person without spot, contrary to Scripture; as If we (saith so great an Apostle, including himself) say we have no sin, there is no truth in us. In which place they stick as in pitch, for saying is not onely speaking with the tongue, but with the heart. The Fool hath said in his heart. And when the scripture affirmeth the naming, or saying, it affirmeth that things: hee gave them this priviledge to bee called, to bee. When it denieth that a thing may bee thought or spoken, it denieth the being: and so Paul complaineth, Rom. 7, 23. of sinne dwelling in him, which doth lust against the Spirit of God; it is the Law which the Spirit writeth in our hearts, and therefore is properly sin, which the Apostle mourning under the burden of it, doth further evince: for if it were a disease left for to exercise us for our further glory, the Apostle should have rejoiced as in other afflictions, rather than otherwise.

1 Joh. 1, 8

But about this the Papists erre, not marking, 1 that God doth forbid the losing

losing of grace in us, whereas every Commandment doth forbid, for sin is not ended in the outward deed; but begun in the breach of inherent grace. Bee upright, they lost their first love.

2 That the Commandments do shew some things which they binde not to do: Cursed is he that abideth not in all: and they require in obedience all the heart and might.

3 That thou shalt not lust, forbiddeth lusting only with consent of our own will: but such lust may be known without the Law. 1 Lust in an infant unbaptized is sin, yet it hath no voluntary consent in the infant: if sin, it is a breach of some Commandment, as themselves yeild, though they will not admit of the contrary.

But to return, they say that sin is so abolished in baptism, as none remaineth, not onely making us guilty, but as having being in us: wee grant no guilt and a deadly wound of it, so that successively it shall bee quite abolished.

Object. The scripture saith, that not onely guiltiness is removed, but that our sin is dead and buried in Baptisme.

Ans. The Scripture speaketh of things as done when they are in doing: now this is begun to be done, though not as yet to bee finished, *Psalm. 51. As for me, my heart is true to thee, O God.*

Ans. In regard of that righteousness which stands in forgiveness of sinne, Christs put upon us: and thus seeing that Christ is put upon us in Baptism, we may say as *Chrysostome*, that a baptized person is purer then the sun beams; for the sun of righteousness doth cloth him, no speech can be excessive.

3 How can sin and righteousness, life and death dwell together?

Ans. They cannot in the highest degree: thus reigning sin excludeth righteousness, and perfect righteousness in heaven shall exclude sin. 2 They cannot so dwell together as to be accorded, but in inferiour degrees, and one fighting against another, they may dwell together, *Gal. 5.* the spirit and flesh are contrary, yet dwell in us lusting one against another.

4 How can a man sin, and yet not be guilty, have sin which God hateth, and yet be accepted?

Ans. The relation of condemning in this person may bee severed, though the being remaineth: How can a stone which is a land-mark cease to distinguish ground, and be a stone? How can a Bee cease to sting and be still a Bee? How can a Physician hate a disease, and love his patient;

This must stir us up to wait for the glorious appearance of Christ, when this glory shall be put upon us, even to groan after it with sighs which cannot bee uttered.

It must comfort us in seeing our nakedness, and our ragged souls to hear that wee have better raiment, a more happy condition. Children with their companions, when they are homely clad, and see others gay, will say, they have finer coats then those, they are locked up, they shall wear them on Sunday: so wee, though but naked and ragged here, should comfort our selves, as who know that wee have better laid up for us.

Lastly, hence a note may be gathered by proportion, for the instruction of Husbands. Christ his exemplary love sheweth it self in these two things.

1 He doth cleanse us from our spots. 2 He doth it in most kinde manner, not giving us the whore, though wee bee adulteresses, but laying down his life, and making a bath of his own blood, which doth teach husbands that they must labour to cleanse their wives of the spot of their souls, not by playing the Lyon in the house as the wise man saith, but by trying all loving means that serve to this purpose.

VERS. 28. So ought men to love their wives as their own bodies, hee that loveth his wife loveth himself.

Use 2

Use 3

Use 4

VERS. 29

Now

Now followeth a second reason why men should love their wives, because *they are their bodies*; for the Apostle doth not only intimate the manner of love; but rendreth a reason by affirming this of them, that they are the bodies of men; which is plain by the deduction which is inferred upon this, *viz.* Hee that loveth his wife, loveth himself; which could not bee said out of the former, if hee had not affirmed of them, that they had been the bodies after a sort of men, and peeces of himself. Having propounded it, hee doth prove the first part of the reason by three arguments, *viz.* that men are to love their bodies;

1 From the president in Nature: none but loveth his own flesh, it is against kinde to do otherwise.

2 From Christs example, hee doth cherish his body, which the beleeving are affirmed, by way of prevention, to be, or by way of rendring a reason, why the Church is cherished.

3 From the constitution which doth give the wife a nearer place than Father or Mother, as being one flesh.

Having thus propounded and proved his reason, hee concludeth this point with acclamation, bearing record that there was a hidden contemplation in some things that before hee had spoken; which his sentence is first propounded, then expounded: propounded in those words, *This is a great mystery*; Expounded by way of correction in the next words, I mean this which I have said concerning Christ and his Church.

Doff.

Then wee are to consider, *That therefore wee must love our wives, because they are our bodies*. For opening it, two things.

1 How they are the body of the man.

2 What duties may hence bee concluded.

For the first: If wee look to the first beginning wee may literally understand this: For *Eve* the wife of *Adam* was a peece of his body. *Adam* having in him not only that which made him a perfect man, which hee remained when *Eve* was made of him, but that which made him a perfect beginning principle of mankind. But thus shee is not our body in any special manner.

Secondly, The wife is the body of a man *juris personae*, in supposition of the Law, for the law putteth the case, as if they were both one person.

Thirdly, and principally, shee is one body with him *jure conjunctionis*, because shee is by Gods constitution and lawful consent made as one person with the man in begetting a seed to God. For look as a plant of one tree, now set in another, they do grow up, not as two, but one tree bringing fruit: So God hath incorporated the man and woman, that they should bee one tree, and as it were propagating fruit unto himself.

Doff.

Then hence that shee is thus our body; *Wee see how that wee must be more nearly affected to her*, for every man is next himself, Skinne for skinne, &c.

1 *Shee is to have communion in all things with the man*, for what hath the head, which after a sort is not for the body?

2 *A man is notwithstanding defects to rest in her*. For if our bodies bee without beauty and feature, if lame, crooked-back'd, or otherwise, wee do content our selves with them, and make of them the best wee may: So it must bee in husbands toward their wives, as who are their bodies.

Doff.

3 Lastly, note hence, *That the woman is not having power of her self, as the man is not his own likewise*, both have mutual affection one in another, for the body is the body of the head, and the head is a head for the body.

4 It is to bee marked, lest wee should stick at this point, how the Apostle doth inferre, that loving our bodies wee love our selves: whence mark, *That as wee would shew love to our selves, so wee must love our wives*. This is a lesson

son wee are sorry to take forth; Master bee good to thy self, for there is in nature an inclination to this; whence it is that men who stand frozen at motions never so equal, tell them that you can shew them that they are parties; then you shall have them tooth and naile for you. If therefore wee have such a readinesse to love of our selves, let us love our wives; for our love is not lost; the griefe cometh to our mills, wee love our selves in this love. And so it is; for as the good done to a member redoundeth to the head; so with the wife; and on the contrary; hee that loveth not his wife, loveth not himselfe; for hee doth make her worse; and so diseale himselfe. Or if shee bee a good woman that will not shoot with the Devil in his own bow, and requite evil with evil; yet in not loving her, a man doth kindle such a discontent in himselfe; which like a gentle fire doth drye his bones, which doth make him eat his own liver; and after a sort become his own hang-man.

VERSE 29. *For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Church.* VERS. 29

It is to bee noted when hee saith, *None hateth, &c. that it is a monstrous unnatural part to bee unkind to the wife.* Doct.

But for the better understanding of it, three things are to bee considered.

1 That this is to bee understood with caution: for some may bee found that hate their flesh: as those *Donatists* that would throw themselves down from the top of hills; and mortifie their flesh: those *Banites* that launced themselves; and *Col. 2.* many cruelly murder themselves; therefore it is to bee conceived with this limitation, that none in his right wit, and reason, doth hate his flesh.

2 It is to bee marked, that there is a double self-love, one sinful; a disease of these last times; *1 Tim. 3. 2.* a cherishing of it in fulfilling the lusts of it, which is a viperous love that eateth out all love to God, to our souls, to others, for it maketh a man affected, as if the world were made for him. 2 There is a self-love which is a *good*, graven in the bowels of man, which when it is sanctified, becometh that rule of mans love; which is then good when it is ordered rightly in regard of God; in respect of our own soul, so farre that the body may still bee in subjection to the soul.

3 When it seeketh not it self only, but is diligent abroad: so that here is no warrant for such Epicures, as tricke their skinne, and have no other trade of life; for hee alledgeth the natural instinct, not the excessive vice, which indeed is upon the matter hatred of the flesh; not love.

Thirdly, Wee must remember in what the love of the flesh standeth. 1 Men hate it not; that is, they do not intreat it despihtfully; grieve it, &c. 2 They provide to cherish it; *all a mans labour is for his mouth;* Eccles. 6. 7. *back and belly.* 3 A man doth cherish ministring things, that serve for strength and comfort, and succouring it against annoyances, as persons more tender do so foster; that they will not let the wind blow on it: which therefore doth prove; that it is an unnatural thing to bait and grieve the wife, it is as if one should dig and rase his own flesh, to bee careless of her, whether shee sink or swim; to deny her comforts, and such tender usage as a man doth give to his flesh. As those monsters are here also to bee whipped, that defraud themselves of their portion, deny themselves comforts, martyring after a manner, their own flesh.

The last thing to bee marked is, *That wee must cherish our wives, as Christ doth the faithful souls, who are of his flesh and body.* Now this his cherishing and fostering of the beleeving soul, is to bee gathered from sundry parts of love wee marke in him: As 1 Hee doth avoid and shun the grieving of us so much as in a word, which may bee noted in all these qualifications; whereby hee allayeth the tartness of any speech hee speaketh to his; *John 17. But ye are pure,* 2 Hee doth converse amiably with us; kissing us with the kisses of his mouth;

mouth, that is, making us feel his comforts by the work of his Spirit in the words of his mouth, taking his repast with us, I will come and sup, and feast in you. 3. Hee thinketh and speaketh honourably of us, calling us his love, his friends, not ashamed to call us brethren, saying, *wee are beautiful, pure.* 4. Hee doth take in worth our weakest duties, and useth great patience toward us. 5. Hee doth comfort us in heaviness, his left hand is under us, his right hand doth embrace us, *Isa. 63.* Hee doth comfort us as a Mother doth a son in heaviness; how hee speaketh to the hearts of his in *John*, in that last speech hee made to them! 6. Hee doth shrow'd us under his wings from all evils, which might hurt us, as a Hen her chickens.

Vse 1

Which doth serve not only to inform us how wee should cherish our wives by not grieving them, by sweet and amiable behaviour toward them, by thinking reverently, and so speaking of them, by equal acceptance of their services and patience towards them, by bearing their burdens with them, by sheltering them from evil; but it doth convince the behaviour of men, which is often in every point so contrary: for many that are never well but when they gall them by words, and provoke them, that are alwaies sowre and lumpish in behaviour toward them, in not giving them that countenance they shew to common friends, that think and speak to, and of them to others most basely, that take nothing in good worth, quarrel at every thing, have no patience, if any thing never so little bee amiss, that if they bee heavy will bring fuel to the fire, and increase it, they do make them water their plants without cause, and yet are merciless at their tears, not loving them truly, they become murderers of them by unjust wrath.

Vse 2

This truth serveth for comfort of such persons as bear this heavy yoke of unkinde husbands, they cannot have a more cordial comfort applied than this, to turn their eyes unto their husband in Heaven, in whom they shall finde heaped measure of love undeserved; for all the lack of love, which they might claim as due at the hands of men. Yea it comforteth us, for as Saint *Ambrose* said, I fear not to dye, I serve a good Lord: so wee need not to fear, though wee have many wants in our best duties, besides our sinful infirmities: for wee have a gracious husband that doth cherish and foster us, who is full of acceptance and patience.

Vse 3

It doth teach us our duties, *viz.* if Christ bee so kinde a husband to us, then wee must bee circumspect in nothing to grieve him: love requireth love: and the soul that feeleth the sweet of love, will bee loath to interrupt the course of it: this the Church in the *Canticles* doth charge her maids, that they occupy themselves in the works belonging to them, and no way by any rudeness awake her Love before hee please.

VERS. 30

VERSE 30. *For wee are members of his body, of his flesh, and of his bones.* Now the Apostle sheweth the reason why Christ doth so cherish his Church, *viz.* because shee is so near and dear to him. In which, three things must bee marked.

1. How that the ground of all the fruits of love wee receive from Christ, is our union with him, look *John 17. 21.* For as betwixt man and woman, the man cannot shew the fruits of love, nor the woman doth not communicate in the mans goods, till according to Gods ordinance by mutual consent they are joyned one to another: so with us and Christ.

Vse.

Wherefore this is made the reason of his kinde cherishing of us, our strait conjunction wee have with him.

Which must teach us to labour for faith, which is the wedding ring, which maketh the contract twixt Christ and us, *Hos. 2. 22.* that by faith made one with him, wee may have communion in the benefits by him.

2. It is to bee marked, that hee doth not say, for the Church is his body, of his

his flesh, which the sequel of his discourse did require; but hee putteth himself and the beleeving *Ephesians* instead of the Church; and doth appropriate to himself and them, this blessed union here named. *Which doth teach the proper-ty of faith; viz. to assume in our selves that which belongeth to the Church, and to apply to our selves that which is in general taught of the Church.* Paul here assumeth that hee and the beleeving *Ephesians* are the Church, and this which is agreeing to the Church, which is, *chap. 1.* the body of Christ, hee avoweth it of himself and the beleeving *Ephesians*. Wee must know our selves true members of the Church. It is not the Bishop of *Rome* with his Clergie, nor any of their kin, that are the Church, but such as are effectually called through faith on Christ, to holiness here, and that hope of glory, they are the Church. If others take that name to them, having might though no right, it is but as a true mans purse in a theeves hand, it is none of theirs. And as wee must know our selves the Church of God: so wee must apply that to our selves which belongeth to the Church; Christ gave himself for his Church, in this chapter, *Gal. 2. 20.* Who loved mee, and gave himself for mee; the Church is the body of Christ, *chap. 1.* In this wee are the members of Christs body: for that which is promised to the Church, and is spoken of it, is spoken of every member after a sort: and what is essential to the whole Church, is to be found in every beleever, *I will build my Church, &c. Mat. 16. Hell shall not prevail against it.* Every member is to apply this as spoken of him.

Which is to bee marked against that faithles faith of *Rome*, which assenteth to the truth of things in general, but counteth particular assiance damnable presumption.

Wee must marke, *Believers are nearly coupled to Christ*; what can bee nearer or dearer to him, than those that are flesh of his flesh?

To shew
 1 The thing.
 2 The manner how wee conceive it,
 3 The Uses.

1 This it is, which by sundry comparisons is shadowed forth, as the Vine and branches, the head and members, man and wife, things that are most straitly conjoynd: the Scripture doth translate them to signifie our union with Jesus Christ, that God may well say, hee carrieth us as graven in his hand, *Isa. 49. That wee are as the apple of his eye.* Now Christ may bee said of the same flesh with us, and wee with him, in regard wee have one nature with him, *Heb. 2. 14.* But thus the wicked might bee flesh of his flesh.

2 In regard that the faithful are by the sinews of faith ryed to Jesus Christ, flesh to him, God and man.

3 Which is most proper, in respect that God doth make and frame us, and nourish us up so farre forth as wee are new creatures with the flesh of Christ crucified: that as *Adam* sleeping, God did frame of his flesh and bone *Eve*: so Christ sleeping on the crosse, God did make of his flesh crucified, as it were a matter to beget the new creature, and to feed it up; *The bread I give is my flesh, which I will give for the life of the world.* That look as if you aske mee, What is a natural man? I answer, a peece of the first *Adams* substance by propagation carnally derived? So if you aske mee, what is a Christian man? Christ Jesus God-man, spiritually applyed: mark those speeches, *Col. 3. 11. Christ is all in all; Not I live, but Christ in mee.*

Now for the Uses of this consideration, they are manifold.

1 This letteth us see the prerogative of the faithful, to bee of the blood royal, neer a kinne to some great personages; what a dignity but to bee flesh of the flesh of that great God incarnate? O how excellent! that if there were nothing else, well might the beleever say, *Glorious things are spoken of thee O Sion; the City of God, heavenly Nobility.*

2 This doth let us see, what a fearful thing it is to deal against the true mem-
 Yyy
 bers

bers of the Church; Who would not bee afraid to have his hand against one of the Kings issue, or the Queen, that is one body with him? thus near are the faithful to the King of Kings, the Lord of Glory, that hath all power in heaven, or in earth, they list at a stone which will bruise them:

Vse. 3

This doth help to beget confidence in us, that Christ will deny us nothing that is good. *Laban* could upon this ground protest kindness to *Jacob*, *Gen. 29. 13.* And if God abhor in men voidness of natural affection; shall hee bee unkinde and hide his eyes from us that are his own flesh? would wee not presume to obtain any reasonable thing from one neer us in bloud? what shall he with-hold who hath made us flesh of his flesh, and bone of his bone?

4 This doth let us see that our God hath not might onely, but right to redeem us: Those were to be of the kin and blood to whom the right of redemption did appertain: Our Saviour as God is our King and Creator, and therefore hath might; as man is flesh of our flesh, and bone of our bone, and therefore hath right, that we may say, He is our God, as *Job* said, My redeemer liveth.

VERS. 31

VERSE 31. *For this cause shall a man leave Father and Mother, and shall cleave to his wife, and they twain shall be one flesh.*

Now followeth the third proof, that seeing wives are the bodies of men; therefore they should bee loved. The proof is taken from Gods Ordinances in this behalf, which are cited out of the Old Scripture; *for this cause*, that is, because God hath given her, and mutual consent made the woman so neer the man, *v. 28.* his body, *therefore shall one leave*, that is, hee shall esteem none as her. 2 Hee shall most dearly affect. 3 They lawfully, holily, and inseparably, till death, go in to know, perform benevolence one to the other onely. These must be further explained.

For the first, a man shall leave father and mother: it doth not teach children to bee without natural affections to Parents, which God and nature condemn in them: nor justifieth continuance in such marriages as children have made without the privity of the Parent, because the wife is nearer than the Father, &c. for this speaketh of lawful marriage with the Parents advise, and those are nothing but licensed Fornication. But this doth include three things.

1 That in body the children shall not come neer the Parent, refraining all incestuous conjunction with them, such as *Oedipus*, and *Lot's* daughter.

2 Hee shall leave them in affection, that is, he shall not so affect them and love them, as the principal in his heart; for after marriage, though wee owe the Parent reverence above the wife, yet we owe them love next to the wife, who must be the best beloved.

3 Hee shall leave them in regard of cohabitation, or being in the number of his Fathers Family, as before hee was: for the Parent giving a childe in marriage, doth give them a kinde of freedome, allowing them to bee for themselves, and for that family which God shall raise of them; not that the Child must presently void his parents roof: Only this doth warrant his separating, when it is most for furthering his estate. *Jobs* children had their Houses: *Rachel* and *Leah* left their Parents for their Husbands, and lawfully.

For the second work, *Hee shall cleave to his wife in body*, that is, by making a surrender to her of his body, yeilding consent of it to her. 2 In affection most tenderly loving her. 3 In cohabitation, let them dwell with their wives, *1 Pet. 2.* Not that a man should be tied with a clog and chain at home, for the Merchant, the Lawyer hath his term of absence, but his fixed dwelling shall be with her, and his presence so much as his calling doth permit.

In the last place it is said, *They shall be one flesh*, which words have not this sense, they shall become, (by the issue God doth give them) one flesh: for *1 Cor. 6. 16.*

6. 6. sheweth another meaning. *viz.* the consummation of all in their actual benevolence, which here by God is authorised, sanctified. And it is to be marked, that hee doth not binde them to meet onely together, in saying they shall be one flesh, but lawfully, holily, and inseparably use together till death depart. Which is a distinction between the being one flesh of a wretch with a harlot, and a man with his wife; for theirs is neither lawful, holy, nor inseparable.

The things I would have you mark from hence are these; First, *That a man must therefore love his wife, because it is not a strait of man but Gods institution;* for wee see here that the Apostle doth teach it even from those ancient Canons of Gods own making, which have been from the beginning of the world. For though in *Moses* it is questionable whether *Moses* or *Adam* doth speak these, or God immediately, yet this Christ hath put out of controversy, that God did enact this. Look *Mat. 19. 5.* Have you not read that God created them and said, &c. So that as wee hence enforced the duty of the Woman, let her be subject as to God, as knowing that this is Gods will; so let the Husband love, as knowing that this is Gods own Constitution. If wee should transgresse mans Canons in our matrimony, wee might happily hear of it in the Court: take heed of trespassing, especially of wilful breaking Gods Canons, who can not onely punish the purse, and body, but fling into hell.

Mark hence, *That the wife is not onely to be loved, but more tenderly than the Parents:* for she is become himself: Great love is due to them who have been Gods instruments in giving us our being; how great is that love by which this is exceeded?

So that this may let us see how vile a thing it is not to love the wife. For if one should be unkind to his Parents, wayward toward them, provoke them to wrath; &c. would not men say, the Ravens of the valley might pick out the eyes of such a party? then how monstrous is such measure to a wife, who is to have place in love above the Parent?

Again, it doth teach men that they must sometime rather sustain the Parents unjust displeasure, then leave the bond of love in which they are tyed to the wife. If the Father and mother should not brook the wife of their child, he must live in losse of their favour, rather than let his wife be oppressed in innocency, or neglect his love where he doth principally owe it.

From the last clause sundry things may be observed, *That the meeting together in marriage benevolence being the Ordinance of God, is pure and holy, 1. 13.* The bed undefiled, marriage honourable. They do wickedly that accuse it of any sinful filthiness. True it is, that our corruption doth sprinkle it with pollution often; but who would rave against Wine which rejoyceth the heart of man, because the sin of man doth abuse it to drunken distemper? and that is a foolish quere why men should seek secrecy in these things, as if this could argue the action as sinfull. Why do men covering their feet retire themselves secretly? Moral uncomeliness is one thing, sinful filthiness another: and therefore let them look that do give wipeto Gods Ordinances, how they will escape that curse which is threatned against them that call evil good, and good (as this is) evil.

It is to be marked, that hee saith, *they two*, each keep themselves to other intirely this way. Which doth condemn not only *Polygamy*, which the wife Heathen have condemned, which is a siter fruit of Turkish Atheisme, than of Christian Religion: but all wandering uncleanesses, when a married party shall do any thing that appertaineth to the delight of the flesh with those that are not theirs: Mistriffing is a thing so frequent, that men are not ashamed of it, for men to be toying and kissing with strange women (such are all but thy wife) many blush not at these points: but are not those sparkles of that

fire of lust in thy flesh, which thou shouldest quench onely with thy own waters? Is not thy wife to have the vail of her eyes, and is not shee to bee the delight of thy kisses? take heed, for some think that when with the Harlot they have learned to wipe their mouths, and ask what is the matter, that all is well, none seeth, but God seeth, *Prov. 5. 20.* and it may be he will say as to *David*, Thou didst in secret, I will do my judgement in the sight of all *Israel*: It may be he will reveal it in the Congregation, and thy shame shall not be blotted forth.

VERS. 32. *Our Saviour useth this sentence against divorces.*
 VERS. 32. *This is a great secret, but I speak concerning Christ, and concerning the Church.*

Now having propounded the Duty, and proved it by three reasons, he doth winde it up with an acclamation, wherein he doth commend something that went before from the hidden secrecy in it, that so their attention might be the more excited to give it that more serious consideration.

1 He doth propound it.

2 He doth by prevention expound of what hee meaneth, *This is a great mystery.* 3 Hee doth explain what it is of which hee affirmeth this, *but I speak as concerning Christ and his Church*, as if hee should say, This I have said to you is a thing of hidden secrecy, but I mean not this which next of all went before touching man and wife, but that I said a little before about Christ & the Church, the which is, as other points about Christ are, a great mystery, *1 Tim. 3. ult.* Thus having finished the laying down of their duties in severall, hee doth come to conclude this matter with unfolding them joyntly. First, laying down a singular citation of the persons, *You, every one of you.* Secondly, a charge which concerneth either repeating the duty of the man before delivered, annexing a new duty of fear to that of subjection, *Let the woman fear her husband.*

Now for the Order: some read it, wherefore, making it a conclusion in the vertue of all the reasons going before: but it is better thus to conceive the conveyance as by a turning from the occasion offered of other discourse, and returning the matter in hand, and to read, but as in *1 Cor. 11. 11.* as if hee should say thus, This I told you is a thing of great secrecy, I mean that which I speak of Christ and his Church: But not to prosecute the unfolding of it (for one nail would but drive out another) every one of you remember what I said, *Men love your wives*; and further, you wives be not onely subject, but learn in your hearts to fear your husbands.

Now before we can come to open the Doctrine, wee must refute the false interpretation which is made, and conclusions which are deduced from the former verse. The Papists who forge Matrimony for a Sacrament, will hence prove it, and therefore make this the sense; This I said of a man and woman is a great Sacrament, in as much as it is ordained to signifye Christ and his Church; and they underprop this construction with three reasons.

1 From the first word, *his*, which is a word that doth point you (say they) to that which goeth before next of all.

2 From the argument; for here is a new argument say they, that therefore they should live holily, be in love, because their matrimony is a holy thing, a great Sacrament.

3 Because the Apostle interpreteth, how Matrimony is a Sacrament in the last words.

Ans. 1 The relative doth not alwaies point to that which goeth next before, but is often referred to that which is further off. *Gen. 10. 11, 12, 2 Sam. 21. 19, Heb. 9.* But if it may serve either, why do you take that which is further off rather?

Ans. 2

Ans. 1 Because in the marriage of a man there is no such great mystery. 2 Because in the end the Apostle telleth what this is he affirmeth to be a mystery, viz. that hee said of Christ and his Church. But mark this, if [this] bee referred to the conjunction of man and woman, it is nothing for their Sacrament, which is not the bond or conjunction: this, the best of them, say is an effect of it, but the Ceremonial hand-fasting with these words or signs of equal force, I take thee, &c. of which the Apostle never spake word.

3 For the second you must remember, how the Argument lyeth, for this is but the commending of that former point of Christ and his Church, which hee would not now follow from the secret speculation infolded in it, that so they might ponder it with more attention.

3 And for the third it is plain, that the Apostle doth not tell us how Matrimony may bee a Sacrament, but what that is which is affirmed to be a great mystery. If a man look through a spectacle of green glasse, all is green, and when the eye of the minde hath before it a forged Sacrament, all seemeth to make for it, when if wee come without such prejudice, these words are most plain. This I told you before is a great secrecy, but I speak not of man and woman, but of Christ and his Church. But say it were so as they say, here is no proof for a Sacrament properly so called: marriage is a mystery, therefore a Sacrament: wee may as well reason, a beast is a creature, therefore a man: for the word [Mystery] is far more large than the word [Sacrament] as wee speak in English, or as they take it, when they speak of a Sacrament properly so called. Concerning Matrimony, by the way I will set down three things which wee may hold, and one which wee may not.

First, That it is an Ordinance of God which hath grace annexed to it in those that are his: for all things are pure to the pure, every ordination or creature is sanctified to us: our painful callings are means, and have grace going with them, *Eccles.* 1. 13. Here the Papists shoot their powder in vain, while they prove this point.

Secondly, That the prayers of the Church do obtain both blessing of fruitfulness and grace to bee given: For even private prayer doth sanctifie things to us: but it followeth not hence, because marriage is solemnized with the Churches prayers and blessings; therefore a Sacrament: Thus Churching of women might bee preferred for that eight Sacrament.

Thirdly, Though it cannot bee extorted, yet wee may yeeld that marriage is a figure of Christ his conjunction with the Church. What then must wee not yeeld, viz. that the external hand-fasting with words or gesture testifying consent, are either signs, or much less, causes of any grace of God: for though grace go with the state of marriage, it is to bee referred to Christs death, Gods calling which is not unaccompanied of a gift to the condition of life as a mean God useth, not to any Ceremonial right whatsoever.

2 Because the Apostle saith it [is] a Sacrament, not it [was,] therefore they say that under the New Testament it is, but was not from the beginning.

Ans. The ground is nothing, for the time present doth infold the time past, and argueth continuance of the action in the time to come: and look what marriage is, it was from that first institution; for the Scripture useth this allegory in the *Canticles*, and *Psal.* 45. *Hos.* 2. 20. *Isa.* 54. 5. Neither doth the Poligamy and divorce hinder, for these were not of that essential institution, but only of Gods toleration in some for the hardness of their hearts. Beside that Poligamy had (as some will have it) a Sacramental signification.

Here

Doct.

Here then first is to bee marked; *How that there is a bidden secrecy in points of godlinesse*, 1 Tim. 3. ult. Look above. Onely make this use here:

Use.

1 To stirre up attention in hearing of it: for men in teaching, when they come to a hard knotty thing, they will say, Here is a hard secret point, marke well here. So we when the Holy Ghost doth thus stile this matter, must double our diligence in attending to it.

In the next place wee must open some points, in which standeth the secret speculation of Christ with his Church. Having met with many before, wee will unfold three more, and so passe to the verse following.

1 Wee see that in marriage there is a giving of the persons married by the Parents, and a mutual acceptance, whereby the persons take each other: This is to bee seen in Christ and his Church. 1 God the Father of all the family in Heaven and Earth giveth Christ to us, *Rom. 8*. If hee hath given us his Son, &c. and giveth us likewise to his Son, *John 10*. Again, there is betwixt our Lord and us a mutual consent, hee taking us for his, wee him for our Lord; Hee saith, Thou art mine, wee say, Wee are thine Lord. I am your God, Wee are thy people.

2 In the effects marke, in Marriage; each party leaveth the Parents to cleave one to another: this is in Christ and the Church: for Christ came down from Heaven from the bosome of his Father, emptied himself with glory, in regard hee manifested himself in flesh, like to our sinful flesh laden with infirmities; and wee leave this world whose children wee are, having our conversation in Heaven, yea sometime leave our parents indeed, for Christ doth erewhile put a sword twixt the Parent and the child. Look *Psal. 45. 10*. where this is typically delivered of all the Church of God.

3 Again, in the fruitfulness of Marriage: For as they beget after their image children of wrath: so Christ the quickening Spirit, by the seed of the Word, in the mouths of his faithfull ones, doth beget sons and daughters to God.

4 Lastly, Consider some considerations about Marriage.

1 The marriage betwixt man and woman is made and continued when the persons are not in one place together, (local conjunction belongeth not to that simple being, but compleat and perfect being of marriage) as by letters and consent signified, one may bee contracted to another twenty miles off him; and wee that are married, if one of us bee in *England*, another in *France*, are still man and wife, as truly as ever: So Christ with us, though hee bee in Heaven and wee in earth, yet wee are as truly married to him, as if wee were present with him.

Lastly, Marriage doth so couple, that nothing but death departeth, except adultery, or that case of desertion, when one is unwillingly forsaken of the other: This in Christs marriage with us is to bee seen, who loveth his to the end, and putteth his fear in us, which will not let us wholly depart from him, yea giveth us such love, as no waters can quench, *Cant. 8. 7*. such faith, as Hell shall not prevail against.

Wee must therefore desire God to teach us these things: Our hearts would burn within us if wee could see them as wee should; that God of hope give us that faith which may fill us with joy and peace in beleeving.

VERSE 33

VERSE 33 *Therefore every one of you do see for let every one love his wife, even as himself, and let the wife see that shee fear her husband.*

Now followeth the concluding of this point by a joynt exhortation of them both: Marke, first, hee had spent a great deal of pains in this point, yet hee doth not so passe it, but doth repeat to them again that Commandement, and particularly applyeth it [*every one of you*] as if hee would

would point them forth by the head. Observe, *That we must hear again and again of our duties, and have them in particular charged upon us.* For wee are slow of heart, dull of understanding. Again, if wee do conceive, our memories are like colanders, they hold as sieves do water, as weak stomachs do meat, which they cast up so soon as it is taken. Again, wee must have these things again urged, because there is a reluctance in our nature; our corruption unubdued cannot bee subject to the Law of God. That as a stomach which indureth not medicine, must again and again bee forced before it will let it down; so it is with us.

4 Our devotion, if wee do receive a thing with affection; is so soon cooled, that wee must still bee excited: for wee are like the strings of an instrument, which a little played on do fall down lower, and therefore must often bee set up: and wee must not hear onely again of things, but have them personally applied, for there is such a carelesnesse in our natures, that what is spoken to every body, is as if it were spoken to no body.

Which is to bee marked, for it doth meet with that foolish wisdom of many, that love not to hear twice of one thing, a word for a wise man, a thousand will not do with a fool: too much hony is naught, too much of one thing good for nothing: What, nothing but husbands love your wives? But the Holy Ghost which never doth teach a superfluous word, will have the same point often repeated, one cannot drive a nail thoroughly with one blow.

Again, marke how hee applieth that was indefinitely spoken; *Let a man love his wife, every one of you*, by the head as it were pointed forth; Love, &c. that therefore *which is indefinitely spoken, is to bee taken as if it were singularly delivered.* The Papists aske, Where have you, thou *Thomas* beleeving shalt bee saved? Wee may aske, Where read they, Thou *John*, &c. love thy wife: Do not kill. Yet when God saith, Let a man love his wife, it is to bee taken as if hee had said, Do thou: So a man is justified through faith on Christ; beleeve thou shalt bee saved. And for husbands the duty is before explained.

For Wives here is a further lesson, *viz.* that it is not enough outwardly to obey, but wee must inwardly fear those that are our husbands; 1 *Pet.* 3. 2. which is chiefly, when wee have a dread to do ought that may offend, and are carefully fearing lest in ought they bee offended, as the Church, *Cant.* 3. 5. Take heed you awake not my Love.

1 VVhen the heart is cold to see the husband in just displeasure, as the faithful soul trembles to see Gods wrath revealed.

3 VVhen wee walk, having conscience and respect of that superiority which God hath put in that man above the woman: without this, all our reverence is but a copy of countenance; and lasteth till some thing do vex us; then because the heart hath not this bridle, wee will flye out into any un-
ruliness.

But you will say, wee must love our husbands.

Ans. Both do well stand together. Love is full of carefulnesse, fear, though void of slavish or superstitious terrour.

VVhich doth meet with the lewdness of many women; that think it their glory to know no awe; for pleasing, they stand on no such points, if they like not, they may leave, say they: let them get others do it better: to see their husbands moved, they will not stick to bid them go walk themselves. For fearing them, they cannot, why should they make bull-beggars of them, they are their wives, not their slaves? Should they bee pointed at for sheep all the Town over? These things the De-

Doff.

Use

Doff.

Res est solliciti
plena timoris
amor.
Vse.

vil

vil will round you in the ear with; But know, that you had better bee Gods
 Sheep, than the Devils Shrew, though the proverbs say otherwise: Meekness
 and lowliness of spirit are a womans chiet ornaments with God and man;
 and what if you fear them? this doth not make you slaves; Are beleevets
 slaves? Or do they make Christ a bull-begger, because they fear him? No;
 this is the thought of one that acknowledgeth nothing for liberty, but corrupt
 licentiousness, which their sinful hearts affect. Wherefore repent, turn
 from these self-willed courses; and truly reverence your husbands, letting
 them see that there is a loving fearfulness in you to offend, or to see their
 patience broken any way.

The

THE Chief Matters handled in the sixth Chapter.

Verse 1.

Children stand charged from God, to subject themselves to their Parents. We must in conscience be subject to the mother, as well as to the Father.

Verse 2.

It is just and equal that we should be subject.

This is the first command delivered with Promise.

Verse 3.

Obedience to Parents is a way that leadeth to a long and happy life.

Walking in the way of Gods Commandments, is the true way of thriving.

Verse 4.

Parents must no way give unjust grievances to the child.

Parent-like affection and duties of love must be afforded one child as well as another.

Wee must not be content to see them know, but must labour to see their hearts entertain these things, working it upon them by admonition.

All our dealings with children must be such as the wisdom of the Lord teacheth in his word.

We must joyn admonition with giving correction.

Verse 5.

Servants stand charged from God with dutiful obedience.

Whosoever are in place of our masters, they must have obedience from us.

Those who are over us, have no power but over the bodies and outward man of us.

It is not enough to obey, if wee do it not reverently.

Obedience must be in singleness and up-

rightness of heart.

Whatsoever service we yeild, it must be single-hearted.

Verse 6.

Eye-service standeth not with uprightness of heart.

Hence it cometh that men serve with eye-service, even hence, because they seek not to please God, but men.

A single hearted servant must do the will of God from the soul.

Verse 7.

All our obedience must come with heart and good will; it must be cheerful and diligent.

What will make us yeild cheerful obedience, even the seeing God, whose will this is.

Verse 8.

God will not see conscionable service unrecompensed.

Verse 9.

Masters must conscionably perform all duty about their servants, as they their's to them.

Masters must avoid all cruel dealings with them.

It is an excellent consideration to beat down all proud cruelty, to bethink us of our master in heaven.

Our God is no acceptor of persons.

Verse 10.

The practice of good duties; bath no small enmity against them.

Christians must have a resolution in their courses.

It is not enough to know there is armour, but we must have it buckled always upon us, in readiness by us.

In those things men do or speak offensively.

ively to us, or principal enemy is not man.

Whoever lives in the state of darkness, they are under the devils power.

As we would have nothing to do with the Devil, so we must flee from his wickedness.

We must prepare our selves before the day of temptation cometh.

When times of temptation come, we must look for many things wherein we are to be tried.

We must not only have care to overthrow evils for the present, but to persevere after grace.

We must get uprightness of heart for the strengthening of us.

Christians by the grace of hope, must strengthen themselves in their conflicting dates.

We must all of us strengthen our selves by getting the knowledge of Gods word.

What word it is which the Spirit of God doth accompany, and make mighty in the conscience, it is the word of God.

Christians must by the exercise of Prayer strengthen themselves.

Day by day, when it is most fitting our condition and occasion, we must return to this duty.

The inward man of our hearts must chiefly be occupied in prayer.

As we must pray, so we must use watchfulness for furtherance of prayer.

We must hold out in our daily course of Prayer.

A
COMMENTARY
 UPON
 The sixth Chapter of the Epistle of St. Paul
 TO THE
EPHESIANS.

CHAP. 6. VER. I.

Children obey your Parents in the Lord, for this is right.



OW followeth the second division of particular precepts; concerning Father and Children: for these respects are the next in antiquity, and therefore have the next place to the former. This exhortation is absolved in four verses. Concerning children in the three first, the Parents duty in the fourth verse.

The Childrens duty, is first laid down in the first verse, and backed by a reason; *Children bee subject to your Parents*: The Reason, *It is a just thing to do so.* 3 Hee confirmeth this Reason by the tables of all equity, quoting Gods Commandment, which is the rule of righteousness; that is just which God hath commanded, this is Gods Commandment: which is, first, propounded. Secondly, described from this, that it is the first with promise; that is, first of the second Table, or first, with a particular promise. Thirdly, it is perswaded from the Promise annexed.

Now in the first verse must be marked four things,

- 1 That children stand charged with obedience to Parents.
- 2 That he doth not say, Obey thy Father, but both the Parents.
- 3 That he saith, *in the Lord*, which hath a double force, for it stinteth obedience: and sheweth the true manner of it. Bee subject so far forth as they cross not Gods Commandment, be subject to them, as knowing thou dealest not with man, but God, whose Ordinance this is.
- 4 Lastly, The equity of it; These four things must bee prosecuted further.

It is to bee marked, *That children stand charged from God to subject themselves to their Parents, Col. 3. 20. Bee subject in all things*; and our Saviour Christ did leave an ensample of it, *Luk. 2. 51.* hee was subject to both, though

the one was his Father reputed onely. But for the more fruitful considering of it; you must know that this subjection hath five principal branches.

1 To their instructions, *Prov. 1. 8. and 6. 20.* wee must when they teach us lend the ear of our hearts.

2 Wee must subject our selves to their commands, bee it never so homely, if wee may do it without sin, and that readily, *in all things*, saith the Apostle and we have example of *Joseph. Gen. 37. 13.* Here I am, though hee was sent to those that bare him no great good will, yet hee went roundly, *1 Sam. 17. 20. Davids example.*

3 To their corrections, for many can indure to bee told gently, or put up a more smart word; but for blows, they will not bear them: but the scripture is plain, *Heb. 13. 9. 1 Pet. 2. 18.* A servant must abide the correction of his Master, though over rigorous and causeless, how much more must a childe submit himself to his Fathers correction? The Heathens saw it so equal, that going too farre on a good ground, they did allow the Parents power of life and death over their children. The power of life is in Gods hand that still createth it, yet *Deut. 21. 18.* you may see, that if they did not profit by correction, the Parents might bring them to the magistrate, and cause them to be stoned.

4 Wee must obey them, in taking the Callings of life to which they train us: for children are under the power of the Parent to bee ordered this way: and if the Parent bee charged to bring them up in a Calling, as I shall shew you in the fourth verse, then children must bee subject in this point; thus *Jacob* brought up his children to bee Graciers, as himself, and *1 Sam. Annab* with *Elkanahs* consent, devoted *Samuel* to divine ministry, and the outward profession of the Rechabites Calling, they took from their Parents, and Christ (it is probable) did shew subjection in this point, for one Gospel calleth him the Carpenters Son; In another they say, is not this the Carpenter? Whence it may bee probably inferred, that hee did work sometime in his Fathers Handy-craft, which *Justin* affirmeth.

5 Lastly, The Parent must have obedience of the child in the matter of marriage: for the reason is plain.

1 That which is mine cannot lawfully bee altered from mee without my consent, who am the owner, now the child is a part of the Fathers quick-living substance. *Job 1.* When the Devil had Commission to meddle with that which was *Jobs*, his children were comprehended in it.

2 Again, the Scripture doth teach it, *1 Cor. 7. 37, 38.*

3 Continual practice doth make it evident. *Abraham* took *Isaac*; *Isaac* appointed *Jacob*; *Thamar* bad *Animon* ask his Father that hee would give her; yea *Israel* stood to his Mothers choice in this point.

4 The light of nature hath taught it.

Quest. But here two things may bee asked, if the Parent bee to have obedience herein, whether may hee constrain his child to this or that marriage, which question is necessary in these times, because some over-lash in their expense, and by over-renting themselves, they weaken their estate, and this is made the last refuge, the eldest son must on pain of losing blessing and inheritance, take any one whom the Parents finde out, and know to have money enough to make all whole again.

Ans. The Parent cannot enforce a childe to marriage, though a child must with all reverence use his liberty, and not without good reason dissent from the Parent; for consent maketh marriage, but enforced consent, is truly construed as none.

Again, wee see that *Bethuel* and *Laban*, though they gave *Rebecca*, yet they did it with asking her assent, *Gen. 24. 57.* Thirdly, the fruits of these things testifye

reſtiſye whence they are, for theſe forced matches do often overthrow the patrimony which is left, yea, the bodies and ſouls of thoſe thus be-
ſtowed.

Queſt. It is asked on the other ſide, whether the Parent can let his childe of marriage: which is needful, becauſe in theſe daies (wherein natural affection waxeth cold) ſome are found ſo hard-hearted, that they will not let their children uſe their liberty.

Anſ. The Parent hindereth marriage, either after a ſort from this or that party; or altogether denieth it, or at leaſt the ſeaſonable benefit of it: in the firſt the parent muſt bee obeyed; in the ſecond hee is not to have obedience; the reaſon is, becauſe, when hee doth deny mee ſeaſonable marriage with any whoſoever, hee doth come againſt that Commandement, 1 Cor. 7. Let every one for avoiding Fornication have his wife; Now he is to be obedient but in the Lord.

Queſt. But if he will not let me, what muſt I do?

Anſ. By all good means try to win his favour this way; if it will not bee, ſeek relief by the Magiſtrate, who is a common Parent to you both; if there bee no help here, if thou marrieſt, we can ſay nothing to thee, but go in peace.

Now for the uſe of this doctrin, it doth ſerve us, Firſt, to remember our former defaults, and to ſee the preſent diſobedience in which many of us do live: for many of us have been like *Samuel*, and *Dauids* children, who (no doubt) wanted not inſtruction, but they heard it with their heels, they did not hide it in their hearts, to yeild obedience: which of us have not let much ſeed of this kind fall to the ground fruitleſs? So for obedience to commands, we are like *Eliſ*, Do not thus my children, but they heard not. Wee with-draw the ſhoulder if we like not that which they bid us, and have no legs, if they ſend us of errands that pleaſe us not. Yea, wee think when a more homely ſervice is injoynd, it would diſgrace us to do it. But for correction, Oh! wee have a world of rebellion againſt this, wee think this cometh but from hatred, that wee will not bee made fools to take any ſuch matter, wee ſcorn it as a great ſhame to us; wee ſwell here with deſperate reſolution, rather to make away our ſelves then bee ſo baſely intreated. Children obey, bee ſubject to Parents, and thoſe who are in the place of parents, in correcting you, it is not hatred, but love, the Scripture ſaith, *Hebrews. 13. 4.* it will not make you fools, but wiſe men, *Prov. 13. 1.* your proud hearts will make you fools, our proverbial ſpeech, Thou art a proud fool, ſheweth that pride and folly are companions, but lowlineſs is a mother of wiſdome: So to obey correction ſhall make thee glorious, *Prov. 13. 18.* but to reſuſe inſtruction ſet on with correction (for the word ſignifieth both) ſhall make thee reproached: reſuſing the Parents and Tutors correction, is the high rode to the Gallows, when a man is a ſpectacle of ſhame to God, Angels, and Men: and what untowardneſſe is in Children, they will not take that they are ſet to: what ſelf-willedneſs in marriage, caſting themſelves away without Parents privy, like *Eſau*, *Gen. 26.* Well, let us repent and amend theſe things. for fearful is the judgement that ſhall follow ſuch diſobedience, the Ravens of the valley ſhall peck out the eyes of ſuch a child: and what became of that *Eſau*, of *Eliſ* ſons, of *Amnon*, of *Aſſalem*, *Adonijah*; did ever any proſper? No, though temporal puniſhment do not ſtill finde them, eternal vengeance doth never miſs them.

Wee muſt bee exhorted to lay up theſe things, and praſtiſe them; that in your Callings, and hereafter in change of your conditions, you may know your duties, and ſhew your obedience of Faith in them.

3 Theſe things muſt bee held againſt the Church of *Rome*, who in two principles croſs this Doctrin. 1 They teach that a child may enter Religion, as they call their Monkiſh Orders, without his Parents conſent; at fourteen years

years a man, twelve a woman. 2 Though they like not blinde marriages for the conveyance of them, yet their Counsel doth ratifie marriages, where the consent of the Parent is not sought.

A man might as well justifie theft from present possession: But for that other; you must know that the child oweth this obedience to his Parents, to take the kinde of life they depute him to. And about this, remember three things.

1 Christian Callings are general, the Christian profession; or particular kindes of life in which the general is exercised: For the first, a child must betake himself to that profession of Christs Religion, though Parents be never founwilling, and the Papists proofs run upon this point.

2 A particular Calling the Parent is bound to let his children to, and they are bound to obey him in being ordered this way, till either a Parent do leave a child to himself, or in marriage giveth him freedome, for then not man, but God also in some sort doth unfranchise a child as that Charter above, For this shall a man leave, doth seem to imply; no year's do not, the four and twenty of Civil Constitution, nor that Papists twelve. I doubt not but the terme of Christs subjection in *Luke 2. 51.* is to bee extended at thirty years old, and the Papists do greatly forget themselves to make children at their own hand before they be *adultes*, past the rod, especially seeing their blasphemous Hymnes do not give Christ, now by thousands of years glorious in Heaven, freedome from his Mothers subjection: Command thy Son, by thy self a Mother.

3 Their Monkish orders are not religious callings, but Religion falsely so called: they are idle bellies, and the houses of their religion the truest dens of thieves that ever the world did know: for they rob King and Country, Creditor, Master, Parent. Let a man get those houses on his back, hee is discharged, his allegiance in secular service. Let a debtor get into one of their weeds, though by leave of the governours hee may work and return something, yet hee is not bound to it, hee is dead to this world. A servant stealing thither, his Master must lose his right in him: and a child running thither, his Parent must forego all claim in him.

Use. 4

Lastly, Wee must learn hence, how obedient wee must be to our heavenly Father; if hee will have the Parent thus obeyed, what subjection do wee owe to him who is the Father of all the Family in Heaven and Earth? Let us think with our selves, whether God might not speak to us as hee did to those Jews, *Jer. 35.* may hee not say, your children do thus and thus when you bid them: how do you sticke at my commands? how do you receive my instructions? how do you regard my corrections? &c.

Doct.

Now followeth the second point, which is to bee marked, obey your Parents, both of them, not the Father only; which doth teach us, *That wee must of conscience bee subject to the Mother, as well as the Father, Prov. 1. 8.* and so wee have the example of *Jacob to Rebecca*, for though the circumstances are not imitable, yet the subjection was commendable: so *Solomon*, and vertuous *Ruth* to her Mother in Law: and the holy Ghost doth so expressely provide for the Mother, because her Sex being the weaker, shee is the more subject to be despised; for the Devil will teach us to break over where the hedge is lowest.

Use

Again, because of their own indulgent conversing with their children; for familiarity doth breed contempt.

Let us therefore learn to submit our selves to the Mother, of conscience; the weaker the Sex is, a good child must put the more honour upon them. Many are scarce crept out of their shell, and yet they will bee more than half Master with the Mother. It is good for the Mother to think whether beside the considerations above this, be not the punishment of her neglect of duty, as her nursing.

nursing her child, her not being subject to her husband which chippeth half her duty, but such children as shake off the yoke of the Mother, the Lord will judge.

3 The third thing is, *Obey them in the Lord*, Observe then, That our Obedience to Parents must be in conscience of Gods Commandment, and no further than is pleasing to him: Wee must love them to the Altar, obey them as farre as we can obey God in so doing: which is to be marked, for wee may obey them in the Lord, when they command not in the Lord; as if a youth have a special inclination and capableness of learning, and his parent be every way able to give it him, and see his towardsness, the parent may sin in bestowing him otherwise, but hee doth well in taking that course of life, which his Father will train him to: So a Parent may perversely provoke to many things, where a child may suffer without offending God: but in sinful things wee must not yeeld to them, like good *Jonathan, 1 King.* like good *Asaph, 1 King. 15.* who did depose his Queen Mother for her Idolatries, yea like Christ, who rather than hee would with carnal respect of persons, or prevent the season which his Father had set for those miraculous works which should testifie of him, said to his Mother, *Woman, what have I to do with thee? my hour is not yet come, John 2. 4.* Though wee must love them dearly, yet if they come against God, wee must not know them, *Deut. 32. Ten hee that hateth not Father and Mother for my sake, is not worthy of mee, Luke 21. 14.* the wife is nearer than the parent, yet if the wife in the bosome perswade against God, &c.

Dost.

Which doth meet with many children, who as the old ones crow, so they will follow, like as *Abaziah, 2 Chron. 22. 4.* *Mark 6.* *Herodias* begged *John Baptists* head, being schooled by her Mother: so many, if the Parent bid them lye, use deceit, ride on the Sabbath, run, they will do so.

Use. 1

In the second place it must teach us, that no companions must have such interest in us, as to draw us to evil; surely our Parents are of all the dearest, yet wee must obey them but in the Lord: many in good nature as they count, and in kindnes of heart, though they have no minde to many matters which are nought and unprofitable, yet if a companion give but the whistle to them, they cannot refuse him: but should your Father perswade you to unfruitful courses; to mis-spend your time, you were not to hear him in it; obey your Parents so farre as you may in the Lord, in so doing, no farther.

Use 2

Now the Reason followeth, for it is just: which doth shew us how equal a thing it is, that wee should be subject: Our boisterous natures do think it a hard word, wee think it unreasonable, but there is nothing more equal, the Heavens have seen it, and therefore have enacted most severe laws, to punish the contumacy of children, as a most notorious part of injustice. And how just it is that they should have duty, to whom wee owe our selves? wee say to a friend, and think it meet, that if hee have done us any special favour, wee should be at his command in what wee are able.

Reason.

The Use of it is to perswade us to obedience, even as wee have any care of just dealing: many of us would not take six pence, nor keep the worth of a penny with us, which belongeth to another; much more must wee avoid this injustice, to withhold obedience, where wee owe duty.

Use 3

VERS. 2, 3. *Honour thy Father and Mother (which is the first Commandment with Promise.)*

VERS. 2, 3;

That it may be well with thee, and that thou mayest live long upon earth.

Now hee proveth it just, from the tables of equity. Where you have to consider, three things.

1 The Commandment.

2 The description of it from the precedency and manner of propounding

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ing it; not nakedly, but with promise. *3* The promise annexed: Saint Paul seemeth to cite the promise otherwise than hee should, adding in the beginning, *that it may bee uell with thee*; and withdrawing in the end, *which the Lord thy God giveth thee*. But you must know that hee citeth it faithfully, interpreting the meaning of long life promised; and not expressing that which was circumstantial, more directly concerning the Jew than Gentile; when God in mercy promiseth long life, hee doth promise a prosperous life, have wee little, or have wee much, no mans prosperous life standeth in abundance: for without this, our life would be but a living death, *vita non esset vitulu*; and though that God give us the Land where wee are, for the earth is his, and all that is therein; yet hee was Landlord of *Canaan* after a more special manner than any other part of the earth: as hee did not only prescribe them their form of religious worship, but did enact their Civil laws, by which their country was governed: now that his peculiar right which hee pleased to hold in *Canaan*, every one farming his possession as it were from him, made the clause added, *which thy God giveth thee*.

Now to open the matter of these words. First the Commandement it self, *Honour thy Father, &c.* The summe of this Commandement is, that honour be given to him to whom it belongeth. The explication hath two parts.

1 Who is to be honoured.

2 What it is to honour.

Generally every one is to have honour from another, *Chap. 5. 21. Rom. 12.* go one before another in giving honour.

Particularly, the superiour is to have honour of the inferiour: Superiours are of two sorts, either above us in power, or in authority: a superiour in power is such as are so over us, that they have power to govern us, they are publick or private: publick in Common-wealth, Kings and Queens, *Deborah* called a Mother in *Israel*: and so Kings, the Heathens themselves have called Fathers of their Countries. And to this head must be referred all Magistrates from the King to the Constable, that a publick Father is in the Church, Ministers. *Paul, 1 Cor. 4. 15.* and *Judg. 17. 10.* that Idolatrous *Micah* saith, *bee a Priest and a Father to mee.*

The Superiour in power private, is the Husband. 2 The Master, for so the Scripture calleth Masters Fathers, *2 King. 5. 13.* And hither must all that have Master-like power be referred, School-Masters, Tutors, Heads of Colledges, *Elisha* called *Elias* Master, *2 King. 2. 12.* Though hee was to succeed, yet hee lived in some sort with the Prophet, as a Schollar with his Tutor.

The third private Father is the natural Parent, called the Father of the flesh, *Heb. 13. 9.* and hither must be called, Grand-Father, Grand-Mother, Uncle, Aunt, Step-Father, and all that after a sort are linked to that Parent.

The Superiour in authority, is such a one, who though hee have no power over us, and rule at his pleasure, yet hee is in estimation above others, for something in him deserving honour: hither are referred the aged, *Levit. 19. 1 Tim. 5. 1, 2.* whom wee accordingly salute Fathers, for a gray head in the way of righteousness is honourable, as the Heathens have seen. 2 The learned. 3 The wise man, *Gamaliel, Act. 5.* and thus one that hath no power, nay that is under the power of another may bee father to him, *Gen. 45. 8.* *Joseph* was *Pharaohs* Father. Many children have not a good word for their Parents, if they deal not so liberally with them at their death as they desire.

For the second. Honour injoyneth four things. 1 Reverence, which is an inward acknowledgement, that God hath made them our Superiours, with all outward testifications; thus *Joseph* and *Solomon*, and thus wee are bid know, that is, acknowledge reverently in our hearts those that are over us, *1 Thes. 5. 12.*

Capitis quanta
est reverentia
Cani.

2 Obe-

3 Obedience to the natural parents, you have heard to Ministers, *Heb. 13.*

17. 3 Love of them, which is also enjoined to their Minister, Have him in singular love, *1 Thes. 5. 13.* Now love to the parent hath many duties.

It covereth Infirmities.

It is Patient.

It maketh a man endeavour to win favour, by doing them all kindnesses.

It prayeth for them.

It doth requite their love, *Mat. 23. 6.* a peece of honour, thankfulness, *1 Tim. 5.* practised by *Joseph*, and Christ on the Cross.

It doth wish their continuance, *Ruth*, and as shee said, *Let my Lord King David live for ever.*

4 To honour Parents, is so to live, as may credit and adorn our Parents. Children are the crown of their Parents, a foolish son shameth his Mother. And this must further be marked, that these things are not only to be done, while the Parent liveth, but so far as wee are able after death; wee must reverence them, remembring them reverently, and with thankfulness to God. 2 Obeying them, in remembring their counsels and presidents, love; in using such lovingly, who were dear to them; in doing all offices of love toward them, which may be for their credit, as satisfying their debts; in living so that all men may after their heads are laid, blest them in us.

To reprove many who are full of contempt to their Parents, instead of reverencing them, they will be haile fellow well met: sometimes young ones that are a little for company and apparel lifted up above their country training, they are ashamed of that mean and homely condition of the Parent. Sometime if the Parent mistake in a phrase or tearme, they will laugh at it in them. So for love, the Proverb is not for nothing, it descendeth, it ascendeth not, one Parent to a hundred children: for they are churlish: Yea some are found, that will put their natural Parents in suit for trifles. They are again careless of them, live in the same Town with them, and by the quarter not have them home, nor visit them: forgetting thankfulness, and like birds, when they can flye and finde their meat, they regard not the old ones any longer. Yea some that long to be dealing with that they have, and see them well buried, like *Esaú*; and after death they will not satisfie their debts, and so make their names stink; and if you tell them when they tread contrary steps to their Parents; they live by laws, not by example. Wretches that delight to cast dung in the face of the Parent, instead of giving them that honour that God requireth. So pupils that have no reverence of Tutor, nay they will simper before him, and make a Pageant play of him behinde his back. No love and thankfulness, longer than with them; whereas thankfulness should ever bee green; they should like *David*, when *Jonathan* was dead, ask if there were, &c. Others so living, that they are the shame of the Tutor, surely they had not so good example, they were not so looked to as they should. And for honour to our Teachers in life, after death remembring them with reverence, and looking what posterity they have that wee may shew love to the deceased parent in them, there is not a shadow of this amongst us. Finally, no reverence of young to old, that wee may well live in the daies of such as are disobedient to Parents. And though wee live under gracious government, yet this vice is as ripe as if wee had an Anarchy, the vile rising again, and honour no man. But let such know that Gods curse will finde them, Cursed is hee that maketh light of Father or Mother, and all the people shall say, Amen.

It must alwaies bee before us, when wee finde others vile in our eyes, who-

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soever

770.

Filius ubi est
em patrios in-
quirit in annos.
Ovid. Met.

soever go one before another giving honour, when wee hide our hearts not with reverence respecting our Parents, that wee are about to shoot out any speech, which is a speech of the least dishonour to any superiour, let this come before us; Honour, *Sec.* that as it may draw us to repent on the one side, so it may teach us the obedience of faith on the other side.

3 The Papists do many waies cross the obedience of this Commandment: for the Father of the Countrey to whom every soul is to bee subject according to the flesh, that is the outward man; They plead exemption from the secular authority: for the Churches honour they speak enough: For as they cut the skirt of the Common-wealth, so they enlarge their own fringes, giving to *Pe-ter* what they rob from *Paul*, as wee speak in the proverb: But for honour to Parents, they do by donaries to Churches, Altars, by their Corbans, oblations to God, Saints, for souls in Purgatory: so milk them, that they often are notable to yeild their natural parents due benevolence, that this way may be said what Christ saith of the Pharisee, *Mat. 23. 15.*

Again, by their entering Religions which they put in the power of the child, they free one from relieving the Parents; Indeed they grant, that in case of extreame necessity a man may leave his profession to minister to Parents, but as wee say, while this grasse groweth the Steed starveth, for this point is then seen when help is too late.

4 Lastly, we must hence learn, how God must be honoured.

It must bee marked that hee saith, *This is the first, and delivered with promise:* which doth let us see with what care wee must keep it: for that which is first in place, and of principal use and reckoning may have the first respect, it is the key to all the other, for if this bee kept all is well, if not, why then every one will bee soon broken. Now that which is first told us, and which is not propounded but hath promise, must bee more regarded: above hee said it was just, *Colossians 3. 10.* he saith it is pleasing to God: here hee saith it is the first Commandment, it hath a promise going with it: a fourfold corde should not easily be broken.

VERS. 3.

VERS. 3 That it may be well with thee, and that thou maiest live long upon earth, Now followeth the Reason, which doth teach two things.

1 Particular concerning children, and them in subjection.

2 Concerning us all.

De 5. 1.

De 5. 1.

That Obedience to Parents is a way that leadeth to a long and happy life, look at *Jacob*, *Solomon*, at *Ruth*, the *Rechabites*, for first it is equal, that such as honor those by whom they receive life, the authors under God, and maintainers of it, they should have the same prolonged.

3 Those that live in obedience governing in the way of prosperity: for *Prov. 6. 23.* the Commandment is a light. Now as wee wonder not if a man that maketh much of himself, looking to wholesome dyet, *Sec.* have his body well, because he useth that mean.

3 Obedient children cause their Parents heart often to bee lifted up to God in their behalfe, and have their Parents blessing, which is a mean under God procuring these things, therefore in *Exodus*, honour them that they may lengthen thy daies: for though wee cannot blest extraordinarily, and infallibly foretel what shall befall our children, yet wee may seek at God, and pronounce them blessed, and probably foretell by a common spirit of discerning for many parents now a daies prove too true Prophets.

4 Lastly, The Obedient Children are commonly of such disposition as that God is for them, they are meek to whom hee hath given his Word, they shall possesse the earth, though men put them to the wall as the weakest.

Use 1.

And this doth meet with the vain thoughts of many youths, that think pride and stomachfulnesse, and disdaining all yeaks, to bee their onely way

to rise by, though experience teacheth, such courses have caused many to bee dis-inherited,

2. Again, many parents are here met with, as they would not have their children rake-hells: so they love not to see them of any special forwardness: for they think that it is an ill sign, they will not long live, as they take it. But though God may take a good child timely, when the parent is unworthy, when God seeth that standing, hee would be more corrupted, or when he will not let him see judgements he hath to bring, though God may thus sometime take a good child, yet obedience and towardliness hath the promise of prosperity and length of daies.

3. And it doth let children see what they may look for: if they have given honor, good: but if not: the contrary judgements will finde them.

Note hence in general, *What is the true way of thriving, walking in the way of Gods Commandements.* If one be of such force, what is the conscionable endeavour of yeilding obedience to them all? Look *Deut. 5. 29.* this *Solomon* oftentimes teacheth; *Wildome*, the beginning of which is the fear of God, bringeth length of daies, prosperity, maketh the navel strong, supplieth the bones, hath length of daies, in one hand is prosperity, in another is a tree of life, is medicine to the flesh: And for this present life nothing is so helpfull as keeping in the Commandements, for they keep us from all such things as are hurtful, gluttony, drunkenness, uncleanness, covetous care, inordinate affections, which are things that hurt not the soul onely: but overthrow the state of our bodies.

They do teach us wholesome waies.

3. They do bring us to have further fellowship with him who is our life, and the length of our daies, whose grace tasted, is the onely Cordial that can keep us fresh and renew our age; wee see examples hereof in *Deut. 34. 7.* in *Numbers. 34. 10.* of *Moses* and *Caleb*.

Wherefore this doth convince the most, as taking a wrong way to the wood: some seek patrons on whom they hang their hopes, some heap up money, some watch themselves for dyet, some by right and wrong seek to rise to some estate, whereas the only way is to keep the Commandements; seek for righteousness; this will bring all things. What do men for their bodies? they will keep diet, use medicine, go to bathes in the most remote parts: but if wee could keep us close to God, wee should do two things at once; provide for that life which is eternal, and attain a better constitution of body for the present. If one had a French physician, nay, could command a Colledge of them, they could not all do that which the endeavour to walk alwaies righteously will perform. But three things will be said against this truth.

Obj. 1. That many wicked ones have in prosperity and life larger portions than godly.

Ans. Their happiness differeth as much from true, as a dream of a thing from the substance of it.

Again, their last dish doth spoil the feast.

Thirdly, There is a secret poyson which doth kill them (even Gods curse) in the midst of prosperity. Some poyson killeth by casting into sleep, with laughing, &c.

Obj. 2. It is said that Gods children often neither have great wealth, nor good health, nor long life.

Ans. Their happy condition standeth not in abundance, no mans life, the prosperity of life: A midling little Nag performeth a journey as well as a great Demy-lance.

Gods children wanting these things must be distinguished into a threefold rank.

Many there are that as yet have them not, which shall seasonable in this

life bee made partakers of them. Now if I say the Sun shall rise to morrow, it is true, if it rise at noon, or a little before the evening: So those promises are made true, though a great part of the life be over-spread with clouds of poverty and infirmities; and this is no unusual thing with God, who tryeth his children that he may do good to them in the latter end.

1 Many of Gods children have not these things, not because they are not given to godliness, but because wee fall into ungodliness, either after grace, or have before we knew Gods grace done that which God seeth meet thus temporally to correct. Look 1 Cor. 11. as God may forgive that sin; and not release the temporal chastisement which belongeth to it; and the most are in this order: They must not therefore disable the godly course to which they owe all that blessing they have, but blame their own ungodliness; when they reap that correction which themselves have sowed.

3 But thirdly, it will be said, that some in whom there is no such particular offences are soon taken away, Gen. 5. Enosh; and may live miserably; *Lux. arm. Heb. 11.*

Ans. These are rare, and have these wants recompensed in a more ample possession of things heavenly in that life eternal, by which way God doth pay them with use whatsoever outward thing might be expected.

Obje. 3. It may be said, be it so that keeping the Commandments would bring us to blessednesse here, yet all the craft is in the catching: for the Law promiseth nothing but to perfect fulfilling of it, which wee cannot.

Ans. As wee escape the curse of the Law by believing on Christ: so wee attain the promises by believing on him, in whom all the promises of God are yea and Amen. For our works are covered, accepted, rewarded through faith on him, as our persons are by the same accepted, grace freeeth us from the rigour of the Law, therefore the same promises are renewed to imperfect endeavours, which we are able to make, *Mat. 5. and 1 Tim. 4. 8.*

Quest. But do our works procure these things, as they should under the Law have done?

Ans. No, they were motives and causes procuring, now they are rewarded as fruits of a person, who is received to grace in Christ, and therefore an heir of blessing, they be conditional correquisites, not causes.

VERS. 4

VERSE 4 And ye Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.

Now followeth the duty of parents. 1 What they must avoid, *Parents provoke them not.* 2 What they must practice, *bring them up, &c.* And two things must bee marked.

1 What they are to do.

2 To whom.

To their children indefinitely, not this or that whom they affect principally.

Doct.

The first teacheth this Christian duty: *That Parents must no way give unjust grievances to the child.* Which is not superfluous, as if it spurred too free horses: for parents are subject erewhile to indiscretion, and to want of natural affection toward some of their children; a most equal precept, that they should not provoke those that are their own flesh so neerly; now it is done by indirect or unnatural parents: for the prodigal favours to some, especially when there is no reason for it, are offensive to others who are lesse respected. Like as beggars envy alms, so do children the parents favours, if unequally distributed: *Josephs Coat:* the prodigal sons brother. But the most frequent provoking is by unkindnesse, too much severity in correcting, which doth kill the heart of them like continual spurring, and make them not pass for it: for correction is like physick, if too frequent it worketh no more than our meat with

3 By

2 By unjust denying them favours; as many will not, though they have abundance, help their children with any stock to begin, which give them liberty to change their conditions when it is expedient, will not let them have any thing (which lawfully they might) like to others: Now as a horse too strait reigned, will but rile up on the forefeet; so children curbed in these kindes cannot but take it grievous.

3 By pressing them out of measure, using them as drudges rather than children: for wormstrod on will turn again, and a child cannot take it well, if not handled somewhat ingenuously.

4 By immoderate wrath and touchings, and displeasure against them, for as fire kindleth fire, so doth anger provoke to anger: yet this must so be conceived, as not befriending the Cockney-like cockering of our times; for men must not like *Lamech* kill and slay, nor yet like *El* omit correction; yea; bring up sons, as *David* did his *Adoniah*, 1 *King*. But wee must walk, that our severity make us not justly hateful; nor our indulgency contemptuous: wee must so walk towards children, that as wee must not make them male-content on the one side, so wee must not have them malepert on the other.

Which duty may be a direction to Parents, who have by partial carriage, *Ust. 1* and less loving hearts provoked their children, and driven them either to cast all riders, or lye down with hearts tyred, *Col. 3. 20*. Hee that should soile the mettles of a horse with indire^t usage, it would grieve him, if a just man, and how much more; &c.

5 And letteth children see what equity wee shall finde with our heavenly Father.

Now followeth the parties, not one child that must not be grieved, but indefinitely, *Provokes not your children*, teaching that *The Parents-like affection* *Doff.* and duties of love, must be afforded one child as well as another. Some are so indulgent to some one or two, that they could put them in their bosomes, and know not how to make enough of them, but of others they are careless: and so in their favours they are as unequals, giving to some one all in a manner: and to others, as if they were base born, rather than legitimate children: thus *Isaac* was partially affected to his *Esau*, thus *David* impotently loved his *Abson*. And it is to be marked, how that our corrupt natures are ready to doate, not on those that are the best, but on such as have the least grace. As it is commonly seen, that such children as are of our ward parts, and the nimblest head, these go away with all the love, when those of better deserts and hopes in way of grace, are neglected.

Wherefore remember that the parently love must be extended equally to your children: Do not like Eagles which turn some out of their nest, and bring up other some. I would many did like them in regard of their trial, but as the respect of child-hood is in them all alike, so let them be handled accordingly: not that there may not be a preeminency in love, but the Scripture alloweth it, and a double portion, but let not the difference of more and less, take away the substance of a parently love: the same difference that *Abraham* made twixt *Isaac*, and his Concubines children, do men now make twixt their legitimate issues.

Now followeth the duty to be performed by them, *viz.* to educate them.

2 The manner of it, in doctrine and information, amplified by the Author, the Lord. Some make the difference of *revelation* & *revelation*, to be civil institution and religious. But that in the Lord, seemeth to belong as well to doctrine as the other. This sense therefore in this translation is the fittest retained. See that you do not only avoid unkindness, but bring them up, and let not the back and belly be all your care, but so bring them up, as feeding their souls with instruction: and do not only teach them to know things, but by admonitions fasten

fasten in their minds and affections the things they understand, and let your doctrine and admonitions not be such which your own wisdom doth suggest, but such as God doth teach you in his Word. The first of these words may be read, and is (as I take it) otherwise to be construed here, viz. for correction: so it is taken in the 13. of the *Hebrews* and 9. v. and 1 *Cor.* 11. And the Apostle useth two other words, διδασκαλῆς, διδασκαλίας, not this, to my remembrance, though in the first to the *Romans*, there is παιδευτῆς for an instructor, and the second word you have in the first to the *Colossians* the end, translated, wee admonish.

Now then the sense is this, though I bid you not provoke them unjustly to anger, yet you must not run on the other hand to cocker them, but bring them up with correction and admonitions, not such as your preposterous displeasure would take, or such as your own wisdom can suggest, but such as the Lord doth teach in the wisdom of his Word.

The things to be marked are three. 1. The duties that Parents owe their children: Now these may be called to four heads, and all the four found in the Text.

1 To Education.

2 Provision.

3 Instruction.

4 Correction.

} A little to open them.

1 Parents must bring up their children, which I conceive as taken up in giving them food and rayment, and such like necessities for sustaining of them: and here the Mother hath a special part, till three year old, with her Nurserie, though the Father may be said to educate them, for he that keepeth the nurse, keepeth the child, and this point of education God hath made helpful to the soul of the Mother; for by bearing children, that is, through the faithful and patient enduring of the trouble, in breeding, bearing, bringing forth, and bringing up, shee shall walke as in a way to Salvation. 2 It is a natural thing. 3 It is a curse when God sendeth drye breasts in displeasure, *Hosea* 9. 14. therefore to drye up our own unseasonably is a double curse; as if God strike one with death in his wrath, it is a curse, but if one kill himself, it is more heinous; and *Sarah*, *Gen.* 21. 7. she took this to lye upon her, as sure as she had brought forth a son, that she was to nurse it. So joyntly after they must raise them up, further and further by education, and he that doth not this is worse than the Ravens, for they will feed their young, and flye with them till they can finde for themselves.

2 They must provide for their children, parents must not only sustain them for the present, but be storers, and as God shall blese them, lay up before-hand to help them hereafter, as with some stock, when they shall set up, daughters with dowries; and at death, 2 *Cor.* 12. 14. For God maketh mee owner of all that I have, so that I am a Feoffee of trust for others, and though the possession is mine intirely, yet out of cases of necessity, I am stinted in the use to a part, *Eccles.* 5. 10. When God dealeth most bountifully, a man must but take his part, this is a second duty, which must thus be understood, that future provisions must not let us from taking present necessities, and that is necessary for one, that is sinful superfluity in another, and he that hath not this point of provision, may go to School to the Ants.

3 We owe them instruction: now this is civil, or religious.

1 Their civil instruction is taken up in three things. In looking to their manners, that they carry themselves,

At home,

Abroad,

Before our selves and others, comely.

For as I told you in the end of the last chapter, courtesie is a Christian vertue,

the, and religion must be mannerly.

In giving them learning, such as wee are able, *Act. 19. 9.* these *Ephesians* had schools no doubt amongst them: the school of one *Tyrannus* a noble Personage the foundery or a teacher, of the name as is most probable, one of them. And here parents must take warning, to let their children at least have the benefit of reading, which as it is helpful to their souls health: so it is an ornament in any condition of life; and the purchase is easie in comparison of the benefit.

The third thing is to enter them into some calling of life: thus the ancient brought up their sons in husbandry, in being Crafters; their daughters in the Rocks; and the Heathen have seen it necessary: for as the *Greeks* generally would have all children to bee bound to sustain their aged Parents, the *Romans* put in this exception, unless their Parents had taught them no trade wherewith to yeare their living, which if they had not, they should not be bound to keep them in age. But the religious instruction is in this verily chiefly joynted, as God doth command it to Parents, *Deut. 6. 7. Gen. 18. 19. Ps. 133.* Parents shall tell their children, *Exod. 13.* of the Passover: and while they are young, they must season them; an old dogge will not learn to lead; *Timothies* Mother an example, who brought up her son from a child in the Scriptures.

The Parents must correct their children seasonably; for this maketh all the other beneficial to them: feeding them without this, will prove pampering, and make them kick when the provender pricketh: provision of infirmities will puffe them with pride, and cause them grow to prodigal humours without correction, words of instruction will prove winde; all will be as nothing if discipline be neglected. It is a hand-maid which tendeth on all the former, *Prov. 19. 18, 23.* We teach them our selves or others, bringing them to the Church, *Christ* went up with *Joseph*; or getting others that have a gift, to bestow a word on them this way,

But we must be circumspect in it; for it is a medicine, and Physick must be given with good advise.

1 We must humble our selves in repentance, for it is not enough to have a good cause to fight for, we shall beat our selves, if wee first judge not our selves in some measure, as they did twice sit down with the worst for this want, though they had a most just quarrel.

2 We must look by faith to that promise of God, folly is bound, it is our beleeve, not our blow that worketh.

3 A man must have discretion, marking what the disposition of the child beareth: as the strength of a medicine, must be measured by the strength of the patient. Children are like herbs for diversity: some the more you cut them down, the more they thrive, if you cut othersome, unless you flatter them after, you kill them. Men beat not Cumin with flayles, nor Wheat with little wands: which may be marked in his correction. The summe of this is, that parents must sustain their children, or they are worse than beasts,

2 Must provide for them, or they are worse than Ants, 3 Must instruct them in manners, literature and some calling, or they are worse than Fleas.

4 Because they do not onely aime at this, to have their children members of some Corporation, but Citizens of Heaven, they must teach them the doctrine of Salvation, else their righteousness doth not exceed the Heathens.

5 Because that the former will not succeed without discipline, they must give them in good manner fit correction.

Now to apply this, it meeteth with many in way of reproof: for not to speak of such monsters as sometime bestow their children under stalls: how many

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sin against this, bringing up their children by neglect of nurserie, not caring how sleightly they put it off, if themselves are shut of that trouble? in so doing they hinder their own salvation: for he that putteth away Physick being sick, hurteth his own life, and accordingly we may see how their souls are filled with an evil spirit: for putting by Gods yoke, they grow to pass their times in idle talking, gossiping, this or that merry meeting, and thus while their flesh will feel no lowre, they lose the sweet of grace in their soul. Again, they break up the bounds of nature, for *Lam. 4. 3.* the very dragons, or sea-calves, draw the breasts forth and give suck: in such therefore as for pleasure, ease, trifling profits neglect it, the sin is grievous.

Obiect. But you will say, *If it bee such a necessary thing, why is it not expressly commanded.*

Ans. Some things are so natural, that they are taken as granted, not expressly commanded: the Scripture doth not say, thou shalt love thy self, yet it taketh this as granted, when it saith, *Love thy neighbour as thy self*: for this is a most natural thing, written about thy nipples, written in the wise and colour of the milk. Beside that, unless you will have the Mothers duty not taught, here is a precept, she must bring it up: if nurserie be not a part of education, let her plead exemption.

2 There are many Parents that riot out all their increase in fellowship, gaming, &c. and bid to morrow, prophanely, care for it self, they sing care away.

3 Many neglect looking to the manners of their children, they are rude, they can like thole cursed children call bald-head; nick-name, swear, curse. Again, some that are able will not bring them up to read. Others let them be as idle as they can hang, which doth fill Gaols, which was the first ground of vagrants; which maketh such store of idle huswives, who know not how to get a penny, if they lay not their body to pawn. But some, they think they have done enough if they have brought them to be able to shift, and livemen in this or that Corporation: they have no care of instructing them, telling their children they are lost, how Christ came to seek that was lost; what duty they owe in way of thankfulness; and for correction, the age is so indulgent, that like as Apes do their young, they kill all with kindness. Thus Tutors likewise they nurture not their pupils mannerly, as their rude carriage in the Churches may testify; they instruct them not in learnings, which maketh them sometime lose more in Grammer learning, than they gather in University knowledge. But for Religion how rare are those who are Fathers to the souls of them, teaching them the things that concern their peate? and this is the fountain of all misery: the Switzers law foresaw this, who enacted, that if a child was condemned to dye, the Parent should execute him, because that neglect in Parents is the fountain of all the rack of their children. I know a Preacher of righteousness may have a *Gham*, and a *Seneca* may be a Tutor to a *Nero*; but usually this is the root of all evil, and that in good men otherwise, as *Eli*, *David*: Hee doth not trouble the house only that is a Lion, a covetous Miser, a prodigal Master, but hee that neglecteth instruction and discipline: this maketh thole that should be Cordials to our age, become Corrasives, thole that should be ornaments to us for vertue, become gulfes of mischief: and when things are thus, then we complain and say, Who ever had such children, such pupils? thank thy self. If men should let a horse run in the fields till eight years old unbroken, and then when he would not be back't, should say, who ever saw such a Jade? what would another answer, You should have taken him up betime, and given him to some cunning Rider, then he would now have obeyed the bridle, and paced it pleasantly: So, &c.

This must teach us our duties henceforward, not to look to back and belly, and matter of inheritance, but to see that the souls of our children be instructed and

and ordered by discipline. We are careful to procure midwifery, that the young Infant may have every part harmoniously knit in it, we are angry if there fall out through negligence the least disproportion. Let us help the gaping spirit which is separate from God, which is disjoynted in it self, that reason and appetite fighting together, let us knit these joynts by timely instruction.

A second thing must be marked in this word *admonition*: for the force of it is such, as that it noteth a fasting this or that upon the whole minde; teaching us, *That we must not bee content to see them know, but must labour to see their hearts entertain these things, working it upon them by admonition.* Thou shalt repeat, *Deut. 6. 7.* Thou shalt not simply recite, but so as setting an edge upon them, that they may strike deep. And in outward things the Parent will finde twenty waies to make a child do this or that, Good children will do thus: they will give them such a thing, their brother will do it before, &c. But the Lord teach us to till them on to love and practice these things which onely can make them blessed.

Lastly, we see here laid down, *That all our dealings with children must bee such as the wisdom of the Lord teacheth in his word.* If we correct or advise out of our own wisdom, we do but offer to cast out Satan with Satan. Again, our children are as foolish as wilde As colts by nature, void of heavenly understanding; now what wisdom can recover them, but this which is the Lords, and this Word of his, this doth beget them to become as seed to God.

This therefore must teach us to see that our instructions, counsels, be all such as wee have learned of God in his Word, and this let us betimes teach them, Idolaters will teach their little ones to kill their Idols. Again, if we be careful of the health of their bodies, that we will not let them drink hot things, nor eat fowre things, nor any way distemper it for them (for that contrary were some degree of murder) how careful must we be that the milk of their soul be sincere, that they hear nothing from us, nor see nothing in us, but according to God? For the souls of our children feed at the ear and eye, on that they hear and see, as the body feedeth on the breast by the mouth.

And it convinceth such as will teach others craft, lying, teach them to break the Sabbath, gaming; yea delight to see their little ones unseemly tumbling together, as if they would have them learn the Devils Catechisme without book: It may be some will bless themselves from these things: God forbid they should thus poyson the souls of their children. But what wholesome food do you give them? do you instruct them, call on them? If you do not, you murder their souls as well as others. If a Mother should not give a child any poyson, yet if she should let it lye, and never give it any suck, she should kill the babe, not by giving it poysonful meat; but by letting it want due nourishment. These are the duties joyntly of both Parents. But they will excuse these matters sometime from the untowardness and unteachableness of children: sometime from the tenderness of years, they are not capable: sometime from busines: sometime they will aske, what serve the Ministers for?

Now if we should read *in correction and admonition*, then beside that which hath been spoken, another thing may be marked, *viz. That we must joyn admonition with giving correction*: not bitewith silence, nor give stroaks without a word, which may make the party corrected see his fault, and come to amendment: as in the publick chastisement of Magistracy, there goeth evincion of the fault, and a word of admonition, before the execution is served; so in private correction the same order: and we should be too injurious to neglect it, for we beat not a dog, but so far as wee can wee put into his sense the fault he is beaten for. It is good to do as Mothers, if a childe heedlessly fall into the dirt, they do not let him lye and beat him, but first they help them up, and settle

all things about them well, and then teach them to look to their feet better: So first help them up by admonition and instruction, then remember them with correction: And thus one thing answered, we will leave this verse.

Quest. For whereas these are duties of Parents, and a way of their salvation, it may be asked, What is to be said to such whom God hath not blessed with any children?

Ans. They must not take occasion hereby of further fleshly liberty, but must do that which is proportionable to educating three waies.

1 They must be humble themselves under this want which is the want of a temporal blessing; and take occasion by it of further repentance, so making a Christian virtue of their necessity.

2 Fathers must not revel with their substance, nor Mothers live like idle persons and busie bodies for want of this imployment, but they must save the matter of their estate, and depute some as adopted children, and be helpful in educating others.

3 They must whether married or unmarried, being exempted from these troubles, double their devotions toward God, 1 Cor. 7. 39.

Thus much concerning the duties of the second rank belonging to the man and wife.

VERS. 5

VERS. 5. *Servants be obedient unto them that be your Masters, according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ.*

Thus we are come to the last parcel, his particular exhortations, concerning servants, and Masters: which respect came in beside nature, and is less ancient than the former. The Apostle setteth down the duty of the servant to the ninth verse, then of the Masters.

In the servants duty two things.

1 The thing to be done.

2 The reasons.

The thing reacheth to the end of the seventh verse, and hath in it two principal members:

1 The obedience it self.

2 The manner, in three points.

1 With fear and trembling.

2 With singleness.

3 With readines of mind.

He beginneth with the duty, and

1 Setteth down the persons that owe it, *Servants*.

2 The duty they owe, *be obedient*.

3 The persons to whom they do owe it, *to the Masters*, whose authority is limited from the subject of it, *viz.* that they are Masters according to the flesh, or outward man.

Doct.

The first thing to be marked is, *That servants stand charged from God with dutiful obedience.*

Two things must be opened.

1 What we mean by servants?

2 What we infold in this, that they must obey?

For the first, service it a state of subjection: grounded partly in the curse of God for sin; partly in civil constitution: for though it be not a sinful condition, yet it is a miserable condition, which entreteth through sin. Now servants are either more slavish, or else more free and liberal: the first are such whose bodies are perpetually put under the power of the Master, as Blackmores with us; of which kind, servants are made sometime forcibly, as in captivity: sometime voluntarily, as when one doth willingly make himself over: sometime naturally, as the children of servants are born the slaves of their Masters and

and this was the most frequent kinde of service; wherein parties are upon certain terms or conditions for a certain time only under the power of a man: such are our Apprentices, Journey-men, maid-servants, &c. Now because there were mercenary servants as well as bond-men, in these times wee must conceive all sorts of servants here schooled by the Holy Ghost. For the second, you must know generally, that your obedience doth note a subjecting of our souls in all things. *Tit. 2.* whether they command in Gods name the religious carriage of our outward man, or any thing concerning domestical affairs, nothing is excepted which is not sinful: for if wee were the vassals bought with money, that must not bee yeilded to, *Gen. 39.* *Josephs* example refusing his Mistris in her unchastnesse, *1 Sam. 21.* *Sauls* servant not yeilding to runne upon the Priests.

But for more particular direction three things are here to be conceived in which they must obey.

1 They must suffer themselves to bee directed in their businesses, and the things they go about by their Masters; his command is thy watch-word, *Mat. 8.* I (saith the Centurion) am a man in authority, and I say to one, go, and he goeth, come, and he cometh, do this, hee doth it. And when God doth lay this upon the Master and Mistris, to give direction, as is gathered by proportion, *Prov. 31. 13.* hee will then have the servants bee subject, which is to be marked of such self-conceited ones, as think nothing will do well, but what they take up of their own head.

2 They must obey them in corrections whether by word or blow, if rebuked, they must not mumble and answer again, *2 Tim.* if corrected, they must humble themselves under it, *Gen. 16.* yea though the governours would causelessly and beyond measure take on, yet they must bee endured, *1 Peter 2. 18. v.*

3 Wee must stand to their allowance in dyet, apparel, for liberty: for the master is to measure these things to us, wee are not to bee our own carvers. *Prov. 3. 13.* If they bee such as through unmerciful hardnes trouble the house (for as hee said of the Massilians, it is better bee their sheep than children: so it may bee said of some, it is better bee their horse than servant) if they bee thus, we may relieve our selves with meek complaints to the Magistrate, who are both their masters and owners.

This therefore thus opened, doth shew how reproveable the course of many is, who if they bee bid do a thing, will sometime deny, sometime say, well, but do nothing; who if they bee called to religious duties, think they are not bound to any things, but do their work for which they are hired; who are so self-conceited, that they love to follow their own minds, like these forward Lapwings, that will runne on ahead, when the shell is not off their head, and before they be their trades Masters, love to go with their own direction; hence bidden do a thing thus, they will tell you of this way, and that, of some other thing, forgetting that God did not file their tongues to talk, but boar their ears, that they might hear and obey. And hee that is a Servant must not do his own will, but his masters whom hee serveth. For reproof, they will give word for word, for blowes they will take none, rule their Masters hands, if they cannot his tongue, else they will shew a pair of heels, as *Hagar* did run away from her mistris. For their allowance, some so mancher-mouthed that, if they their bread bee a little courser, they will grumble at it: and so in the rest, if their minds bee not all our pleased, in stead of being distrustful, they are altogether rebellious: but wee that are the servants of Christ; must lay up, this sentence, *Obey your Masters in all things*, wee must count it our glory to be ruled in all things, and make their wills ours: yea to bite in the lip with patience, though they be too strait and deal crookedly with us.

Your Masters. Observe then, that *whoever are in place of our Masters, Dost*

they must have obedience from us: hee doth not say to the good Master, or wealthy, but to those that are your masters, for it is not goodness and greatness which doth chiefly bind us to obedience, for then wee should bee servants to all that are of authority, and that are good: this therefore is truth, that if he bee a Master, though evil, hee must bee obeyed, 1 Pet. 2. 18. and thus Jacob, how obediently did hee live to *Laban*, Joseph to *Potiphar*, David to *Saul*: If he bee a good Master, there is a double cord to tie thee to obedience, both as a master, and as a good Master, 1 Tim. 5. 17. *Let them bee counted worthy double honour.*

Now wee must know that not onely the Master, but the Mistresse is here to bee understood, yea, any whom the master doth set over us, as *Mat. 24* the steward, that is set over the Masters house in his absence, for hee is a master. Paramount as wee say, and if hee come not against the expresse will of his master, must bee obeyed as the Master, for the masters authority where-soever, though in a fellow-servant, must have subjection to it, as the Kings authority in the Constable must not be resisted.

Vse

Which Doctrin doth rebuke such who excuse their unserviceableness to Masters, because they are evil, unjust, not qualified as others, are they not masters? if they be, though no better than *Laban* or *Saul*, obey, it is the more praise worthy in thee, and who knoweth whether thy dutifulness may not gain them? howsoever woe to thee, if thy lack of duty should put a stumbling block before the blinde. And such servants, who though they can stoop to their Masters, yet they will not vail, if he leave in his absence a fellow servant, they are as good as hee, and will bee no man of his, though man to his master.

Ded.

The third thing to bee marked is, that *those who are over us, have no power, but over the bodies and outward man of us.* All the power of a man doth but reach unto the body, yea, all that a Magistrate can do, either as a Magistrate or Christian, it is but to the body, as to bring us to that outward conformity, to keep the tongue from swearing, to debar open things, prophaning the Sabbath: therefore as wee are the servants of men, so wee are not, wee are bodily, but free in spirit, 1 Cor. 7. 23. and Jam. 4. 12. there is but one Law-giver, for all that man can command is proportionable to his reward or punishments now his reward is temporal, and the worst of his punishment can but kill the body. Though therefore man hath no power over the body, but in God, yet the utmost of his power is bounded in the outward man.

Vse 1

Which is comfortable to servants.

1 Doth rebuke the voluntary thraldome in many that do not yeild their bodies onely, but pin their spirits on the sleeves of men, like those in *Hos. 7. 3.* that would do any thing to rejoyce Princes: such as are now a daies common smock-sellers, Parasites, that will profess they will do it if such a one bid it, their Religion shall be as the Kings is.

2 Lastly, It taketh away the excuse of Servants, who will not bee yoked with religious orders, they shall answer for themselves, faith cannot bee forced, their conscience is their own, Masters are but Masters of the body.

Ans. Masters shall answer for their Servants, if they fail in duty toward them.

3 Though faith and your conscience is free, yet your body is not free, and therefore your master must compel the outward man to conform it self unto Christian courses, and if he go thus far, his duty is discharged.

Ded.

Again, hence must be marked, *That it is not enough to obey, if wee do it not reverently*: bee subject with fear and trembling: for when God will have a wife fear her Husband: how much more meet is it that Servants should walk in fear and trembling toward their Masters, in a loving care lest they should offend them? 1 In awe and dread of their displeasure. 3 In the due reverence, which

which wee have of them, being in such place over us by Gods providence; for these three are the grounds of this fear; the last, see 1 Tim. 5. 2. And in the 2 of Sam. 12. 18. it is said of *David's* servants, they feared to tell him news which they thought would bee grievous: and *Abraham's* servant, with what careful fear hee executed his Masters charge. And contrary hereunto is that contempt which is testified of *Hagar*, the despised *Sarah*: and that carelesnesse which is in many, how their businesses speed.

And this doth rebuke many who are malepert, and so sawcy that they Use 1
scorn to bee in any awe, that is for Prentise Boies in their first years. Many will give cap and knee, but they are void of hearty reverence: many of the best servants are most tainted in this kind, that they do like *Joab*, 2 Sam. 19. 5. after a good peice of service, they will bee so peremptory and sawcy in terms as is not tollerable, setting light by their service, twitting them with that they have done for them, we must both be obedient and heartily reverent that will be Christian servants.

Remember with what fear wee must serve God, who must serve earthly ma- Use 2
sters with trembling, *Mal. 1. Heb. 12. ult.*

The second propriety is that their obedience must be in singleness and upright- Dof.
ness of heart, which is amplified by three circumstances.

1 The person to whom a single heart looketh in obeying, to Christ.

2 The work which is set down by the opposite, not eye service as men please, but doing the will of God: that is, yeilding obedience of faith inwardly, as well as doing that their masters bid outwardly.

3 From the manner, from the soul.

Thus hee cometh to the third quality of their obedience, which is set down with the ground of it, by way of prevention, their service must bee with good will: which though it bee hard, if they look to man, yet if they serve not man, so much as God in man, it will bee easy; and the reason of all followeth from Gods recompense. The sum then is, as if *Paul* had said, you must not onely bee reverent, but must do whatsoever you do in uprightness, without dissimulation, looking at Christ, not man onely, not contenting your selves with the outward work which man taketh knowledge of: much less with such service as is measured by the eye of your master, over-looking you, which is the custome of men-pleasers; but looking further to do the will of God, when you obey the will of man, and that not formally in shew, but from the soul. You must see that you be not only reverent and upright in your obeying of them: but you must further serve them with heart and good will, which though it be hard, because masters sometime are wayward and unjust toward you, yet it will bee easy, if you look not at your masters, but at the Lord whom you serve in them; and lest you should think that in thus doing, you should lose your labour, assure your selves that God will pay you good wages, hee will see you recompensed, v. 8.

First, Then we see, That whatsoever service wee yeild it must be single-hearted. Dof. 1
All that a Christian doth must be so, his whole course, *Psal. 15. 1. Alt. 2. 44.* for this is a thing which wih God is delighted with, *Ps. 51. 6.* Truth in the reins thou art delighted with. Now this principally is seen, when we stand not upon outward shews in our service to them, nor yet serve them with any sinister end, as seeking our selves, but approving our selves principally to God, and next seeking the good of them every way.

This therefore doth rebuke a great deal of counterfeit service amongst us: Use 2
for how many are there that serve their masters only for their own advantage, because they can make it a sweet service? Now though one may have some consideration of himself, yet when principally, or onely hee looketh at this, he serveth with a hollow heart, like the Priest, No penny, no *Pater Noster*; and many do so look to their vails, that their gleanings are better sometime than their masters harvest.
2 Again,

2 Again, the untruth in their dealings doth convince this guileful service.

3 Many are our onely chapmen; so will winde in with customers, that they will bee served with no other then such an one: but what is their end? they are kinde to their masters customers, as *Abſalon* to his fathers ſubjects, to this end, that if they ſet up, they may carry all with them; tolling another mans Pigeons to their own lockers.

4 Again, the detracting their maſters, like *Ziba*, 2 *Sam.* 16. 3. A customer taketh himſelf ill uſed, hardly dealt with, you ſhall have a hollow ſmooth companion will ſay, they are but ſervants, though it might bee thus and thus, yet their maſter muſt make his own price, loading their maſters back with any thing odious.

5 Finally, the diſloyalty of men once out of ſervice doth teſtifie they never ſerved with ſoundneſſe of heart, for that duty would bee conſtant, whereas many now will beard their maſters, and if they could cut their throats with telling a word, out it ſhould: all ſuch ſervants may aſſure themſelves that they ſerved in Hypocriſy, and therefore that it was moſt hateful to God, for what is more odious to that God of truth, then ſuch guilefull courſes? Hypocriſy is compounded of Pride and untruth, the Lord hath both of them in high abomination.

2 Wee muſt all hence confider, that if God will not have hypocriſy in the ſervice, which one man doth to another, how doth hee hate it in his own ſervice? Let us labour therefore to do that wee do with ſoundneſſe.

Queſt. But how may wee know that the thing wee do is with uprightneſſe?

Anſw. 1 If wee call our ſelves into the preſence of God: for Hypocriſy dare not abide before him: Walk before mee and bee upright, 2 *King* 10. *I have walked before thee with a perfect heart:* the Pharifees looked to men. 2 If wee do from our hearts that wee do: with the heart and unfeignedly are all one, *Jer.* 3. 10. Hypocrites give God their lips, but their hearts are far from him. 3 To his glory onely, 1 *Cor.* 3.

VERS. 6.

Doſt.

VERSE 6 *Not with eye-service, as men pleaſers; but as the ſervants of Chriſt, doing the will of God from the heart.*

Not with eye-service. Whence Obſerve, *That eye-service ſtandeth not with uprightneſſe of heart;* an eye-ſervant is not an honeſt hearted ſervant in Gods account, Now wee muſt to underſtand it, know, that it is not eye-service, which looketh often to the eye of the maſter or miſtreſſe, for *Pſal.* 123. 2. the whole duty of a ſervant is ſet down by this; and it is a lawful thing, when it is to have their direction and know their pleaſure: but eye-service is, 1 All outward ſervice which goeth no further than that a man can take knowledge of, for hee that doth the outward thing onely, though with a moral honeſt meaning, Gods will as well as mans work, is ſuch an one. 2 Hee that doth ſet himſelf to pleaſe man throughly, will do his indeavours thereunto. But the ſecond eye-service which is moſt damnable, is, when a man maketh this the meaſure of his ſervice; *viz.* the eye that his governour hath over him. The meaning is this, further than his maſter looks on himſelf, or ſome that will tell how hee is occupied, or further than his maſter hath ſo took his marks, that hee can tell though abſent, how hee doth beſtir him, further than his maſter can thus ſee him, hee will do nothing, and hee careth not what lend part hee commit, if it ſhall not come to his maſters knowledge: now all ſuch ſervants even as the firſt, before God are not ſound hearted, but theſe ſecond eye-ſervants, are full of moſt damnable hypocriſy: ſuch an one was *Gebru*, 2 *King.* 5. 25. hee cared not to ſteal, lye, nor do any thing, which hee thought his ſlumbering could hide from his maſters eye.

So *Mar. 24-4* there is a servant, who when his master is sure for a while out of the way, hee doth beat his fellow-servants: and falls revelling. This therefore is a vice to bee taxed in servants: the world is full of such Camelions as can shew any colour white, that can look with all countenances; but they cannot shew such a face as cometh from a white sincere heart, they are deeply gone in eye-service: hence it is that while a man is nearer them, they will be silent, and as busy at it as Ants, let one turn his back, they will take them a stoole, fall a talking, laughing one with another, yea step aside to drink here or there: if some watch to give them a call, before their masters return, all is well, hence come those doing out their own lusts, with pretence of our masters business. Such an one would have mee go forth, Well I cannot presently, but bee at such a place, I will meet thee there an hour hence; the time draweth on, my youth taketh his cloak: Whither go you sir? I will see if such a thing bee done, I will call on such a one for money, whereas hee goeth onely to meet with such a companion. This maketh them if they go of an errand, they will bee sure to take as much time to their own privacy, as their masters business: they know hee is not at their heels: yea this maketh some that will look you demurely, if their master eye them: but if hee look off them, they will deride him to his head, by nodding or simpering to some of their fellows that stand by: and servants are so far from seeing these damnable sinnes, that they will laugh as tickled one to another, to think how cleanly they have carried the matter. But you daunce in nets, God seeth you, yea and man sometime, when you think not so, as it fared with *Geboai*.

Yet even this, that a hollow-hearted servant will bee an eye-servant, good while the master looketh on it; must teach masters this wisdom, to overlook the waies of their families, the masters eye fatteth the horse: it is true in all other affairs, the masters eye doth set them forward; *Ruth 2. 3.* Boaz went out to his reapers, *Prov. 31. 34.* the good hus-wife looketh over the waies of her family; it is a peece of wisdom in domestical government, belonging to the eighth Commandement. And this may bee profitable to such as like *Poisphar*, *Gen. 29. 20.* *Joseph*, so they trust all to the servant so far as they take the next way to make him trustles; for opportunity maketh a thief: let our eye be given; but yet let us remember, it is not our eye that keepeth safe, but Gods blessing with it, it is not rising early, &c. but God that buildeth the City, and who hath such quick eyes that can see all the water that slideth by his mill.

It followeth, *Not with eye-service as men pleasers*: Observe, *Whence it cometh that men serve with eye-service, even hence, because they seek not to please God, but man*; If one did seek to please God, hee would downward obedience from his heart, as well as outward, for God is a Spirit, &c. Again, hee should have an eye that would reach him every where, and therefore should not hence take liberty, because that the eye is off him: But when one shooteth at this white onely, to keep the favour of men, hee careth not for further service than that which is necessary to this purpose. But to conceive this aright, you must not think that all man-pleasing is here condemned, for wee are bid, *Rom. 14. 2.* Please one another; and servants are bid, *1 Tim. 5. 9.* please their masters in all things. Seeking to have God approve us. Our consciences, wee are in the third place to seek the good approbation of our Governours: but this is here laid down as a wicked fin, when servants do onely or principally aime at this, that their masters bee pleased, not caring for any further matters: which is to be condemned as hindering our salvations, *Job. 5. 44.*

Seeing then that this is the fountain of eye-service, let us as wee desire to avoid such hollow-service, seek not only to please man, but principally to approve

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Dost,

prova ourselves to God: and let Masters as they would have one that is not an eye-servant, so seek that hee bee such an one as hath a care to please God. And thus it followeth, *That a single-hearted servant must do the will of God from the soul.* This is to bee marked hence, that a Christian servant must give the obedience of faith to Gods will in the businesses which hee doth for man: thus Joseph so served as fearing God: now that maketh a man heave himself as well in one deed as other reverently toward God: and in *Gen. 24. 42. 51.* we may see how religiously that servant walked toward God in his Masters errand, praying and giving thanks: and that which Saint Peter speaketh of enduring, must be extended to all; they obeying it, must be for conscience to God, if they will have it commendable service before him: for so it is, that we have in every work enjoined us a double command: the one from our Master in earth, he saith, Doe such a thing: the other from our Master in Heaven, hee saith, Honour the Father, see you obey your Master in every thing: now we must principally look to the Lords will. If we should serve in some Nobles house, if the Noble man present with his steward whom hee setteth over the rest of his household, if when the steward biddeth one do this, he should speak to him and say, Sirrah, see you do it; If the servant should curry with his fellow-servant, but have no regard of his Lords word, were it not a part that every one would condemne in him? so God is present with our Masters, who are our fellow-servants, but that God doth set them over us: now when they speak, God commands likewise. We must not therefore only look at our fellow servant, and give no respect to him who is the Lord of us, and our Masters also; and the want of this is to be bewailed. Whereas it should make us finde our services blessed and successful, as *Gen. 24.* and it would procure us a hopeful recompence of reward.

VERSE 7

Dost,

VERSE 7. *With good will, serving the Lord, and not man.*

The last thing to be marked is, *That all our obedience must come with heart and good will, it must bee cheerful and diligent;* for that which is not done heartily, is done discontentedly and drowsily; one may bee reverent, and mean honestly, yet fail in this third point, in being voluntary, ready, diligent and quick in the duty he performeth; thus *Gen. 31. 6.* Jacob served with all his strength, and seven years was but as a day to him, so cheerful was hee in it: for that a man doth with a good will it is done both readily and diligently.

Vse

And this doth meet with many, who will follow their businesses close, but with such fowre discontented humour, that a man had better miss their service, then indure the lowrings of their behaviour: for how can that be accepted which a man goeth on with perforce, and yeeldeth to as a necessary evil?

Again, many who are both reverent and honestly minded, yet for want of this heart and good will, they are so drumbling about their businesses, going like snayls about them, that it is irkesome to their Governours, for though they do love their other parts, yet when they see themselves in the fuds, and their work behinde hand, it cannot but grieve them, *Prov. 10. 24.* A slothful servant is as smoak to the eyes.

Use.

Wherefore servants must remember to be chearful in that they do, till then they martyr themselves, and increase their vexation: whereas getting to this point they should be as free as their Masters, what is thy Masters freedom? he commandeth in the Lord what hee will, and thou shouldest do in the Lord nothing but thy will, we have in Heaven this perfect good will, our service shall be perfect freedom.

Their service is marred in the making, for who can esteem that which is done perforce, altogether unwillingly? and so servants must make conscience of diligence, and quickness in dispatch of business. Look in *Prov. 22. ult.* what a promise this hath, and though wee have not that dexterity, yet seeing the want, God will bring us to it: He that maketh the feet as the feet of a Hare.

Hart, can make the hand nimble likewise.

Now followeth the ground of it, *as to Christ*, verse 5. Observe then, *What Doth.* will make us yeeld cheerful obedience, even the eyeing God whose will this is; bee our governours never so unworthy: and without this ground it would often fall out that men could not serve with cheerfulness: for Masters sometime are most unequal, are crooked and will not be pleased in any thing, are unjust will recompence and consider no travail: now how should we be cheerful in serving such, if we had not a better Master than man to whom wee tender our service? This looking to God doth change the nature of things, so that which is intolerable and odious in man, becometh easie and lovely as from God: even as poyson mixed in ones meat and drink by the ill will or negligence of a party, is murder, but poyson tempered by the art of the Physician and given one is a great mercy: so these unjust parts as they come from the hands of men, they are irksome; but as from God who is the healing God, they are wholesome for us: these deeds are like those feathers, which shew divers appearances according to the diversity of light in which you hold them.

Wherefore, if servants will go through what ever betall with cheerful service, this is their way, to look how just, wise, faithful, merciful God is, and his will is, even in charging us to obey them, who deserve nothing less than cheerful obedience, yea how just his will is in charging us to indure that at their hands which in them is most injurious.

VERS. 8 *And know ye, that whatsoever good thing any man doth, that same shall hee receive of the Lord, whether hee bee bond or free.* VERS. 8

Now the eighth verse layeth down the reason, and teacheth thus much, *That God will not see conscionable service unrecompenced;* for the Lord doth give it an eternal reward, when all good works shall be rewarded: but because present things stay the stomach more, he giveth us even here a reward of it in part of payment. 1 Bringeth them that have been faithful in service, to have substance of their own. 2 Blessing them with good and faithful servants for the most part: for God doth raise the poor servant often to great estate; sometime by giving him favour with his governours, who are able to advance him: the Master finding the faithfulness of his servant, doth set him over all his substance, and *Mordecai, Esther 2.* Keeping his Portership diligently, came to make discovery of a treason, which afterward made his Master advance him. But if God give them not favour with those that owe it them, yet he doth let them finde it in the eyes of strangers: so *Joseph* his hopes with *Potiphar* were dashed, and the Butler had forgotten, but God brought him to finde favour in the eyes of *Pharaoh*, so that he was made the second from himself in all the Kingdome. 3 If God let them finde no favour with men (which he doth that they may know him their portion and sustainer of their lot) yet he doth, by his blessing, extraordinary or ordinary, bring them to riches; or some compleat portion. Though *Laban* dodged with *Jacob*, *Gen. 31, 42.* and turned every stone to keep him low, yet the Lord blessed him, and saw him rewarded. Again, God giveth such good servants for the most part, for what measure we make, we receive the same for the most part, and *Joseph* had a steward of great secrecy and fearing God, as hee had been both religious and faithful.

Which should encourage servants, for they have the Lords Word pawned to them, who can raise from the dunghills to Kingdomes, his Word I say, that they shall be recompenced; Say thy Master were a *Laban*, and would go as near the wind as he, and seek every way to keep thee fasting, yet God hath undertaken to pay thee thy wages, for *Prov. 27. 18.* He that keepeth a fig-tree shall eat the fruit, and an obervant servant shall be honoured. Look and you may see, some have given up their occupying to their servants, some have found great help from strangers, some have thriven, though their Masters have done their utmost to hold them down, all which do shew by experience the truth of this promise.

Cccc

Let

Let us learn hence to bee afraid who have been lowd servants, and repent us of it; for if that which is conscionable be blessed, then this is accursed: that such may fear God will blow upon their substance, and make them meet with such like servants as themselves were in their time; if hee forbear thee, that yet it is not thus, let his goodnesse and patience call thee to repentance.

3 This doth let us see, how no service to himself shall bee left unrewarded: if that wee do to our fellow servants shall have recompence, how much more the service wee do to him? Let us not therefore say, as *Mal. 2*. It is in vain to serve the Lord: if wee bee wise, it is for our selves, if righteous, for our own good.

Thus much touching the duty of servants.

VERSE 9

And ye Masters do the same things unto them, putting away threatening: and know that even your Master also is in heaven, neither is there respect of persons with him.

Now followeth the duty of Masters.

1 The Duty.

2 The Reason.

1 The Duty is laid down. 1 Generally; 2 Particularly. In general, do the same things; that is, do you likewise conscionably what duty soever you owe about your servants. 2 Without threatening, which is a negative precept forbidding all crooked and cruel dealing toward them, the cruelty of words is usually put for the whole, and on the contrary commanding all equal and gentle usage of them.

2 The Reason is, because *wee have a master in heaven*, who is by way of prevention described from this property, *that hee is no respecter of persons*; for Masters might think, though God is above us, yet hee doth make more account of us than our servants.

Now two things must be opened.

1 *That we must conscionably perform all duty about our servants, as they theirs to us.*

2 *That wee must avoid all crabbed cruel dealing with them.* For opening the first, we must consider the duties that Masters stand charged with, which may be most fitly called to these two heads.

To our choosing of them: And,

Those which we must do, having made choice, while we enjoy them.

Now for choosing them wee must observe two things.

1 What we must chiefly look at in a servant.

2 What order we must proceed by when we take him.

The things are two.

1 Religion, *Psal. 101. 6*. and this is our gain: for if one *Achan* might trouble a whole Land, how may one irreligious servant trouble a house? Again, Gods blessing is with the religious, as in *Joseph* and in *Jacob* is manifest.

2 Wee must look next at the hope of serviceablenesse, not looking at accessories so much as substance, which many observe not, who look at money and friends, and so fingering a little money, want a man.

Now in this order wee must take them, getting knowledge, where they have lived, getting testimony of them, and trying before wee trust: for as *Laban* saw in a month what *Jacob* could do before hee hired him, and before *Pharaoh* did trust *Joseph*, hee saw that God was with him, and that all hee had prospered, *Gen. 39*. Now when wee have chosen them, they answer our hope, or prove otherwise; If they prove nought, wee must when wee see that our courses will not reclaim them, give them their passports so soon as may bee, *Psa. 101. 7*. *Luke. 16. 2*. Thou maiest bee Steward no more, take that which is thine, bee packing: If wee keep them, then wee must perform duty

duty to their souls. 2 To their outward man; to their souls, wee must instruct them and order them privately. 1 Must see them serve God publikely, *Gen. 19. I and my house will serve the Lord.* Abraham will teach his household: and the fourth Commandment doth binde masters to see their servants sanctifye the Sabbath.

2 For their outward man, wee must govern them; for that Commandment which forbiddeth rule with cruelty, doth bid that we rule them. 2 A man must imploy them and direct them: the Master in the parable setteth the Steward in his place, the Porter in his, the housewife, *Prov. 31.* giveth the several tasks to her Servants. But to this purpose of direction, three things are necessary.

First, To assign and appoint out what we would have them do.

Secondly, To over-look them sometime our selves, sometime sending amongst them, *Prov. 3. 24. Gen. 37.*

Thirdly, To give them example; if wee would have them diligent we must not lye a bed till noon: Look *Prov. 31. 16.* Shee there riseth her self betime, layeth her hands to work, no direction so effectual, as is that which is exemplary.

3 Wee must shew love to our servants; *Philemon v. 16.* Receive him as a beloved brother: A Christian servant must bee in the place of a beloved brother or sister: Now love standeth in esteeming of them, *Mat. 8. 6.* The Centurion made precious account of his Servant, *Prov. 17. 2.* A wise servant is to bee preferred before a lewd Son. 2 In communicating to them all necessaries, and all things for encouragement of them. 3 Thinking how wee may do them good, as well as bee benefited by them; and especially it will appear if they bee sick, *Mat. 8. 6.* 4 Lastly, we must do justly with them, *Col. 3.* Masters do that which is just toward them; now this justice is seen, both in making provisions, for *Luk. 16.* The Labourer is worthy of his meat; And in giving them recompense, both that which may bee claimed as due, *Lev. 19. 13.* as some voluntary gratifications to help them forward for themselves, *Deut. 16. 13.* And these and such like the Apostle doth wrap up in this general speech, Do you that are Masters the same things.

Now if we lay our selves to these things we shall finde a great want in Masters. For,

First, In taking them, wee look not at the things wee should: Many have no care of Religion, but if hee bee a servant of quality, like to bee gainful, then he is entertained, what ever his conditions are. Now say hee were gainful, yet wee should bee of *Abraham's* minde, who would not bee rich with the King of *Sodom's* wealth, wee should not like that a rake-hell swaggerer should enrich us; but it is otherwise, for what such an one getteth us, shall have a curse going with it: and if receiving a traytor bee dangerous to a subject, it cannot but indanger us to receive such who are open rebels to the waies of God.

2 Again, For looking at hope of service, Men look now what friends of account they shall make beholding, what money out-right, or in use, and thus proceed: which maketh them often catch a frog for a fish, get instead of a good servant, a prodigal boy, who will bee their young master, and know no subjection: and if any thing bee found fault, hee can say, they had this with him, and his friends will bear him out. A just whip to follow such neglect of poor ones that are friendlesse, who having known hardship were like to prove better.

3 Men take servants hand over head, they are careful to keep bodily infection away, but manners which are more contagious they receive any. In the sicknesse we keep out such as come from infectious places, and would not receive one to serve us, who came from a house that all were dead out of: but wee will take a servant, never ask him, whence hee cometh, though hee hath

lived where all are dead in sin and trespasses, we care not, we forget that a little leaven doth leaven the lump: which must not be so taken, that if a good servant come from such company, hee must not be rejected: In *Pharaoh's* house some feared God, and in *Casars* Court, heathenish *Cesar*, some loved Christ.

Now for looking to their souls in private neglected, and seeing that they should sanctifie the Sabbath, many care not for bringing them to Church, but sewer for examining what they remember, this maketh the streets so full of swarms, every where openly breaking the Sabbath. If we should send them on our errands, we would ask them what was said to them, though we sent them about a trifle, fool them if they had forgotten: But when we send them on an errand that concerns their salvation, and the furtherance of our reckonings, we never ask them, nor blame them if nothing be remembered.

Now for government many fail, letting servants know no duty, but be hayle fellows well met.

1 For directions and imployment, many keeping such as live like idle drowns by them: for it is a vice of the times, they do multiply servants, that the one doth make the other idle.

2 For direction, especially by example, we fail, we would have them painful, but follow our pleasures, them sober, and our selves feast it.

3 For love, we prize them not, care not for them, further than to serve our selves by them, thinking all too much, but what for shame must, that is bestowed on them.

4 If sick, we are as kinde as the Amalekite, 1 Sam. 30. 13. who left his man on the plain field, so we cast them off as burdens and hinderances rather than otherwise.

5 For justice, we pay them their dues dodgingly, we help them not when we leave them with free kindnesse: Nay, many would break the necks of them in the rising, lest themselves should have less doings, that the want of the wise choice of religious education, prudent government, exemplary direction, love, justice in us that are Masters, is the cause of such a naughty race of servants as pester every place.

And let us look to these things, to their Religion: when one *Achan* might trouble a whole Nation, may not one servant a whole family? to poor friendless ones, if they be like to prove serviceable. Let us look to their souls, sending them forth on the week day so many as may be spared, it would not hinder us, but further us, as in the Gospel, after a Sermon, though before they had fished and taken nothings, yet after Christs preaching, the net was full. Let us for their outward man, keep them in awe, imploy them with direction, show love, and do that which is just to them.

Now followeth the second, viz. that we must avoid all crabbed and cruel dealing in our calling over them: for the curiousest in speech is here named, because men break the most into it, and think the least of it, for words are wind, and when they have said their minds, they have done, this therefore being frequent, and not much stood on, is named for all the rest, *Levit. 25. 43.* Thou shalt not reign over thy brother cruelly, like as the *Egyptians* made the *Israelites* serve, *Exod. 1. 14.* God would have all power tempered with mercy: Husbands are the heads, yet *Col. 3. 20.* they must love, and not be bitter; Parents are over their children, yet they must not exasperate them; Masters have power, but they must wield it without rigour, and too much austerity, laying aside threatnings, and the Apostle had need to call for it, Masters having power of life and death, and ready to execute servants for trifling defaults, as *Pollio* would have done his for breaking a glass, which occasioned the remarkable story of *Augustus Caesar*, who brake them all lest they should give occasion to such rash enterprise. And if that dominion should not be mixed with

with clemency, it would degenerate to brutish tyranny. Yea, Nature hath prints of this truth, the Master Bee say they is the mildest, as which hath no sting, when the other have. For more particular explication, as the boyling in the heart of unjust displeasure, so the manifesting of it, and breaking forth in look, word, or works, is forbidden us, thus *Gen. 32. 2.* *Laban* when he could not give his servant *Jacob* a good look, sinned in such austere carriage in words, this text is sufficient, which will not have a threatening cruel language used: the meaning is nor, that a Master may not threaten, when he hath cause, by way of caution, that he may not be forced to fight moderately: for this God himself doth threaten when he hath cause, and it is great mercy when we do it to prevent further anger, nor to disgorge our choler: but this fixon-like raving, and huckster-like menacing of them on every occasion, is here forbidden, as when men cannot speak, but knave, varlet, &c. quean, drab; I will set your head and wall, &c. I will send something at head of you, I will give you something shall stick by you, this worne which causeth raving speech, the holy Ghost would take out of the tongue of you, when he saith, *Laying asid*
threatning.

Lastly, All rigorous dealing in work is forbidden, 1 By default, as when we will not hear them speak, 1 *King. 25. 17.* *Nabal* though in reverence and wisdom will not give them any respite, when God taketh order that the very beast shall have his rest. By committing cruel parts in correction, *Deut. 25. 2, 3.* Thou shalt not beat them till vile in thine eyes, as some laying on like stocks, over-loading their strength, as *Isa. 38. 6.* there were some who did over-burden their servants, as if they had been made for the pack-saddle, *Mic. 3. 3.* Some did break the bones of them.

2 Not only by omitting, and by doing cruelly our selves, but by bolstering any cruel part, or arrogant behaviour of one servant against another, as to allow a Journey-man or Fore-man to deal curiously with a punie prentice, for *Prov. 30. 22.* a servant governing is intolerable, though this doth not take away prescience of one servant above others, *Gen. 15.* the Steward in the Parable.

These things therefore, first, rebuke a great deal of crooked unmerciful courses with us, which we must reform: what do our fowre looks? that which *Laban* did with *Jacob*, make a servant have no heart to us: what do our words so cruel and base? it maketh them turn against us as worms trod on will; (as we may see, the servant often giving word for word) or else it maketh them despise us as barking curtes are, which we know bite not; or it doth awe them that they seem belov'd by us, what doth our denying them fit liberty? it maketh them break the Sabbath, be as if Hell were broke loose, as on Shrove-tuesday; what doth our other rigour? it hurteth them, and layeth load on our consciences: how shall we think of our estate who are cruel to our brethren, when a just man is merciful to his beast?

This must teach us our duty that in conscionable obedience of Gods will, we shew mildness and love, *Col. 4. 1.* shew justice and equity; equity is such a milde course, in which so far as wisdom will give leave, we make our selves equal with them, and he that can carry this behaviour wisely, shall be twice as much feared; if he frown, as any other looking and speaking, as *Boaz* did, bidding his servants God speed. 2 Hearing them as *Nathan*, and *Job 31. 14.* seeing that they receive no measure but good from our hands, nor from others that are under us. Yet we must take heed that we do not through folly run out of one extreme into another, for we may kill all with kindness, as *Apes* with hugging, *Prov. 29.* He that bringeth a servant up daintily, shall have enough of it, the excellent director is wisdom.

This doth let us gather an argument that our God will be a good master, shewing all equiry tous, for hee will not bid us be one thing, and himself a-

nother

Use. 1

Use. 2

Use. 3

mother, *My yoke is easie, All my waies are equal*, this God protesteth of himself, *Esey. 43. 23. Psal. 103.* He doth not love chiding: hee is and will be found for ever a good master to us.

The Reason followeth, because *wee have a master, &c.* who is described from his not accepting of persons, to prevent the deceitful thoughts which we might fancy with our selves.

Doct.

1 Then wee see, *what is an excellent consideration to beat down all proud cruelty, to bethink us of our master in heaven*, that can call us to reckoning, pride is the mother of cruelty, and there is not a better cooler for them both than to look at God, *Gen. 19.* when *Abraham* saw the Lord, you see how hee did abase himself, as low as dust and ashes, and *Gen. 29. 6.* when *Josephs* brethren feared, lest hee would deal cruelly with them, *Joseph* assureth them that this is far from him; why? because hee was under the same God with them, and *Job 31. 14.* this consideration of the master in heaven, made *Job* hee durst not deal rigorously with his servant; and nothing can contain us in our duty like to this. For one servant will fall a smiting another, if he see his master, and will reckon with him for it.

Use.

This therefore doth shew that such have not God in their sight who break out to such cruel intreaty of others: but let such know they have a master who will keep an Audit with them, and pay them their due, he that hath been mercilesse, shall have judgement without mercy.

Doct.

The last thing to bee marked is, *That our God is no acceptor of persons*: the meaning of which is, not that God doth deal alike with those that are equals, for in matters of favour, God may, and doth, deal diversly with men all alike. 2 It is not meant that God hath not regard of the being and existence of some before other: for hee taketh some and rejecteth other some: but [person] doth signifye all outward circumstances which men use to regard, power, wealth, kindred; &c. and the meaning is, God is a God that will not for any by-respect go a hairs breadth from justice, *Deut. 10. I am a strong God, &c. that accepts not persons, Job 34. 14.* a worthy place, *Act. 10. 34. Of a truth I perceive God is no acceptor of persons*: For God that will not allow this in man, *Deut. 1. 17.* will himself bee far from it. And wee see that Heathen men, as those *Ariopagites* have been so impartiall, that they have judged in the night, that they might not be moved to unjust proceeding by the countenance or person.

Use.

Which hath not onely comfort for poor ones, but a double instruction, 1 To shake a great many vain hopes: for you have many that hope well, they shall go to God to rest when they dye: Ask them, why they think so? because wee have known a great deal of misery and sorrow here, as much as any one poor man: But though thou hast never such motives of commiseration, these will not help, if thy cause bee not good, if thou canst not by a working faith plead thy innocency, God is no respecter of persons. Others because they are in better and more glorious estate, they think the Lord will let them find him more easie: for he looketh not, as they think, for such strictness in them as hee doth in others, but God hath no respect of person, you shall bee stripped of mastership and Gentry, when you come before him. Others, they think to finde God merciful, because they are ignorant, and have not means, but God hee will not look at this, hee will look at faith manifested by good life, if this bee lacking it will go against thee, *Rom. 2. 12. Such as are without the Law, perish without the Law*, because God will not for by-matters decline from righteous judgement: so many, because they by profession are his people, and do hear his Word sometime, and receive: but it is not this respect that God judgeth by, thou art not a doer of the Law, though thou knowest it never so, and braggest of it. God will condemn thee because hee looketh at the thing it self, not at any respect in thee, *Rom. 2. 13. Luke 13. 27.*

So

So preachers, if they would say they have taught others, if they live not according, God hath no respect of person, and therefore will say, *Depart ye, &c.* *Mat. 7. 23.*

So that wee must not lean on such sandy foundations, trust to such reeds as these are, but seeing wee call him Father that judgeth without respect of person, let us pass our conversation in fear and trembling, *1 Pet. 1. 17.* Vse 1

2 This teacheth us that wee shun this vice, *Eph. 5. 1.* those that are the beloved Children of God must follow him. Sometime men give allowance in their hearts of men according to outward things, *Jam. 2.* they knew men according to the flesh, for it is not that bare pre-eminence of seat, but the inward estimation signified by the other that is there condemned. Again, what maketh us in some wee cannot see great faults? wee immoderately extol little things when commendable, in others wee take any mote so hainously, and if they tread awry wee cannot satisfie our selves in discommending it, the ground of it is respect of person, one is gracious with us, the other out of favour.

VERS. 10. *Finally, my brethren, be strong in the Lord, and in the power of his* VERS. 10

might.
Now followeth the Conclusion of the Epistle: in which are three things; First, an exhortation, to the 21. ver. Secondly, a narration of dispatching *Tychicus*, ver. 21, 22. Thirdly, a farewell, ver. 23, 24.

The sum of the Exhortation is, that wee would fortify our selves, to the end wee may go through with these things which oppose us in our Christian warfare.

Now the manner is twofold: First, by looking at the strength wee have out of our selves in God. Secondly, by harnessing our selves with a spiritual strength inherent in us. For these do not one explain the other, because *1 Pet. 1. 5.* Gods strength and faith are distinguished, as the matter apprehended, and the hand apprehending; and it is more suitable to this Allegory: For the strength of the common souldiers is as much, yea, far more in the wisdom and power of their leader, than in their own valour and furniture.

Quest. But one may say, why doth he say, *in the power of his might*, and not in the Lord onely?

Ans. The first is a more general object of our faith [*in the Lord*] in his wisdom, mercy, faithfulness, (for all these do strengthen us.) The other is that immediate thing in which is all our help, as keeping us to salvation. Now that the Apostle having exhorted to beleeve, and godly life, doth strike up a Drum, and sound an alarm; it doth give us to understand, that *the practice of good duties bath no small enmity against them.* The Devil will soon (if wee let our selves this way) cry for clubs, and reach us some knocks. Wee shall know that these things shall cost us the setting on. Thus in Christ when hee set upon the work of our redemption; Satan did tempt him, as *Mat. 4.* and *Rom. 7. 21.* when he would do good, evil would stir in him: and when *Paul, 1 Thes. 2. 18.* did purpose to come and visit them for the strengthening of their Faith, Satan did hinder him: and *Mat. 12. 46.* when Christ was fruitfully teaching, there wee see his acquaintance at the door to speak with him, calling him from the work in hand, *Mat. 16. 22, 23.* when hee told them of his suffering, Satan by *Peter* sought to turn him from it; (*Satan by self.*) O such is the force of Satans opposition, that a man when once hee setteth himself to this or that good thing earnestly, hee is beaten from it farther than before: even as the people were, who are types to us; when they turned themselves to forsake Egypt, their servitude was redoubled, *Exod. 5.* Doff

This therefore must teach us, not to count it strange when we finde such difficulties in the waies which are good: for when a man doth look to righteousness, hee doth then leave the kingdome of darknesse, and the tyrant cannot endure Vse 2

endure this with patience. As at other tryals, so at this we must not wonder, *1 Pet. 4. 12. Dearly beloved, think it not strange concerning the fiery trial.* Why should we think that so strange which is so frequent, as our meat is not more usual? when we would buckle to some more spiritual duties, then such an ill disposition cometh upon us: evil is present, the Devil doth make us to be annoyed with swarms of idle thoughts: then what need we use such strictness? be good to your self, then this friend would speak with us, this business is undone, this matter lyeth in despair, thy Mother is at the door, then we are moved, and deeper often in the sin we fled from, than before. While I was musing, the fire brake forth, then spake I with my tongue, *Psal. 39. 3.* We must not think this strange; but though we be beaten on our knees, yet go still from *Egypt* the Kingdome of darkness, to the glorious inheritance of the Saints in light.

Use. 2

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1 Chron. 28.
10

2 This doth shew such whose course is clear and even, go smoothly away with all their enterprises, that they are taken of the Devil to do his will: for if they did not please him, then he would have a saying to them. *Now particularly in this verse two things must bee opened. 1 That Christians must have a resolution in their courses. 2 Who it is, or upon what strength it is, wee must bee courageous.* For the first, the Apostle teacheth so much, *1 Cor. 16. 13. Watch yee, stand fast, quit your selves like men:* Hee doth call upon us to be valorous, like as *Joab* exhorted his souldiers fighting for their Country, *2 Sam. 10. 12.* And of the Christians, it is said, they did with full purpose of heart cleave unto the Lord: and the self-same spiritual fortitude is necessary in the things we undertake or suffer, if we mean to go thorough with them. Take heed therefore: for the Lord hath chosen thee to build the house of his Sanctuary, be strong theretofore, and do it, *Luke 9. 51.* It is said of our Saviour Christ, when his time was come to suffer, he set himself fully to go to *Jerusalem.* *Now this spiritual courage doth shew it self in three things.*

1 It doth expel the fears of cowardise, when wee see great enemies against us; *Deut. 20. 23.* Let not your hearts fear, nor be afraid of them: for though a man see a hideous mass of corruption, yet shall it not affright him.

2 It maketh us not to bee dismayed at the difficulties that meet with us: though a man come by knocks, yet he maketh not dainties of them. For *Paul* though he was driven upon that he would not, yet he was not dismayed, but gave God thanks that the best part of him did look another way, and that Christ was his righteousness.

3 It doth shew it self in this, that after wee are foyled, it maketh us renew our battel, and valiantly charge our enemies with fresh assaults, *Judges 20. 22.* The men of *Israel* plucked up their hearts (there is courage) and renewed the battel; so *Paul*, though the Devil did buffet him again and again, yet being courageous, he did renew his strength against it by often prayer.

This then doth rebuke the timorousness in us, that when we see the manifold enemies, which we have, our hearts melt, and if we be foyled are ready to cast away our weapons; which cowardise doth encourage the adversary, as courage doth daunt him. The Devil is like a serpentine Crocodile: the property of which is, if one followeth, it flyeth away; if one flye, it pursueth him: resist him, he shall flye; be afraid, he will follow. Men are, as *Jeremy* complaineth, courageous to do evil, but they have no courage to do good. If a Bear or Lion be in the way, they will encounter the greatest difficulties: if one course prove not, they will turn every stone; which should make us much more double our courage in that which is good.

4 We see hence, how that Gods almighty strength is it, on which our courage must be builded, *Isa. 30. 15.* Thus saith the Lord God, in quietness and rest shall ye be saved, in quietness and confidence shall be your strength, *Phil. 4. 14.* *I can do all things through Christ that strengtheneth mee,* *1 Pet. 1. 5.* Wee are

are kept by the power of God unto salvation: for no strength but his can prevail against the strong one in the world: he bruise the Serpents head; he dissolve the works of Satan, *Gen. 3. Job. 3. 8.* The Israelites could not have come out of Egypt, nor entered the Land of Canaan, if the Lord had not subdued their enemies, neither might they be confident in sword or bow, but in the name of the Lord only, in their strong God: much more must our courage be builded on God, seeing their enemies are flesh, ours are spirits of great power. Look as it is in souldiers, their chiefest strength lieth in their Captain: so it is true here, that all our strength lieth in Christ, the Captain that leadeth us to salvation: his power doth all our works for us: and that which is to be in us, doth but fit us to stand still, and look to this almighty power of God, which subdueth all things for us.

It must teach us therefore to disclaime our own strength: he that will be wise, must become a fool; he that will be strong must learn to see himself to be weakness in self. We our selves before our conversion are of no strength, *Rom. 5. 6.* After, of no strength: Not that we are sufficient to think a good thought, *2 Cor. 3. 5.* None can name the Lord Jesus but by the Holy Ghost, *1 Cor. 12. 3.* He is happy that is grown up to be empty of himself: wee are as full of self-confidence as of self-love, though we cannot discern it. This is the reason we are so often foyled, that we might see we are of no strength; that all our victories must come from God, *Jud. 20.* The Lord let the Israelites fall in a most just quarrel against their brethren, that he might strip them of that self-confident presumption they had in themselves. And Paul, so holy an Apostle, was brought to the gates of death, that he might learn this lesson, *2 Cor. 1. 9.* What maketh us after divers falls, to be no more afraid of the enemies that buffet us? what maketh us that we can no more feelingly run under the wings of Christ? whence is it that we have no more poverty of spirit in the experience of our frailties, but that secret self-confidence is mighty in us: Seeing that all our courage must be in this, that God is with us; let us be nothing in our selves. The blessed souls can say with Paul, *Phil. 3. 3.* we are those whose hearts being circumcised, rejoyce in the Lord Jesus, and have no confidence in the flesh.

Secondly, Let us learn to build our selves on this Rock, on our strong God Christ Jesus. As those uncircumcised Philistims did place all their hopes of the battel in their Goliath: so must we place all our hope in Christ Jesus: this is our strength, *Exod. 14. 13.* Stand still, fear not, behold the salvation of the Lord which he will shew to you this day. *This is a most blessed estate, to lean on the Lord, and on the power of his might; many are the benefits of it.* It will fear no opposition: For what cannot Gods almighty power subdue? *Psal. 27. 1.*

It will not be dismayed when all means in ordinary consideration fail us: he saveth by few, yea without any, as well as many, *Rom. 4.* Abraham cared not for the deadness of his body.

He that hath no trust in himself, but leaneth on the power of God, will, though he fall often, still have hope: for he that knows he hath no strength, cannot wonder if when God leaveth him he do fall: and he that maketh Gods strength his stay, though he be never so far from a thing, yet will not cast away hope in time to obtain.

4 Finally, He will desire to grieve silently for his weakness, he will so learn to see there is no ability in him, that he will further lean his faith on the power of God, *Psal. 60. 11.* Give us help against trouble, for vain is the help of man, *Psal. 69. 29.* When I am poor and in heaviness, thy help O Lord shall still exalt mee. What use the Psalmist maketh of this, that the Israelites had fought unsuccessfully as left of God.

5 Lastly, This is all our security, that it is not the strength in us, but the

power of Gods might: that must help us to salvation. If wee had the strength of our first Parents, and were left to our selves; wee should come short of happiness: but this being it that doth keep us (Gods strength being trusted to by faith,) the self same strong God being the author and finisher of our faith, *Heb. 13.* this puts all out of doubt. 3 Wee must glorifie the power of God in all things: it is hee that strengthneth us, *Eph. 1. 10.* Hee worketh all our works for us, *Psal. 108. 13.* Through him wee shall do valiantly, hee is our shield, tower, rock, strength, and glory.

Now followeth the second part of fortifying, concerning the furniture we are to have; laid down in general to the 14. verse, in particular to the 21. First, hee layeth down the duty. Secondly, hee doth, as a faithful Herald, again, repeat his proclamation, because wee cannot hear on this side easily, but would save our selves peaceably, without looking after warfare. In laying down the duty, hee delivereth in the beginning of this verse, the thing to be done, Put on the whole armour of God. 3 The end, that you may be able to resist. 3 The reason, which hath reference to the duty, and end; in the 12. vers. Now in the thing to be done, three things are to be marked. 1 That Christians must have armour that is compleat armour, to cover them from top to toe. 2 That they must not have it lying by them, but must put it on. 3 That the Christian armour is for matter and making of God, that is, divine and spiritual. For the first, *There is great reason to prove that a Christian must have Armour.* For he hath enemies that would wound him deadly otherwise.

Ans. 1 It is with us as with the *Israelites* in *Exodus*: so soon as hee took them out of *Egypt*, hee led them thence armed: because that *Pharaoh*, hee knew would follow them, and puissant Kings encounter them as they marched to their inheritance.

3 Again, A Christian is born with his armour on his back, so that hee can as well cease to be a Christian as cease to be armed. That which is fabulously spoken of the race of *Gyants*, is truly spoken of us; wee are no sooner born then wee have our swords girded to us, our shields on our arms, &c. For the word doth beget us, Faith is the first thing formed in us, *Now that we must have compleat armour, it is hence manifest.*

Ans. Because it were in vain to have some parts covered, and to lye open to mortal wounds in other some. The Devil is like those Champions, who if they cannot wound the head nor the heart, they will prick any part rather than fail.

Christians then must have their compleat harnesse covering them from top to toe; which doth shew us how unchristian many are, who know not, if they should speak truth, that there is any such armour. Like *Israel* when there was not a Smith, nor a weapon in it: so is the face of our *Israelites*, they look not (though they have bound themselves by the Sacrament to be warriors) after armour. If thou hast not this armour, know the Devil hath surpris'd thee, and holdeth thee as a slave to him.

3 Again, many forget that they must have compleat armour, such as must cover them all over: and therefore though in some things they seem covered, yet in others they are without defence.

Doth. Secondly, wee must mark that hee doth not say, wee must have armour, or prepare it, but wee must put it on: observe thence, that *It is not enough to know there is such armour, but wee must have it alwaies buckled upon us, in readiness by us*: we must not do as many, who have wardrobes of apparel, but they wear them not, as good have none as use it not.

Quest. But you will ask me, how may we put it on?

Ans. If wee do uncase us of that which will not let it be drawn upon us: for as hee which would put on a new suit, must first put off his old: so wee.

Second.

Secondly, wee must in conscience of our infirmity pray to God to fit this furniture about us: for, look as little children; although they have apparel, they cannot put it on further than the nurse or mother doth make them ready: so it is with us.

Thirdly, Wee must put on these things by exciting and augmenting them: as for example; Wouldst thou put on the shield of faith? do it thus; I am a poor captive: Well, Christ hath bid mee hold him, and hee will make mee free. I am troubled with laws of evil: well, Christ is a sanctifier: every time we renew faith, we put on this shield.

Fourthly, The use of this armour doth put it on: for besides, as in apparel by stretching our selves we make it fall to our bodies, these graces have this; being exercised, they increase the more.

This doth rebuke many, yea many that have armour. Look as evidences, till some flaw bee found, are not perused: so our weapons, till God muster us with some calamities, are not used. When I see these rusty halberts, calievers, muskets hanging up in the time of peace, I may see how it is with our souls. The graces of God are not kept shining, wee do not gird them daily to us as wee ought: therefore when wee should use them wee shall finde them out of kilture at the least.

Again, many slothful souldiers for ease put on some, and leave off other some: though they look to the main, yet they care not for the lighter wounds; their eyes, tongues, ears, are shot through; as *David* in *Uriahs* matter had not his eyes fenced.

Again, it lets us see how well a multitude of the faithful, a virgin betroathed to Christ, may bee compared to an army, (for terrour) with banners. Is it not a fearful thing for an enemy to see an army all clad with glistering armour from the crown of the Head to the feet? so is it for these spirits to see their souls so armed.

The last thing to bee marked in the duty, is the kinde of armour [of God] which word noteth both the maker and mettles of it; teaching us, that the weapons wherewith wee resist the Devil must bee spiritual. Our weapons (saith the Apostle) are not carnal, but spiritual: 2 Cor. 10. 5. *There is no armour of proof able to resist him, which God himself doth not forge*, and is not spiritual: for the strength of brass and stone is nothing to him; that of the Leviathan may be applied to him, Job 41.

Secondly, such must the armour bee to resist, as the assault is which is made against a thing: now the Devil doth not come against us with swords, but with spiritual suggestions to withdraw us; labouring to withdraw us from righteousness and fellowship with God, to unrighteousnesse and the creature, leaving the Creator. Wherefore wee must not fence our selves against the assaults of Satan by any humane means, by any thing which the wisdom of man can suggest: but as *David*, encountering with *Goliath*, laid aside *Sauls* weapons and furniture, and went against him in the name of the Lord: so wee must say; Not armed with our own wisdom, strength, or helps of the Creature, do wee seek to put to flight the power of darkness; but in Gods armour we make resistance.

Secondly, It doth convince many of notable folly, who will march against the Devil with armour fleshly and devilish; as the Papists, who in procession have banners upon poles, who on Palm-Sunday carry palm-boughs, who put trust on crosses, crucifixes, holy-water, &c. for, not knowing the power of godliness, they think with fleshly ceremonies, to chase away the spiritual powers of darkness.

Again, many troubled with tentations of blasphemy, or self-murder, they will to Physick; as if by letting of blood or vomit, they could purge out the Devil; others, when the evil spirit doth annoy them, they make resistance, but

as *Saul*, call for musick, this or that company, and imploy themselves more busily, that one nail may drive out another; in a word, so resisting that evil one, troubling themselves, that they make themselves twofold more the children of the Devil.

Fourthly, There are some who when they are so troubled, will not stick to go to Wizards; when the Devil doth wound them, they will seek to him for a plaister: that cure will bee well done, when the murdering spirit must play the Surgeon. Now followeth the end, *that ye may bee able to stand*. Two things must bee unfolded. 1 What this means [*to stand* ?]

Ans. *A souldier standing orderly to his fight, doth neither run forth to his peril, nor retire through cowardise; neither is beaten down through violence.* So that *standing*, is holding their course without hurt received.

Assaults of the Devil are of two sorts: forcible or politick. Now this Text speaks of those subtle stratagems, the word signifying one principal kinde (to wit) ambusement, that put for the other; the sense then of the words is, that you may bee preserved harmles, notwithstanding the Devil do practice all his stratagems against you. Thus you see what is the benefit of our Christian furniture: it doth put us out of danger, this is tried proof, wee need not fear any shot if it bee well buckled unto us: thus Christ being with this harnessed, the Devil could not fasten any thing on him: for even some peeces are of no less force, much more the whole, 2 *Pet.* 1. Hee that joyneth faith, vertue, knowledge, (which all is but the breast-plate of righteousness) shall not fall: *John* faith, faith (which is but our shield) is our victory. Now if one peece bee of such use, how beneficial is the whole? Again, in the falls of the Saints it may be seen how they caught their wives, for lack of their armour.

Which must teach us, first, to prize and get us this furniture. Wee see how going to wars wee esteem more than life such an armour as can secure us, that wee need not take care for gun-shot: how much more should wee account of this, which keepeth the life of God from being wounded in the soul? Which if we were fully clad with, we might fight at the Canons mouth secure from danger.

2 It doth let us see what wee must blame when wee are wounded; our want to our selves in not putting on this armour: for hence it was caused.

3 *Wee see that the Devil doth use policy in assailing us.* Thus from the beginning hee shewed more of the Serpent than of the Lyon, 2 *Cor.* 11. 3. Hee did through deceit beguile *Evah*, 2 *Thes.* 2. 8. His working is not in all power onely, but in all deceivableness of unrighteousnesse: hee is the Father of common Machiavelisme, hee knoweth the Lyons skin will not come where the Foxes may enter; and if hee were strength without subtilty, hee were the less to bee feared. For what is the Poets *Polyphemus* when his eyes are wanting? what is strength if wisdom and policy bee wanting or absent? But for our further instruction, wee must search out what these subtle stratagems are, wherewith hee doth circumvent us: not that wee can finde them all out, but that wee may point at the fountains of further meditation.

These may be considered generally, or more particularly. Generally, his policy in fight is, that hee observeth all circumstances for his advantage; as person, place, time; and as hee set upon Christ in the Desert when hee was now hungry: the condition of the party, whether in prosperity or in adversity, religious, or otherwise: his weapon, in choosing and using of which hee hath great skill: and two things are here remarkable and most eminent. First, that hee will then redouble his forces, when after God is ready to remove him, as men that besiege a City, if they have intelligence of any power coming to remove the siege, they will put forth all their courage, trying if they may make breach, or scale the walls and enter, *Rev.* 12. 12. Hee can so watch

opportunity, that hee can bee ready to hurt us with our own weapons: As 2 Cor. 2. 7. he would have swallowed up the *Corinthian* in his repentant sorrow.

The more particular conflicts and assaults; some are less seen, some are more openly hostile. The lesse manifest assailing of us is, when hee dissembleth his person, or his strength: For Satan often commeth in the person of a friend; sometimes in an Angel of light, sometimes in the persons of Saints departed; and hee is like that policy of the *Gibeonites*, Josh. 9. 9. Like the King of *Israel*, 1 King 22. 30. who fought with *Aram* in other apparel: or like as if a man of war meeting an enemy should hang out the same colours with them, and set men speaking the self-same language, and of the self-same habit with their enemies, and so should board them and sink them at unawares; these therefore must a little be opened.

First, Hee commeth and closeth as a friend, insinuating, as if hee bare us more good will than God, Gen. 3. God knoweth if your eyes should bee opened, &c. so to Christ, Master spare thy self: but mark what Christ replyeth, Go behind mee Satan. So hee commeth to another, what? hee hath abused thee; do not let him do thee that wrong, others will bee heartened to do thee the like. So when hee perswades covetousnesse. You must have something more than this: You have, and may have a great charge: So to him that would double his diligence, What need you so diseale your self? God forbid none but such great pains takers should come to heaven. Thus hee would with a friendly parly, with a *Jahs* kills utterly betray us.

Secondly; hee hath sometimes taken on him the person of an Angel of light, in words which hee can speak good, Mark 1. 24. and 3. 7. Thou art the son of God. The maid with the spirit of divination saith, you are the servants of the most high God; but hee profaneth the words, and useth them unto evill ends, to win himself credit in his lying, or weaken the truth of them by his confessing: so in nomine Domini beginneth much wickednesse.

Secondly; hee will set us unreasonably and busy us about good works; and thus hee did *Martha*, Luk. 10. 40. making her so busy in the intertainment, that shee had no leisure for the better work, that which *Mary* chose. This is his wickednesse, and hee alwaies doth it either to justle out a better work, or to draw-in with that good some greater evil. So in the Church, many read often and are thinking of good things but the Devil doth draw them to this, that they might not attend the work in hand.

Thirdly, hee will perswade to evil under the shew of good: thus hee will make us under the pretence of discretion and moderation, bee like those who were neither hot nor cold, fit for nothing but to bee spued out of Gods mouth: Hee will with a shew of zeal fetch us off to murder, Luk. 9. 54. Hee did the Disciples, and thus hee beguileth such who will reform without authority, and the Brownists who beguiled with a false spirit of zeal, make separation; so by perswading providence, hee doth fill the heart with covetousnesse: so by perswading perfection, hee soileth in will-worship; so these Doctrines of devils forbidding meats, marriage, religiously, are broached under pretence of chastity, abstinence; invocation of Angels, and doubting, under pretence of humility, Col. 2. and unwritten truths with curious questions, under pretence of profound learning: such like Doctrin; Rev. 2. 24. so stilled, is called therefore the depth of Satan.

Fourthly, by dissuading that which is truly good, as if it were a vice: thus repenting and leading new lives, and taking up the orders of God, this is new fanglednesse, and levity: thus doing any duty that is not so generally received, it is dissuaded as singularity and pride; thus zeal is madnesse, as in Christs practice censured, Mar. 3. 21. And *Paul* was thought to bee mad through much learning: thus the lawfull remedy is calumniated as uncleannesse; depending

on

on Gods providence is counted tempting him: as in that example of *Abaz, Efo. 7. 12.* Particular Faith is pride, &c. And thus he doth set fine colours on foul cloathes, and like an Angel of light doth beguile us. 3 Hee taketh on him the person of Saints departed: as apparitions for the confirmation of erroneous doctrines, do fully assure us.

The second less apparent action is, his dissembling of his strength; sometime elevating, lessening his power: as when our Lord hath foyled him in us, he will make as if he were easily withstood that we might after a sort command him, that then we might waxe secure, and be betrayed. 2 By dissembled flight, like the stratagem used, *Josh. 7. Jud. 10.* He will seem as fled, but then he playeth the *Parthian*, he fighteth most dangerously: Thus many that have been prodigal, given to women, are grown better husbands, and become new men; the Devil seemeth to be fled: but if they be not new creatures indeed, having new hearts, hungry after righteoulness, and the knowledge of God, in Christ, the Devil hath them far surer than before.

So in *Saul*, when the evil spirit came upon him; when *David* played, the Devil seemed to be gone, but alas nothing less. So some have been troubled in conscience, and they have skinned all over in their manner, all is quiet now: but let them beware, for if they have not met with the right cure, the Devil by lying still, and dissembling flight, will make them secure to their destruction.

Now, we cannot finde them out better, than by considering of warlike stratagems, to one whereof the Holy Ghost here hath reference. Now these are divided into three bands; for they are either in prying out, or in concealment, or in matter of attempt. For the first, the Devil doth pry into us, and knoweth us but too well, he is named from knowledge, yea he hath his intelligences from every look, gesture, affection, &c. that we may say as *Aram* did, We can do nothing in our bed-chamber, but he understandeth it, *2 King. 2. 15, 12.*

Secondly, For concealment, he as subtle to finde us out, as to hide himself; and therefore carrieth his matters so, that the most are murdered by him before they wist who hurt them; being like the Fox, who entereth fetching leaps into her hole, that one may not be able to trace her to her den she lieth in: which will appear more in his more apparent practices. His more apparent practices are these.

First, his ambushment; and this word doth note a stratagem used by the *Israelites* against *As*: this is the noted course of the Devil, that he shall bite at the heel, and come upon us behinde our back as it were. Thus sometime he tempteth us to gross neglect of our duty, or the contrary, but he cometh upon us stealing, with indevotion, or eying man in the performance of duty, seeking to corrupt the manner or intention: but these things not taking place, he hath lying in ambush, pride and security; with which, after performing any good duty, we are ready to be overtaken.

2 A second stratagem, to restrain course of victual from the besiedged, or to take away weapons from the enemy; the one practiced against *Samaria*, the other by the *Philistims* against *Israel*, *1 Sam. 13. 19.* Now this is the attempt of Satan against us, to famish us if it were possible! for now at a Sermon, the milk, bread, and meat of our souls, is dealt forth by Gods Steward; but how many doth the Devil keep from tasting one mouthful? some vanish in wandering thoughts; some sit like pillars; some if they be held too long, or have it not trimly dished forth, fall out with their meat, and will none; so many worthy communicants he maketh afraid to touch the Sacrament; uncomfortable performance, indispositions so trouble them. So he doth labour nothing more, than to wring our weapons out of our hands; as prayer; what a deal of discomfort do we know in it? such swarms of thoughts impertinent, such mists, such

such loss of all comfortable sense? But the Devil knoweth, that a prayer preferred in the obedience of faith, though out of the deeps of death and spiritual thralldome, is twice acceptable: but his drift is to make us lay aside prayer. So faith: what is the matter that renewing our faith we have some tryal presently that shaketh us more than ever? The matter the Devil aimeth at is, to make us by such continual foils, after renewing our faith, be weary of this, and so cast our shield from us.

3 A third stratagem in enemies is, to get the contrary forces out of their hold, or to disorder their march and battel array, *Josh. 7. Jud. 20.* Now this is the Devils politick practice: for our wall and mount is first our beleeve in the word of promise, and threatening of God if we sin. 2 Our constant course in good exercises. Now the Devil will draw us from these, as those in *Adal. 3. 14.* who were brought to say, It is in vain to serve the Lord: as *Evab*, the Devil brought her to make a peradventure of death, that was so peremptorily threatned; and then stabbed her deadly. So *David* was wont to pray thrice a day, and take times for such devotions: but the Devil (as it is probable in *2 Sam. 11. 2.*) had caused him to come from his trench, and then did presently wound him.

The fourth stratagem is, Spreading of false terrours, *Jud. 7. Gideon* with a frightful show did so astonish the enemy, that they turned one against the other: thus the Devil doth often marshal many causeless terrours, as he makes others presume when they should tremble. Hence it cometh, that he maketh Gods dear Christian children, be sometime troubled with fear, whether they are in the favour of God, whether they ever had true grace, whether they have not sinned against the Holy Ghost. So in particular actions, if one will make a conscience of unlawful gain, he will fear them with poverty, they shall not be able to live: so, if they be liberal, he will cast in this fear. They may want themselves: So, if they defend an innocent helpless person, hee will bid them look what they do, they may draw an old house on their heads: and hee doth fill the eyes of the spirit with such disguised bugbears.

3 The fifth stratagem is, to send in some small forces, or suborne some treacherous instruments which may betray all: thus the Devil will often fasten small sins on us, to bring us on to greater; suborne false brethren.

Now what is the use of all this, but to stir us up to look about us? seeing we have so secret and so subtle an adversary instructed with a thousand arts to circumvent us what need have we to be innocent as Doves; but wise as Serpents?

Quest. Now, if you will ask, How wee may bee kept safe?

Ans. Learn to fear and suspect the evil one: this is the Sentinel of the soul, which maketh discovery of the adversary. Be watchful, &c. Credulity is full of peril, but wise suspicion secureth from danger.

2 Let us keep within our holds; keep the threatening within thy heart, and the daily course of Christian duty, and they shall not be able to hurt.

3 But above all things, hold Christ and his wisdom by faith: for (*Prov. 2. 12.*) he dwelleth with prudence, he findeth out counsels, the spirit of wisdom is in him. If we had to deal with some crafty Broaker, we would joyn the wisest head we could meet with against him: but get Christ the wisdom of the Father, and no wisdom shall be able to hurt thee.

4 Pray with *David*, *Achitophels* stratagems, in the time of peace, were like the Oracles of God; but what said *David*, Lord confound the wisdom of *Achitophel*:

5 This should teach us thankfulness to God, who in his Word doth make discovery of such like stratagems. If one discover to us any wily device of

an enemy, we are glad, nothing doth come to us more welcome: so nothing should more rejoyce us, who are in our warfare, than to know what plots our enemies have contrived against us; *Forewarned; fore-armed.*

The reason followeth. For we wrastle not against flesh and blood, &c.

In which three things are to be considered. 1. Who are the wrastlers. 2. The wrastling itself. 3. The Antagonists that wrastle with us.

Quest. 1 But the words are difficult; therefore it may be asked, *What is this wrastling?*

Answ. 1 A speech borrowed from an earthly exercise, to shadow a spiritual course. For wrastling against one is the putting of a bodily force forth, that I may cast down from his standing, and lay along him against whom I wrastle: so the life of a Christian, is the receiving of a spiritual impression from the powers of darkness, which they make to this end, that they may cast us down from the state of faith, righteousness and blessedness; to an unbelieving, unrighteous, and cursed condition.

Quest. 2 It may be asked, *How it is said we fight not against flesh and blood, seeing the Apostle saith, Hee fought with beasts at Ephesus, &c. that is, savage men, of beastly quality; seeing again that men make us small exercise?*

Answ. The meaning is not simply to exclude them, but after a sort: in this manner, we have not only, or principally flesh and blood. The like speech is to be found elsewhere. God saith by *Sammuel*, they have not cast thee off, but mee; that is, not thee only or principally, *1 Sam. 8. 7.*

Quest. 3 It may be asked, *How the Apostle can say, that these do thin most lest us, the powers of darkness; when Col. 1. 13. we are said to be delivered from them, John 16. 11. The Prince of this world is said to be cast forth; and judged?*

Answ. We are delivered from the raging power of them, not power of tempting for exercise sake. 1. We have deliverance, and Satan is subdued in part: for the Scripture speaketh of things begun, and in doing, as done: in some measure we have deliverance, but not perfect. We see not all things subject to Christ, *Heb. 2. 8.* and *Rom. 16. 20.* Satan is not, but shortly shall be trodden down under our feet; This serves in general. But the last part of the verse is difficult, and therefore requireth more particular examination. For the summe therefore of it, here is a description of the Devil and his Angels, which are the assaylants of us in the way of Salvation. Now they are described *three waies*, 1. From the respect of power they have in regard of this world, and that particularly called principalities, and powers; generally called worldly governours, which is expounded by way of correction, governours of the darkness of this world. 2. They are described from their nature. 1. Their essence, Spirits. 2. Their quality, wicked. 3. From the place of them, in high places, or heavenly places.

The ayre called by the name of Heaven, as the fowls of the ayre are called the fowls of Heaven. Now for the meaning, we must open the words.

Quest. 1 What is the difference betwixt these three words.

Answ. They do lay down a difference of degrees in evil Angels, which is plainly taught in Scripture. 2. The exact difference, is not comprehended by us, though the Lord hath revealed it. We say it is taught in the Scriptures, that if any thing be found out pertinent and sound, it may be known to have been revealed by God. 2. We say, that these things, though in Scripture not fully conceived, we may teach modestly, and conscience of our infirmity, when we come to the Scripture; that so we may seek to have our understanding unlocked. 2. That we may banish the pride of being wise above that which is written, when we cannot conceive all things written. 3. That we may teach, that the perspicuous knowledge of this doctrine of Angels, is kept till we shall

shall bee ἰσχυροί. But yet with reverence so far as the word of God doth hold forth light, we may impart that we conceive.

First, therefore, you must know that *there are two spiritual kingdoms in the world.* The one of light, God, Christ. The other of Satan, called also the power of darknesse, *Col. 1. 13.* Who hath delivered us from the power of darknesse, *Act. 26.* Now as the kingdome of God is not in word, but in power in righteousness, peace, and joy: *So the Kingdome of Satan is in power, which especially stands in four things.* In sin, which as a spiritual judgement he doth execute: In the curse, *Heb. 2. 14.* That hee might destroy through death, him that had the power of death: in afflicting evils apparently, evil in body, soul, goods: and in giving things good in themselves; yet bestowed in Gods fierce wrath. And thus hee bestoweth through Gods just judgement, the glory and riches of this world. For when God will let a man thrive in sin, the Devil will serve him in prosperous success, above that his heart can desire. This is his proper power in regard of the wicked. Now in respect of the godly, he hath a power to exercise them with sundry temptations.

Secondly, you must set down, that in this Kingdome of evil Angels, there are some in order before others; that is granted of all. More particularly, there is one universal Commander of the rest, and Prince as it were of the whole world: therefore the Scripture speaketh singularly of him, calling him the Devil, with an eminency above his Angels: Satan the Prince of this world, as our Saviour doth often call him, in *Job. 2.* There are Princes, or principal spirits in Nations and Countries under him. Thus the Scripture teacheth, *Dan. 10. 13.* The Prince of *Persia*, where hee speaketh of an Angel having power in that Countrey; having power to work so in the sonnes of disobedience, that the matter of the Church was hindered. And these are principally under the Prince of the whole world.

Thirdly, It may bee probably conceived, that in Countries there are of inferior authority under them, and they are powers. For in earthly kingdomes (when these two words are joyned) the one doth signify principal governours, the other second ones, or sub-delegate under them: So that, *the first word may note the Prince of the whole world, and such as are principal over Nations under him. The second, such as are in authority under them, to execute Gods spiritual judgement of sin and curse, and have power of tempting the Saints. Now the third word doth comprehend both the former, as the general doth the kinds under it. For both the Princes of this world, Princes national, and powers inferior to them, all are worldly governours.*

Now hee openeth the foundation of this their power; lest they should bee thought governours, such as are the sonnes of the most high; and have received magistracy for the good of men; hee saith, they bee rulers in the world, by reason of the darknesse in it: or by the world, I mean the darknesse of sin, all kinde of curses and spiritual temptations. The second thing they are described from, is their nature. First, they are spiritual; that is, intelligences that cannot bee seen with eye; subtile and powerful. 2 For their quality, wicked; such as have at least eminently in them all wickedness. The third thing is the place, the doctrine of which, you may remember in these three conclusions.

First, They are cast out of heaven, which was their first habitation, *Jude 6.*

Secondly, The place appointed to them all (and where some are reserved to the last day) is hell, or the deep, *2 Pet. 2. 4.* For if God spared not the Angels, &c. *Luk. 8. 31.* And they besought him that hee would not command them to go out into the deep, that is into hell. For these guilty persons are imprisoned before execution.

Thirdly, That Gods just disposition is such, that for executing his spiritual

judgements and curses on the wicked, and trying with temptations his own children, some of them are in the earth, *Apoc. 12. 12.* For the Devil is come down in great rage, *Job 1.* The Devil compasseth the earth. Some are in the ayre, as in this place, to hinder the saving hearing of Gods word; and in the story of *Job*, they stirred up tempests.

Now then the sum of these words, may more largely in this manner be unfolded. You have good reason to put on the armour of God: for all of us who have received to beleeve, and have through faith our hearts purified to obedience; what is our life, but a continual conflict (wrestle?) and who are those that encounter us? Not flesh and blood, for then wee needed not armour of such high proof, forged by God himself. But those that strive with us, are such, as if you look at their authority, they have a Kingdome amongst men, the Prince of the whole world; under him national Princes, these have principalities, and secondary powers under them. These principalities and powers, these all of them are great governours in the world, do all of them resist us, yet I would not have you take them such as have a magistracy over the outward man, for the good of them, as worldly Princes; who are therefore called gods: But the regency they have amongst men, is by reason of darkness. Gods spiritual judgements, curses which God will have executed, and temptations wherewith God will have his children exercised; governours of the darkness of this world. Again, for their nature, they are not weak flesh, but spirit: and therefore subtle, and mighty to spread their wickedness, wherewith they are replenished.

Finally, They are such to whom (cast out of Heaven) though the deep hell belongeth; yet the Lord by his just dispensation (that his judgements may bee executed on the wicked, and his children tryed) doth let them be in the earth, and hover over our heads in the ayre, in great abundance, prying into us, and so having the vantage of the place against us.

First, Then wee see here, that no man whatsoever his worthinesse is, or graces, but is encountred by Satan. Our Parents were set on in state of innocency: *Christ: Hee desired to winnow the Apostles; for of all other hee is the most opposite to such,* as who will still bee busiest where hee hath least to do. And no marvel: for, the Saints have received Gods press-mony, and bound themselves by Sacrament to fight against him. *2* Again, the Saints are passed (by the power of God) out of his Kingdome, and therefore hee doth spite them, as not of his family: as dogs use to bark, and bite not those of the house they are in, but strangers: and the Saints finally have the golden graces of God, which are the treasure he would rob from them. *3* Theeves break not into poor cottages, but houses which are fullest of treasure: so Satan will offer to break into those hearts which God hath filled with this spiritual treasure; there is booty for his malice to prey upon.

Doll.

This therefore must bee laid down, that *All the faithful finde spiritual enemies against them:* for though sometime hee go away for a season, *Luk. 4. 13.* though there bee old men as well as young: yet this hindereth not, but that it may bee affirmed of all, that they have their enemies still begirting them, and assailing them, when they hope for advantage by it.

Vse 1

Which doth refute the vain judgement of the world, which savoureth not the things of God: for whereas this is the estate of all Saints, they count them either foolish, or humorous, troubled with they know not what, or think that they are some notorious sinners, if they be in their minds molested.

Secondly, it must teach all of us who are weak in grace, of small growth, not to wonder if wee bee troubled: for if the green wood escape not, what shall we, dry in comparison, be exempted?

Thirdly, we must bee admonished (though of never such proceeding) not to lay

lay aside our armour, seeing that wee are still subject to bee assaulted: *Nunquam bella bonis, nunquam certamina desunt.*

Secondly, Wee must see what is the course of a Christian life: it is a conflicting course, or wrastring continually; power of darknes seeking to throw him from Faith, Holiness, blessedness, to sin and a cursed estate: our life is a warfare. The life of all men generally is full of commotion, *Job 14.1.* much more of them, who for opposition in this world, are of all men the most miserable.

Paul saith, his life and course was a warfare, *I have fought a good fight,* &c. *2 Tim. 4.7.* *Jacob. Gen. 32.28.* being a pattern of all true hearted *Israelites*, whose lives are a wrastring by tears and prayers, against all spiritual wickedness. Sometimes it is not manifest to the eye of the world, that the matter is so with them as it is, they are thought to have fair lives, but many a man, merry in company, hath a fiere at home: so the Saints, though they may seem to bee pleasant, have that in secret which doth fill their hearts with sighs, and their eyes with tears, something outward, or inward, or both, wherewith they alwaies wrastle: *It must be thus*: for the fire of grace is like the heat of the body in this, if the heat of the stomach had nothing to wrastle with, it would bring all the body, and so it self, into an utter consumption: if Gods grace had not something without or within, exercising of it, with which it might wrastle, it could not, in this estate we are in, be preserved.

Again, These wrastring in temptation do bring us to know the Power, Wisdom, and Faithfulness of God, to know our selves and others.

Thirdly, without striving, wee must not bee crowned, *2 Tim. 2.5.* and if any man strive for a mastery, &c, for though this is not the cause, it is the way to our glory.

The which doth, first, let such know who lead pleasant lives, and are at ease in Zion, who are not poured from vessel to vessel, but walk on, as if their league and covenant were stricken with hell, that their course is not the life of Christians (this is a wrastring and conflicting estate) and it is a signe that the strong man possesseth the house, that all is so quiet.

Secondly, this must make us, though we finde much strife in the way, that we must not faint, nay wee must take heart: for this, that wee finde such a conflict, is a token that we are the Lords, and that hee hath cast out the strong one of the world.

Quest. But you will say, may every one that findeth a strife be sure of this? natural men have a fight often in themselves, condemning that they do, approving the contrary; *ideo meliora probaque.*

Ans. There is a fight between the natural light of conscience, and the sensual courses. But by these three rules we may discern the fight of the spirit, and flesh from it.

First, our strife is caused not from enormous swarving, but from the corrupt quality which infecteth us throughout, our birth sin, the law of evil which dwelleth in the members. Now this is a thing which the light of nature doth not delcry.

Secondly, The light of nature causeth a strife, when wee do some gross things, or in gross neglect: but the strife of the spirit is in good things, against the not perfect performance of them: thus *Pauls* fight was, that he could not *καταργεῖν*, accomplish the things hee would, in the manner hee desired.

Thirdly, This natural accusing was in us alwaies: but this strife of the spirit we finde by experience, wee never knew what it meant, till, giving our names to Christ, wee did endeavour in all things to serve him. Hence it is, that they who now most complain, will say, they once thought themselves well

well enough and every little thing too much forwardness, before God touched them more nearly.

Now followeth the third thing, who it is that doth in all things strive against us? the Devil and his Angels. This the Scripture hath of old taught; God putting enmity between the Serpent and the seed of the woman; and therefore the Devil by eminency is called the Tempter, *1 Thes. 3. 5.* And his hatred is so great, that there is nothing from which he will not take occasion to be dealing with us. For as God doth work the perfecting of his by the baffling of the Devil: so Satan doth turn the best graces of God to matter of temptation. But for the clearing of this, we must know that the Devil doth sometimes tempt us immediately, as *Ananias, Act. 5. 3.* *Judas, Luke 22. 3.* Secondly, thus: in temptation of blasphemy, self-murder, in the judgement which he bringeth, and in this manner Christ was tempted, in two temptations; and *Jobs* body and goods were touched by him.

Now he is plainly wraffling in this kinde, but in those things wherein he is not the next mover, yet is the first and more remote agent; and therefore they may be said in some things to wraffle against us: As when the things of this world arme themselves, or the persons in the world do make us matter, Satan is a principal worker in them all. The last branch is to be shewed in the next doctrine: the things of the world, as glory, riches, pleasure, must not be considered as naked things, but as instruments by his use lifted up, the force they have of bewitching and inveigling our hearts from God. Thus he used the glory of the world to Christ as a bait to take him with. Thus, *1 Tim. 6. 9.* riches are his snare; thus the apple delighting the eye and taste, was an argument he preferred to our first Parents: and that life in these things, which so worketh on the natural man, cometh partly from Satan, which is also crucified by the same cross of Christ by which he was subdued.

James 1. 14

A Saint *James* saith, that our concupiscence withdrawing us, we are tempted of it: but though it be so fruitful a parent that it can without mid-wifery bring forth alone: yet we must conceive it so, that for the most part, our lust is moved and excited by these evil spirits, they blow the coals up, and are the fires of the sin whereof our concupiscence is the Mother: be not angry, give not place to the Devil, the Devil therefore stirreth up anger, *Ephes. 4. 26, 27.* *David's* heart did swell, but the Devil perswaded and moved it, *1 Chron. 21. 1.* The Widows following lust, go after the Devil, *1 Tim. 5. 15.* And as it is alwaies true, that when we do any good thing, we do it from the principles of grace in us, yet the spirit giveth us the will and the deed: so when we do evil withdrawn by our concupiscence, the Devil for the most part doth kindle, and excite the sin which dwells in us, that we may say it is true, the Devil is, by himself, and by the things of this world, and by concupiscence, the principal tempter.

Doct.

Now more particularly, that he saith we wraffle not against flesh and blood, it doth teach us, *That in those things men do or speak offensively to us, our principal enemy is not man.* *Paul* had much opposition by men; yet he saith, we wraffle not against men; he saw worse enemies in them than themselves: men did persecute the Saints, but *Rev. 2. 10.* the holy Ghost saith, the Devil doth cast them into prison: the false teachers did seduce the *Corinthians*, but *2 Cor. 4. 11.* the holy Ghost saith, Satan did beguile them: the *Damascenes*, and men that chafed *Peter* to the denial of his Master, were not his chief enemies, but the Devil that desired to winnow him, *Luke 22. 21.* So the *Caldeans* and *Sabeans* that spoyled *Jobs* goods, were not the chief against him, but Satan by them. The Devil doth like Fowlers, who go with their stalking-horse twixt them and the fowle, that they may shoot more securely: So he doth put men, sometime our friends, sometime good men, of whom we are nothing afraid, between us and him, that he may work his mischief undiscovered.

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Wherefore seeing it is thus when any person doth offend us, or provoke our spirit, let us not so much look at them, as at the enmity the Devil doth shew in them, who doth labour to winnow us; weaken our faith, break our patience by those things; and this would make us not take to heart, so much persons that offend us, but bend our forces most against those principal enemies, whose trunks and instruments the other are. *Saul* left hunting *David* when he heard the Philistines were upon him.

Vse 1

2. Seeing the Devil doth even make men instruments of his wickedness, let us by the way take good heed, that he do not circumvent us: the rather, because he will winde in himself, when we have no ill purpose in it; as *Peter* praying *Christ* to spare himself. The *Corinthians* being severe to the incestuous person, the Devil would have used this their course to the overwhelming of him with sorrow.

Vse 2

Secondly, *The Devil, with his Angels, are called powers and principalities. Wee see the evil Angels have a great stroke in the frame of this present evil world, in ordering (or rather disordering) of states and Kingdomes: these are not empty titles, but given them from a powerful action they have in the hearts of men, by Gods permission: And the same must be gathered when he is called the Prince of this world, yea, 2 Cor. 4. 4. the god of this world; his usurpation, and the spirits of evil men yeelding him no less. Great is their power in keeping out good, keeping in evil, procuring judgement; and he doth scourge through Court and Country, for this purpose. Thus he provoked David by sin to lay the people naked to Gods judgement, 1 Chron. 21. 1. And Satan stood up against Israel. Thus he laboured to cut off the hopes of the Church, by stirring up evil Princes, to entrap Daniel in the matter of his Religion, Dan. 6. 5. Thus he stood at the right hand of Jehoshuah to resist him, Zach. 3. 2. Prince, Priest, and People, he worketh in them all to hold up his own Kingdome, and stablish all things that serve for it; as on the contrary, to keep out light and truth, and all means which should befriend these. Hence it was, that the best Kings of Judah never made a thorough reformation: hence, that in some Countries receiving the Gospel, as in Germany, there have been such bones of dissention, as subscription to their books of concord, the apple of discord. For Mat. 13. 24. 25. The Devil soweth tares, when good seed is sown by the Lord.*

Doct.

Wherefore seeing that these spirits have such a power in this world, wee must not wonder at such speeches, Which of the great ones beleeve on him? *John* 7. 48. You see your calling, *Not many wise men after the flesh, not many mighty, not many noble are called, 1 Cor. 1. 26.* For then the Devil could not have so great a sway in the Kingdome of this world, if he should not hold great personages (for the most part) sure to him.

Vse 1

Again, it letteth us see, that the successful proceeding of the Church and Common-wealth, will not come off easily; for these powers do oppose against it. And such as are light of beleeve in this point, it proceedeth from ignorance: They do not know the power, and latitude of the Devils Kingdome.

Vse 2

But the third and principal use is, to stir us up to pray that God would make these powers fall down like lightning from Heaven: that God would binde up these powers of darkness, and send forth his good Angels to watch for the good of Church and Country. If the Devil be so busie to hinder the personal progress of a private man, what will he do to withstand the happy estate of a whole Nation, if God should not rebuke him?

Vse 3

The third thing to be marked hence, is, that he saith they be governours of the darkness of this world: Observe hence, *That whosoever do live in the state of darkness, they are under the Devils power. These are joyned, the one as the foundation of the other: and before wee have deliverance from the one, wee cannot be*

Doct.

be

bee freed from the other, *Act. 26. 18.* To open their eyes, that they may turn from darkness to light, and from the power of Satan to God, &c. And therefore the Scripture affirmeth of one, who heareth the Word, and cometh not to the affective knowledge of it (so to learn Christ, as the truth is in Christ) that he is in the hands of the God of this world, *2 Cor. 4. 4.* In whom the God of this world hath blinded their minds, that is, of the Infidels; that the light of the glorious Gospel of Christ, which is the Image of God, should not shine unto them; for ignorance is the very foundation of the Devils Kingdome. Again, whoso liveth in the darkness of sin, is of the Devil, *John 3. 8.* He that committeth sin is of the Devil: and whoso is subject to Gods curse (as every one not truly believing is) is as yet under the power of Satan: for he is Gods executioner; even as we may say, if a man be led pinioned up the ladder, and have a handkerchief knit before his eyes, that he is in the hands of the hangman. If one be in the dungeon at the Castle, with bolts on him, we may say he is under the power of the Jayler; so if this vail be knit before the eyes of the mind, and so the face covered: If one do live in unrighteousness and unholiness, bound with the bands of many trespasses (whose sins you shall lose:) If one lye in the little ease of an evil conscience, whether hee be in a drunken sleep, and feel nothing, or if he be waking, such a party is in the power of Satan; for the Devil is but the Jayler and hang-man to the Justice of God.

U^{se}. 1

Wherefore let us examine our selves, and consider how it is with us: for we would bless our selves, wee would be loth to have one near us, come into such condition for the outward man, so shameful, so miserable: but let us look our souls be not in worse hands. It is so with us, that the eye sees not, the heart dreads not; yea we count our chains and imprisonment the only liberty; and to know nothing, nor to care for any thing in matters of Religion, the pleasant life. Men love darkness better than light; and because they have ever been in this hell, they think there is no other Heaven: but if you be thus imprisoned in darkness of understanding, in unrighteousness under Gods displeasure; know this, there will come a day of execution too soon upon you.

U^{se}. 2

Secondly, We must stirre up our selves to thankfulness, who are now made light in the Lord; for if the Devils territories reach no further than darkness, we are delivered from his Kingdome, who have received the light of understanding and holiness in any measure. This made the Apostle, *Col. 1. 12.* break out into thanksgiving. Is it not a merry time when the gaole-delivery comes, when their fees are payed, when their Irons are took off, and themselves discharged, that they now may walk at liberty? it is merry with them, though they halt a little after: so with us, though we limp by reason of the chains we carried so long, we should tell this treasure often.

Do^{ct}.

The fourth thing to be marked from hence is, that the Devils are called spiritual wickedness, or spirits of wickedness, that *As wee will have nothing to do with the Devil, so must wee flye from his wickedness: if wee let in his wickedness, wee cannot but give him entertainment:* For, the devil cometh unto us in suggestions of unrighteousness; if we consent to them, we entertain the devil. *Ananias* and *Judas*, when they consented to the wicked motions the devil inspired into them; the devil is said to fill the heart of the one, and to enter into the other, *Luke 22. 3. Act. 5. 3.* And not only of these enormous sinners, but of all that walk in evil: and for the devil he hath a dwelling in them; the strong man armed keepeth the house, *Mat. 12.* yea, the godly, if they listen to wickedness, they give place to the devil, *Ephes. 4.* For look, as when God knocketh at our hearts by a holy motion, if we open in obeying, the Lord doth come, and further dwell in us, *Apoc. 3. 21.* So when these wicked spirits do reach out their wickedness unto us, if we consent to it, they come to possess

possess us after a sort, and have a dwelling in us.

Quest. But you will say then, *Who hath not the devil dwelling with him? for, who doth not often yeeld to evil?*

Ans. None but do sometime give place to him, yet hee dwelleth not alike in all. Those that with full consent of heart receive his suggestions, hee hath full hold in them: but the godly when they give place to him, they let him come into the suburbs and out-parts: but because Christ dwelleth in their hearts by faith; the tower being kept, hee is, by the renewing of their faith and repentance, forced to retire. This therefore is to bee marked, that seeing the Devil is nothing but a spirit of wickedness, that by consenting to wickedness, we let in the devil unto us.

Now then take heed: men will spit at his name, and blees themselves from having to do with him: but if you give place to wrath, stomachfulnesse, contention, pride, good-fellowship, and the suggestions of this kinde, you receive him into your bosome, and are notably foolish; like as men should bee afraid at the name of fire, but care not to bee burned with the heat of it. You must not conceive of the Devil as of some hideous shape, as if hee should come like as you dresse him in May-games and Pageants, with horns, in an Oxe hide, and cloven feet, squirting fire; no faith hee, I will go to such a one, I will bee a spirit of untruth, I will bee a spirit of error, *1 Reg. ult. 22.* a spirit of Covetousnesse, of Pride, of Malice; I will suggest these things: Consent to these wickednesses, and you receive the spirit which prompteth you with them, to your understanding. And the Lord teach us to hate wickedness, even as the Devil that is a spirit of it, full of it, and labouring to fill us with it.

Lastly, That they are in high places, are above us: Hence learn circumspection: for, seeing wee lye naked to the view of them, wee must bee careful, that they spy nothing in us to their advantage: Again, what are they? not onely Lion-like enemies, but malicious promoters.

Now if a Promoter, that should bear us no good will, should stand over our heads, would wee not bee watchful; knowing, that every fault would bee informed against us? so the Devil is no other than a malicious accuser of us; and these spiritual wickednesses hang hovering over our heads: wherefore wee had need bee circumspect. [vers. 13. and for this cause.] Now followeth the sounding of the alarum a second time by the Apostle to us, the use of all this great description of the power of darknes: which though for substance it is all one with vers. 11. yet the considerations in it are divers: for the Holy Ghost doth in repetitions inforce circumstances different; both for our further delight and instruction, as the same meat maketh divers dishes if diversly cooked. The words are plain, the parts are the exhortation to our duty (grounded on the words before) and the ends of our duty: he exhorteth to the one, leading to the other.

First, resistance amplified from the circumstance of time, in the evil day; that is, in the houres of temptation, of afflictions, of the power of darknes.

Secondly, perseverance, set down by the antecedent, That having finished all things (that is, having out-wrestled all the evils which meet you in these hard times) you may bee able to hold your own; yea to go on more and more strengthened and fuller of resolution than before. Wee see then what is the end of all that is revealed of evil Angels, their subtlety and power; That wee pull up good hearts to resist them. It is not to feed curiosity, but to make us more vigilant, *1 Pet. 5. 8.* *Be sober and watch, for your adversary the devil goes about as a roaring Lyon, &c.* Much less is it the purpose of Paul to dishearten us, as those naughty Spies, *Numb. 13.* who told of the Giants of Canaan, so as to quail the courage of the Israelites: but this faithfull

servant doth so tell them, that hee may whet up our spirits to the resistance of them, *1 Pet. 5. 9. Whom resist steadfast in the faith.* This then must bee our care, when wee know how powerful, subtle adversaries wee have, To buckle our selves to battel, and gird up our loyns, to martial resistance. Now that wee may bee encouraged to wage this war, who are so weak, First, we must consider the Spirit in us is stronger than the Spirit in the world, *1 John 4. 4.* The Spirit which doth bear at one end of the staffe in every godly fight, is stronger than all the devils in Hell. Secondly, All the Devils power is limited, and that short, that hee is not able to wound us mortally, *Gen. 3. 15.* Hee shall bruise thy heel: hee cannot wound us in the head, or hurt us, as Christ doth him (yea and maketh us likewise) when hee doth tread him under our feet, *Rom. 16. 20.* The God of peace shall shortly tread down Satan, &c. All his power is derived and limited: hee cannot touch a catle that belongeth to us, nor a hogge, if Christ do not make him his warrant.

This wee may see by experience, what is the cause, when we are in the best liking, the Devil doth bring us down and moil us in sin, and yet, when by sin wee lye under him, hee can do nothing till wee are risen by daily repentance: hee is at his chaines end, and can go no further: if wee were in the mouth of this roaring Lyon, hee could not couch his fangs without Gods permission. Thirdly, notwithstanding all his power, hee can do nothing with us but by our own leave he must knock and ask our leave before he enter. Now a tyrant that reigns by intreaty, is not much feared: and an enemy, *Qui non potest vincere, nisi volentem*, is not much dreadful. Fourthly, Christ hath unarmed, and bound him, *Colossians 2. 15.* and hath spoiled the principalities and powers.

His *Panoplia* is gone. Now for a man in compleat harness to fear a naked bound Gyant, were too much dastardise. Fifthly, wee have the good Angels with us, fighting against them, *Psal. 91. 11.* For hee shall give his Angels charge over thee, &c. *Heb. 1. 14.* Are they not all ministering spirits sent forth to minister for their sakes, which shall bee heirs of salvation? So that if our eyes were opened, wee might see (as *Elisha* said) there are more with us, then against us. Lastly, Our Captain, the Lord Jesus, the Lord of Hosts, the first and the Last, is with us for our encouragement. If one *Josuah* could stand against one and thirty Kings of *Canaan*, what principalities, powers, vertues, shall bee able to stand before our *Jehoshuah*, the Lord of Hosts? wherefore though they bee mighty, yet wee may say as hee, *Numb. 14. 9.* They are as bread for us, and let us take heed how wee let our hearts bee daunted, and speak of our sins, and other such infirmities, as if wee never should out-grow them, and wish our selves dead, rather than so yoaked. For if God would take us at our words, it were enough to keep us out of that glorious rest of his, *Numb. 14. 28.* *As I live saith the Lord, I will do unto you even as yee have spoken in mine ears:* But we serve a gracious Lord.

Doll.

The second thing to bee marked, is, *Wee must prepare our selves before the day of temptation commeth.* Take up, that when it commeth you may resist. It is good for us to be appointed afore hand, when we know that wee shall bee set upon with evils, *Job 3. 25.* Hee when it was fair weather looked for a season of temptations. *Paul, Act. 20. 24.* hee cared for nothing but this, that he might finish his course with joy, shoot the up-shot well, and in the evil time surrender a comfortable spirit to his Creator. And this duty is enjoyned, when we are bid be sober and watchful.

Ans. For first, in preparing to war, is the continuance of peace. If a Nation grow secure, and let fall the care of all warlike munitions, it is a whistle that calleth upon them, some forrain enemy: when men go naked it maketh knaves set upon them, that would not stirre were they weaponed.

Again,

2. Again, we cannot dispatch small things to come off happily, without providence before they come: If one put off things to the point of time in which they are to be used, how many difficulties do they meet with, which with fore-cast are happily contrived? As it fared with those Virgins, *Mat. 25*, who brought not oyle, till their Lord was come; they then came too late, the day after the Fair: so a thousand to one, that who neglecteth the present time, and provideth not, shall never in the evil day be able to compass it.

This then rebuketh the way of many, who take no care for the time to come, let to-morrow care for itself; who may be sent to school to the *An. Prov. 6, 6, 8*. Hee doth in summer store up for winter; who may be checked by their own courses in things earthly. If they have a journey to make of pleasure, they will be weeks afore-hand providing for it; if they fear hard times, they will lay up something against the dear year. Which Wildome in earthly things may evince their folly, who will not get a stock of grace, on which to spend in hard times, when it is no easy gathering.

Secondly, it must teach us to have our eyes in our head: and fore-seeing evil times are to come, let us hide our selves under the wings of the Almighty. Let this bee one of our Petitions, That wee may find grace from the throne of grace, in the times of need. In *Anno 88*, when we had intelligence of the ships comming against us, the Drum was stricken up in our streets, press-mony walking, mustering every where, all kinde of provision, that we might be able to meet them victoriously: so it becommeth, that having certain intelligence, that these times will come, though it is uncertain when, we should put our selves alwaies in a readines.

Thirdly, It is to be marked, That when hee biddeth all the faithful provide against the evil day, hee taketh this for granted, that whosoever are the Lords, in this course of their lives shall know some hard seasons. Hee doth not shoot off false fires, making them afraid of moon-shine in water; but fore-warneth them of that which should befall them. Neither doth he tell them of evil times, on this particular ground, that persecutions were hard at hand onely, which are not alwaies; but on this ground, that the powers of darkness do fight against us, which is common to all ages. Wherefore the doctrine is plain, that the Lords shall know in the course of their lives, some times full of difficulty. Wee must not think that honey moons will last all the year. True it is, there is great diversity: yet this also is true, that in all lives they have their evil daies in them. Some are very dripping ever and anon showers, like *Jacob*: some fair in the fore part, and ending, but having a sound showre at noon-time, like *Job*; some in the ending cloudy and stormy, as *John 20. 18*. it is said of *Peter*, that when hee was young, hee went whither hee would, &c. when these daies shall come it is hid, *Job 14. 1*. How should not the times be hidden from the Almighty, seeing who know him see not his daies? But that such do abide us is revealed. Every one that will live godly must suffer persecution. We must through many afflictions, *Act. 14. 22*. If we have not our chastising we are bastards, *Heb. 12*.

This then doth check the security of many, who because it is, and hath been well, they think the hand of the Almighty will never alter: think they shall dye on their nests, *Job. 29. 18*. Then I said, I shall dye in my nest, I shall multiply my daies as the sand; think they shall never be moved, never see evil. *Psal. 10. 6*. That their mount shall not be shaken. They might as well say, the sun shines they shall never see rain again.

Secondly, wee must learn to walk in fear. The more prosperous our estate is, the more wee must fear. Wee are sure to know evil times, sooner or later: suppose thou shouldst escape till death, it will be an evil hour. For look as enemies besiedging a place, if some come to remove them, they will desperately make on-set, as knowing, that if they win it not presently, they shall ne-

ver prevail: so Satan in death, then or never must hee get thee day of thee. Think therefore how furiously hee will assault: feare therefore those times; and the rather, because if you feare, and your hearts melt, God will be mercifull. As *Job* when his heart melted at Gods threatnings, God told him, they should not come to pass in his daies. If a rod shaken bee enough, a Parent will not strike with it.

Doct. Fourthly, That hee saith, having finished all things, that is, outwrestled all the evils wherewith in those hard times you shall bee exercised; Observe hence, *That when times of temptations come, wee must look for many things wherein wee are to bee tryed.* Having finished all things, wee must not look to have done: when some one trouble is outwrestled, one woe past, two follow, as well in personal as publike visitations. *Apoc. 9. 18.* *Job* when God brought the evil daies on him, how many things, one in the neck of another, did exercise him? changes, armies of sorrow did beset him, *Job 10. 17.* wherefore broughtest thou mee out of the womb? Oh that I had perished and no eye had seen mee! So Christ: the Devil came to him with a three-fold temptation, and then gave back but for a season. The particular evil day is described thus, *Ecclesiastes 12. 2.* that after rain commeth clouds: that is, it is like this *April*-weather, as one showre is unburdened, another is brewed, even as in the evil day, when God doth muster his judgements against the wicked; to consume them; God hath a pit, snare, fear; as *Esa. 24. 17.* Or as *Amos 5. 19.* as if a man did flee from a Lyon, and a Bear meet him, or went into the house, and leaned his hand on the wall, and a Serpent bit him; that is, hee hath one evil in the neck of another to destroy them: so in the day of temptation he hath many exercises, that his children may be thoroughly tryed, as gold in the furnace.

Pse 1 Therefore men must not think, when one evil is past, all their bitterness is over; as children; if they have had their paiment, think all sure for a time after: neither yet must wee bee so short of spirit, as to wax weary when God dealeth with us, though wee like weather-beaten birds would sun our wings quickly: for, wee are all like *Ephraim, Hos. 10. 11.* we love to thresh, but endure not the yoke easily.

Use 2 Again, there being many tryals in our evil daies which abide us, wee have need to beg at Gods hand, that hee would teach us to deny our selves, that he would strengthen us in the inner man, to all long-sufferance with joyfulness.

Pse 3 Thirdly, we must learn to reckon on the worst: the best will save it self. It is good to think; I see where the hand of God hath begun with mee, I know not where it will end with mee. Cast the worst, short shooting here may lose all. That is a worthy resolution of *Job* in his day, *Job 13. 15.* If thou wilt kill mee, yet will I trust in thee. Hee that beleeveth, maketh not haste.

Doct. Lastly, We see, *That wee must not only have care to out-wrestle evils for the present, but to persevere after; that is, hold our own in grace, yea have grace increased; shewing it self in a holy defiance of all enmity, if the hour of death bee at hand: or in further resolution to encounter new enmities, if life continue.* We taint not, saith the Apostle, nay we are more than conquerors, *Rom. 8. 37.* Hereto must be recalled the glorious exulting, *Rom. 8. 38.* I am persuaded, that neither life, nor death, &c. I have fought a fight, what is laid up for mee but a Crown of Righteousness? And while life continueth, we must be strengthened for further resistance, *1 Pet. 5. 10.* And the God of all grace, which hath called us to his eternal glory by Jesus Christ, after that ye have suffered a little, make you perfect, confirm, strengthen, and stablish you; Where, he maketh our confirming and strengthening of us, a fruit following our subduing of temptations: as trees shaken, root more firmly; and Cities besiedged, when the enemy

my prevaleth not, they grow ever after more invincible.

This then must teach us, who have endured many things, we must have care still to persevere. What would be more pitiful than to see a ship, having passed all the billows of the Sea, run upon rocks in the mouth of the haven? so when we have passed many surges in this world, and now should come into the haven, then, not to go on, and cast our anchor in a safe road, were too too pitiful. Again, marke what minde we should have to persevere, that have suffered; seeing when we give over to indure, all our former suffering is in vain. Now if a man had laid much money forth on a thing, would he lose his former charge for a trifle? no, he would rather double the cost he had been at: for we must carry minds rather to double all our sufferings, than to give over before our end. Again, the more we have gone through, the more the Lord giveth us these minds; the more we should be fleshed against further assaults. Many faile in this: the standing after many tryals have been well endured, as *David* fought all the Lords battels, and passed away his daies happily, yet afterward fell most grievously.

Now follow the several peeces of armour, of which in general two things must be marked.

First, That we must not so precisely difference these things, as to think that one may not serve for the use of another, as that the sheild may not do in some sort what the breast-plate doth: for *1 Thes. 5. 8. Paul* calleth faith a breast-plate.

Secondly, For the distinction of defensive and offensive armour, the truth is, that though some part may with more property and eminency be tearmed offensive: yet they are all such weapons as do strike down adversary power, as well as ward the blows which the devil reacheth us. Faith therefore is called our victory, *1 John 5. 4.* This is the victory that overcometh the world, even our faith. Now then to consider of the several parts as they be in order; first he saith, *Stand*, being girded about with the girdle of truth: For the manner of proceeding, *before wee proceed to the doctrine, and word of exhortation, wee will seek out four things*: first, what is meant by every one: secondly, what is the use of it: thirdly, how the devil doth labour to disarm us of it: fourthly, how we may hold our own against him. The girdle of truth then cometh first: Now truth sometime signifieth the doctrine of truth, *John 17. 17.* But that it cannot here signifie; the sword of the Spirit, being thus to be considered. Truth therefore here, is soundness: which is alwaies accompanied with constancy; For which cause the *Hebrews* do in one word signifie both.

For the second, *This girdle hath three uses.* First, it doth adorn us: for this was the use of the *Studded belt*, which the souldiers did wear, to hide the gaping joynts of their armour, which would have been unseemly: and nothing doth adorne a soul more, than uprightness: as our Saviour commending *Nathanael*, gave out this speech of him; Behold a true *Israelite* in whom there is no guile, *John 1. 47.*

Secondly, A girdle doth tye other cloathes about to us, close to us, which otherwise the winde would blow about, and would hang but loose upon us; so this girdle of truth doth contain and hold together all other graces, wherewith the soul is arrayed; and without truth to keep them together, in time all of them are bore away with winds of temptation, *Mat. 13. 20, 21.* That grace that was not knit together with honesty of heart, came to nothing in the end; as appears in the Parable.

Thirdly, A girdle trussing up the loynes of a man moderately, doth strengthen a man: whence is the exhortation so often used of girding up the loynes: so this grace addeth great strength to the inner man, as wee may see in *Job*, who when God seemed, and men did fight against him, when Hea-

ven and Earth seemed to conspire against him; yet this did stick by him. *Chap. 27. 3.* Until I dye, I will never take away mine innocency from my self. Now the works of it are exercised in our daily course, or in the evil times of greater exercise than ordinary. Daily it doth make us strike at the roots of Hypocrisie, we discern in us, and resist the temptations of the devil, which tend to make us corrupt our actions in their end, or manner of performance: but especially it doth strengthen us in the evil time, when the devil shall be ready to bear us down, that we have been but hypocrites: Now for the third thing, *The Devil doth by four means especially seek to wipe us of this girdle.*

Object. He will from the example of others, reason thus: Such, and such, as Judas, have had greater things than you, and gone further than you, yet they were but hypocrites; How canst thou tell? is it otherwise with thee? Many first are last, &c.

Answ. We must avoid this Objection, by learning to distinguish true constant grace, from fained and temporary: which is fally done by these two differences.

First, The wicked have streams of graces often, but they have no communion with Christ as the godly have; and therefore their graces wither when heat cometh, *Ephes. 3. 17.* It is a true living faith that maketh Christ to dwell in the heart, and this is the cause why our grace lasteth: as we finde by daily experience ebbs. And this water runneth exceeding low: yet having the well-head in us, and renewing our faith on him the quickening Spirit, rivers do afresh run out of our bellies, and the current of grace as high as before. The temporiser, though he have a stream of grace, yet wanting the fountain to feed it, it must needs drye away, as those streams, or ponds which have no spring, nor head of water to maintain them, cannot continue.

Secondly, These Hypocrites receive the grace they have, retaining some notorious sin, or course in lesser evils, wherein they hate reformation: As *Herod, Mat. 8.* Now this maketh grace it cannot be held with them. For as a stomach ill affected through choler, though never so wholesome meats be received into it, yet it cannot hold them, but is provoked to cast: so where there is this obstruction of the soul, the wilful love of any sinful course, whatsoever grace is received into the heart, it will not let it rest, but maketh the soul cast it up upon all occasions.

Secondly, The Devil will from our unsound performance of duties thus reason against us.

Object. 2. Thou knowest thou hast often looked more at man than God, and hast propounded indirect means when thou shouldest have eyed his glory only: therefore thou hast not this truth.

Answ. We must distinguish of Hypocrisie, as of other sins: for as sin is reigning, or not; so is Hypocrisie. Now there may be this, not reigning Hypocrisie in the hearts and consciences of Gods people. *David, Psal. 31.* when he said, *Blessed is hee, in whose spirit there is no guile,* did take himself tardy in this evil: and *Bradford*, with other of those most holy Martyrs, do much seek pardon of Hypocrisie and carnal Gospelling: but no sin that reigneth not, must discourage us.

Quest. How may we know it reigneth not?

Answ. If we have purpose against it. Secondly, If we have grief for it. Thirdly, If we seek for strength against it.

Object. Thirdly, The Devil will through crosses we bear, and from the prejudicate opinion of other men, bear us down, that wee are not sound heart-ed.

Answ. The book of *Job* is but a canyase about this, where it is determined, that

that no calamities can prove a man an hypocrite, nor no opinion of men, though wise and holy: The self-same thing befallerh him that sweareth, and him that feareth an oath, *Eccles. 9. 1, 2.*

Lastly, The Devil will labour to soile in this leaven of hypocrisie in our daily course, that thus by little and little, hee may pick this good seed of righteousness out of our hearts. Here our resistance is to hold us to our own, and pray to God to rebuke him. And this way is made for the fourth question, *How wee may keep this truth.*

First, By considering the woful curse that belongeth to the contrary: For God detesteth nothing so, as Hypocrisie: and abhorreth those duties that are not done to him in soundness. 2 The blessedness of it. *Blessed is hee whose heart is upright,* Psal. 119. it is the delight of God; and hither belong all the uses above named. 3 In our common daily duties to labour this. 1 To perform them with our heart. 2 As in the sight of God. 3 To his glory, for this will make the grace of truth to be deeply rooted in us.

Now then for the Doctrine and Use; this is it that wee are taught: *That we must get uprightness of heart for the strengthening of us,* Luk. 12. 35. Let your loyns also be girded about, 1 Pet. 1. 13. Gird up the loyns of your mind. Now this is the chief girdle that adorneth us, keeps all our cloaths together, strengthens the loyns of us: thus *David* girded himself, *I will walk in the uprightness of my heart, in the midst of my house,* Psal. 101. 2 King. 20. 3. *Hezekiah,* 2 Cor. 1. 12. For our rejoycing is this, the testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, but by the grace of God; wee have had our conversation in the world, and most of all to you wards: and it must not be a natural truth which may cause men to hate halting with their own knowledge, but hath a fruit of the spirit: such as must make us not only look to the outward duty, but to the inward performance of it; such as must make us seek to glorifie God.

Therefore, such as walk only, giving their outward man in an outward conformity to God, they be counterfeit, and slipps in Religion: such as, whose righteousness cometh like a tertian Ague, and is as a morning dew; these are without this girdle: and a man may be bold to say here, as to children: Not girt, not blessed: but many that have girdles, yet keep them fluttishly: who are here likewise to be reproved; and few of us can wash our hands, we being all hollow peeces, if due examination be taken. *Consider but these four things, and you shall bee better able to ferret out the guile of your spirits.*

First, How careless we are of the spiritual action, in thole things we perform; as in Prayer. To the spiritual doing of this duty, is required, 1 Preparation, or keeping the heart fit for it. 2 A devout inward desire, groaning to God. 3 An awayting, after wee have done, to see how God answereth us. But who doth not lightly passe over these duties? which is no better than a wiping the out-side of the dish, not looking to that within.

2 Marke, that in resistance of sin, wee more are sorry, and deal against this or that branch of corruption, which shooteth out to our disgrace, then against the root it self. Now *Rom. 7.* in *Paul* wee see, the law of evil, which did dwell within him, was his principal matter of conflict.

3 Marke the course of our affections, and wee shall see how unsound wee are towards God. If a thing touch our selves, our bloud will quickly be in our nails: if a man do know this or that by us amiss, it is grievous, the shame of it much upbraids us: but things that offend God, and which wee know

heeleth amiss in us, wee can let these pass, nothing affected; a signe, our love to him is not so sound; our fear of him, and desire of praise with him, not so unfained.

4 Lastly, Let us observe how frequently our actions are corrupted. As, sometime wee undertake to deal for some that speaketh to us, but do it without any hearty well-wishing to him; sometime not sticking to say to our friend, I must speak to you for fashion, but do as you please: wee visit sick ones, but not stirring up our bowels of mercy, wee speak a great many phrases of course, our Conscience telling us it is otherwise. So is our behaviour: we make a semblance of reverence, but how farre it is from the heart, this may testifie; that we can (absent from the parties) use their names proverbially, we shall not have such a one breake into sinister suspitions: as if the Fifth and Sixth Commandements were blanks with us. So in fruits of love; wee can doe this party good sometime, but it is to keep another under, who would else sprout forth so farre, that his shade would dimme our lights: as, I will doe for such a one, they know good behaviours, they will doe their homage, such a one will thank me for it, I am sure it will not bee given cleane away. In leaving sin, many leave it not because they hate it as sin, but it hath often broken out to their reproach, which is more, confesse their owne sins, not desiring to give glory to God, and gain a testimony of a sound heart; but because worldly wisdom doth tell them, it is best for them to tell their owne tale, or it were double folly to make dainty of that all the world knoweth. Thus in taking up good duties, as orders in our family, many often look not so much at the conscience of Gods Commandement, as at this; The eyes of men are upon us, all the world will cry shame, if such things be neglected altogether. But you that will keep truth, take heed of this hauling: for though there may be some reliques of hypocrisie in a good man, yet the nature of hauling is, it will go quite out of the way if it be not healed, *Heb. 12. 13.* And make strait steps unto your feet, lest that which is hauling bee turned out of the way. And hee that limpeth thus still, may have a lame leg by it to his grave.

vs. 2

Secondly, Wee must stir up our selves to keep this girdle close to us, which is of such excellent use: this is woven in Heaven, no shop can serve you with this, but that only. Wee buy us girdles for the body; and if costly ones, wee keep them carefully. O be wise for your souls.

Now followeth the second part of our furniture; having put on the breastplate of righteousness. To follow the self-same order.

First, For that which is meant here, there is a threefold Righteousnesse. One imputed by faith, but this cannot be meant, for this is the shield of Faith.

2 Another Righteousnesse inherent in us, which is part of the divine quality begun in us, *Ephes. 4. 24.*

3 The third, a Righteousnesse of course, or conversation, or work: thus the thing done is called Righteousnesse, *1 John 3. 7.* Hee that doth righteousness, is righteous, *Psal. 112. 3.* Riches and plenteousnesse shall be in his house, and his righteousness endureth for ever. Now the second is not so fitly meant here, because the Apostle bringeth in the new creature armed: therefore it is fit to distinguish him from his armour. Neither is truth properly the new creature, but the quality of him: neither is faith and love, properly taken in their differences, the new creature: for they shall cease. Though therefore I will not strive against it, yet I take the righteousness of the course and conversation, here principally to be intended. Now into this part of our furniture, three parts are unfolded: for this righteousness hath these three branches.

First, For the time past, a testimony excusing us, which is the testimony of a good conscience, *2 Cor. 1. 12.* For, our rejoycing is this, the testimony of our conscience, &c.

Secondly,

Secondly, for the time to come, a purpose to avoid all evil, and to do that is good. Thus *Paul* and *Barnabas* exhorted the Antiochians with purpose of heart to cleave unto the Lord.

Thirdly, in respect of our daily weakness, which doth dint and bruise this breast-plate, there must be sorrow and humble confession of sin, with seeking pardon: this doth beat it forth again, and underline it, that it is as serviceable to us as ever. Forgive us (wee say) daily our trespasses: for, our righteousness is rather in purpose than performance, rather in confession of imperfection, than in any perfection wee can attain. Secondly, for the use of this: it is daily, or more extraordinary: the daily use is this, that when the Devil doth tempt us to sin, if the breast be covered with this purpose not to offend, then his suggestions will fall down like paper-shot, and shall not pierce us. How can I do this great wickedness, and so sin against God? The more extraordinary, when men shall load us with prejudicate opinions, condemning us: this will bear it off; I know nothing by my self, I care not for mans judgement, *1 Cor. 4. 3*. As touching mee, I pass very little to be judged by you. When the Devil telleth us, thou art not elected, thou hast no Faith, thou art not sanctified, all doth come before the tribunal of righteousness, this confirmeth to us our election, *2 Pet. 1. 10*. Wherefore brethren, give rather diligence to make your calling and election sure. This assureth us that wee are just, our sinnes forgiven, and wee sanctified, *John 3. 7*. *He that doth righteousness is righteous.*

The more beneficial it is, the more studious Satan is to disarm us of it.

Obj. 1. First, therefore the Devil will keep us from getting this, in this manner: What, do you betake you to such care of your life? God is merciful, Christ hath dyed to redeem you; hee will not lose what hee hath bought so dear.

Ans. God is merciful to them that fear him, Christ redeemeth those whom hee sanctifieth, to be a peculiar people unto him, zealous of good works, *Tim. 2. 14*. Who gave himself for us, that hee might redeem us from all iniquity, and purge us to be a peculiar people to himself, zealous of good works. If wee will have some kinde of righteousness, hee will perswade us to such a kinde of breast-plate, as is not of a right metal: that is, a general profession, and an honest carriage, in this manner; *Obj. 2* Though it were requisite you should have all righteousness, yet what needeth all this ado? God spareth you as a father spareth his children. All the people of God are holy, it is not for righteousness you shall be saved.

Ans. Wee must have sound righteousness, and endeavour of perfection, *If your righteousness exceed not the righteousness of the Scribes and Pharisees ye shall not enter into the Kingdom of Heaven, Mat. 5. 20*. Though *Israel* be as the sand of the Sea, yet a remnant onely shall be saved. Not all that say, Lord, Lord, shall enter into the kingdom of heaven, *Rom. 11. Mat. 7. Be ye perfect, as your Father in heaven is perfect, Mat. 5. 48. Desire and endeavour to follow after it.*

3 If wee will enter it, hee will break us off by difficulties, discomforts, distractions, and make us yeild our weapon, as weary. But here the power of Christ, the author and finisher of faith, the beginner and perfecter of his own good work, doth carry us on; and the seed of God is of such force, that it will not let us fall to sinning. Secondly, the conscience of Gods Commandement on one hand, and the comfort of his acceptance on the other side, do encourage us so that this assault is frustrate.

4 Hee sheweth himself a Devil indeed; and by aggravating our imperfections, will offer to wrest from us, the testimony of a good conscience, in this wise. Gods eye is too pure to behold any evil, Thou shouldst love the Lord thy God with all thy heart, &c. But thy best deeds have been sprinkled with

with filthiness, thy own conscience hath condemned thee in them; God is greater than thy conscience.

The Answer is, by getting a sound knowledge how far wee are to stand upon the righteousness of our courses; of which mark these things.

First, wee do not account of it as able to abide the trial of Justice, or to stand for our full righteousness before God. This wee account is dross and dung; these things may dismay a Papist, they cannot dismay us.

Secondly, We place the strength of our righteousness in two things.

1. That it doth testifye of our true faith: for a work good in any measure, doth argue a heart good in some measure; for you cannot have a fig of a thistle; now a heart in any measure good, doth argue a true faith, for that onely can purify the heart.

2. In this, that wee know they are pleasing unto our God: not that they can endure the trial of his justice in themselves, but because faith on Christ doth cover their imperfections: and therefore are justly accepted through grace, when the defect is covered; they being not much ours, as the work of the Spirit (Col. 1. 11; strengthened with all might through his power unto all patience, &c.) the wants set aside.

Now wee shall strongly hold this part of our armour, if wee exercise these things.

1. Labour to give obedience of faith, in the least things: for there must be precisenesse in keeping Gods Commandements, and wee must count nothing little that he commandeth. Solomon will have us keep his precepts as the sight of our eye, Prov. 7. 2.

And little sins lived in, will make way to greater. Men grow from stealing pins, to points, from points to pounds.

2. Wee must renew daily a sorrow for our ordinary and smaller offences; for though it be the weakness of the stomach, that is able to bear with nothing that is a little offensive to it; yet it is a blessed frame of the soul, when it cannot digest the least sin, but is ready to turn at it.

3. Wee must think what secure and comfortable courses wee have while wee keep this purpose, and practise of a good conscience: and what a bitterness it is, when wee have our consciences accusing for any more grievous swerving; the best is when it commeth home by weeping croes: but how wofull is the state of the soul, till repentance be given? For as a stomach surcharged, which hath neither vent upward nor downward, so is a soul clogged with guilt, but wanting repentance. Now then to speak to the doctrine: we that are Christians, must all labour to strengthen our selves with the testimony of a good conscience, and a righteous conversation. Thus *Hezekiah* walked, doing that which was good in the sight of God, neither turned on right hand, nor left, from all that God had commanded. Thus *Zachary* and *Elizabeth* walked, Luke 1. 6. But wee have *Paul* by precept and practice, teaching the point, Phil. 4. 8. Furthermore brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, &c. think on these things. And wee may see, first, how his conscience did not accuse him for time present, 1 Cor. 4. 3. As touching mee I pass little to be judged of you. How hee endeavoured for the time to come to keep it so, 1 Th. 24. 16. And herein I endeavour alwaies, to have a clear conscience toward God, and towards man.

That hee was not without his exercise of repentance. O miserable man that I am, Rom 7. This will keep us in our daily course, and in the evil hour; whereas if these be not renewed, wee shall come by scare: as *Judah* going forth without harnessing himself, by renewing this purpose we see how soon he was wounded with evil.

This then being the duty of Christians, doth rebuke such, who either content

themselves with a false armour, or have none at all. Some there are, that are good Church-men, honest, righteous, just dealing men; but because they lay not a good foundation of faith in Jesus Christ, and of repentance from dead works, because they care not for the spirit and power of godliness: therefore, brown paper shall as well keep our Musket shot, as this will help them, when the Devil shall let fly his murdering bullets. Many have none at all, but naked breasts shot through already, their conscience being able to accuse them, that they have lived in prophaneness, contempt of Gods ordinances, in pride, wrath, covetousness, pleasures; their purposes have been to walk after their own hearts lusts, doing that which is good in their own eyes. Instead of sorrow never to be repented of, they can tell you, they were at such a place, where they were frolicks had entertainment with sports, &c. Poor thralls of the Devil that have no armour of God upon them.

2 Wee must learn our duty, not to run on at adventure, but look to these rules: wee are all Priests of God, wee must not go without this breast-plate enamelled with *Veritas* and *Thunminis*. Wherefore look that our consciences speak with us, God is greater than they, renew your purposes every day, strike sure covenants with God: take up the blessed exercise of broken hearts, bewail your daily wants: for wee should not let a thought which is awry, no not a dream, which savoureth corruption, pass without a censure. *Job* rather sanctified his household on suspicion, and jealousy, then neglected matters already apparently evil.

Now followeth the third, which answereth to the greaves, or legges-harnesse, [and your feet shod.]

1 For the meaning: Some do construe the preaching of the Gospel of peace, the readiness to confession; but this is rather a fruit of our being shod, then the shooing itself. And this is a more particular thing, as which agreeth with times of persecutions, and persons called to make confession. But all the parts of this armour agree to all times, and to all persons. The sense is; being shod with such furniture, as the Gospel of peace doth help us to.

Now the Gospel of Peace doth tell us two things, that make us fully appointed for all adversities: that God is through Christ a merciful Father: for, all enmity is killed in his cross. Secondly, it doth assure us, that every thing that can befall is made for us, *1 Cor. 3. 22, 23. Whether they bee things present, or things to come, all are yours, and yet Christs, and Christ Gods.* Not life only, but death is ours; that is, is made to serve for our good. So the soul, knowing these things, is harnessed to go in the ways of tribulation. Secondly, for the use: it serveth in undergoing our daily afflictions: for, every day hath his misery. Secondly, in passing these extraordinary evils, which shall befall us: through many afflictions wee must look to enter into the kingdom of God, *Act. 14. 22.* as the use of boots and greaves is against all roughness of the way, that wee may tread on flinty paths, or thorns, and that without taking hurt.

Object. 1 Now the Devil will first labour to keep us from seeking after this peace, by lulling us asleep with a false peace, as this: If God did not love thee, thou shouldst not thus prosper; thou hast no troubles, nothing but peace shall follow thee. But we must learn to distinguish between a true and false peace.

First, this is grounded on no outward thing, but on forgiveness of sinne, *Rom. 5. 1.* Then being justified by faith, wee have peace towards God through Jesus Christ: this is brought to us, and applied by the Gospel, by prayer, the Gospel of peace, *Phil. 4. 6.* Bee nothing careful, but in all things let your requests be shewed to God, in prayer and supplication. Now, the worldlings peace is so much the greater, the less the Gospel is preached to him: for, this light will not let him sleep; and for wading to it by prayer, by believing the

mercy of God; and promise that all things shall work for his good, hee knoweth not what these things mean.

Secondly, The Devil will tell us that have our part in this peace, there is no peace to the wicked, *Esay 48. ult.*

Obj. 2. Thou hast much wickednes which God cannot but hate.

Ans. The wicked, who is not justified through faith, can have no peace: but Christ hath covered mine imperfections.

Obj. 3. Thou never knewest what trouble meant, till thou camest to this Gospel: Since, thy own heart, men, spiritual wickednesses, thine own friends have hated thee.

Ans. *John 16. 2.* They shall excommunicate you, &c. this peace standeth with all kinde of disturbance. As the weather freezing never so eagerly, a man well booted and appointed in that kinde, may ride as warm as wooll: so a man shod with this, may bee quiet in the midst of disquietnesse: for, this is his peace; in having our minds prepared with knowledge of our peace which the Gospel revealeth: not that hee shall not have evil many waies, but that Gods mercy shall not bee taken from him, and that all of them shall work together to his good.

Obj. 4. Satan will say; God is angry with you, which the effects do testify.

Ans. By distinguishing anger as thus, anger and love stand together in parents, the more they love, the more they are moved at the dangerous courses of their children: Therefore it followeth not, God is angry, therefore hee loveth thee not, therefore this or that shall hurt thee. Now for the fourth thing, *How wee may preserve our peace?*

Ans. 1. If ever wee knew it, this will help us, to assure us wee have it still, To remember the covenant of peace with us, is an eternal covenant, not for a day, but for ever, *Psal. 54. 10.* For the mountains shall move, &c. but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord. I have compassion on thee; the whole chapter to this purpose: and Christ saith, the world cannot take away this peace from us: if therefore it seem otherwise, it is but hid in a cloud for a season.

Secondly, If wee will keep this peace, wee must not judge according to sense, but righteous judgement, wee must controule our sense by sanctified reason; which assureth, that all things are for good to us. When here below there are pitchy clouds, storms, and such like impressions of the ayre, the starry firmament hath no change, the Sun hath the same brightnesse: when it is hidden from us, that it hath when it shineth most gloriously: so when wee alter, and there is nothing but thunder, lightening, and storms in our skie, God is the same, the faithful mercies of the covenant are not changed.

Thirdly, Wee must, if our souls bee out a little, school them, as David doth; *Psal. 42.* Why art thou cast down my soul? and why art thou so disquieted within mee? There is an art of rocking the soul, and stilling it if out of quiet, the Lord teach it us.

Doct.

Now for the doctrine: wee see how wee are to strengthen our selves with learning the doctrine of our peace through Christ: Paul was thus shod, *Rom. 8. 38.* I am perswaded, nothing shall separate mee from the love of God. All things, I know, work together for the good of them that are beloved of God, *Rom. 8. 28.* And this furniture made him go such hard waies cheerfully; in which showres of afflictions did fall as thick as hailestones. The Church in the *Canticles 7. 1.* is commended, that her steps in these shoos are comely. This doth make Gods children, though not in the letter, yet in some sort, tread upon the Adder, Basiliske, Snake off Vipers, and receive no hurt; whereas if the feet be bared a little with the absence of this (in sense or faith) any thing smarteth sore on us, *Job 13. 14.* Wherefore do I take my self

flesh in my teeth? and 6. 3. Therefore now my words are swallowed up. *Ezekiel*, seeing God like a Lion, his peace somewhat clouded, chattered like a Crane.

Wherefore wee being to get our selves thus fenced against the craggedness of the way, how are they to be blamed, that never labour to have part in this peace which the Gospel bringeth? They would be loath not to provide their bodies against weather, and difficulties of the way they go, but their souls they care not for. But look, as it is pittiful with one that goeth upon sharp flints, barefoot, &c. or amongst the thorns and bushes, so as the blood trickleth down at every step: so pittiful shall thy naked soul be, when adversity shall meet thee, if thou be not fenced with this knowledge of peace, through Jesus Christ.

Secondly, Wee must labour to see this our peace. Oh that wee knew these things concerning our peace! What could hurt? If the sting be pulled forth of an Adder, wee may play with it in our bosome: If wee know every thing is for our good, as *Job* saith, wee may laugh when destruction comes. Above all things have a care, that it be a sound peace; for there is in nature, and bodies, a double sleep; one sick, another sound: now it is seen in the wakening. for sick sleep maketh us when wee awake so much the more sick, the other strengtheneth us: so peace is the souls sleep. Now if thy peace be not sound; when God shall waken thy conscience, the more thou hast slept, the more shall thy griefs be increased, nay nothing shall sting thee more than thy peace; woe to thee that art at peace: but if thou art at quiet, by knowing the doctrine of peace, by the Gospel, then it shall refresh and strengthen thee.

Now follows the fourth thing, the shield of faith. First, wee handle it generally, in order as before. Secondly, particularly from the circumstances. First, the manner of exhorting: above all things. Secondly the commendation of it; that it can quench all the fiery darts, &c. First, the thing here meant is, a true lively faith, laying hold on Christ for justification; and in the rest of Gods Word and special promises, for the passing of this present life: for not only faith on Christ, but on the special promises of God, is necessary for us; not that there are two several kinds of faith, but one imployed diversly: as the soul in man working in the several faculties of nature, is not three souls, but one, exercising three diverse functions. Secondly, For the use of faith, it serveth not only to justify us, but to make us endure in all afflictions, without making haste. The just liveth in time of his afflictions, by faith. Hee than beleeveth maketh not haste. 2 It doth work in us, and guide the course of our obedience, *Rom.* 1. 5. To the obedience of faith, not only in beleiving the Gospel, but the other word of command and promise. 3 It doth prevail against all enemies. This is the victory that overcometh the world, even our faith, 1 *John* 5. 4. The Use shall bee more particularly branched out hereafter. Thirdly, *Wee must marke how the Devil doth practice against us in this point.* *Object.* 1 Hee will labour to put upon us, and serve us with a counterfeit faith. You beleve that God is merciful, and sent his Son to bee the Saviour of mankind: you mean well, and have good hope to God-ward, that is enough; *He that beleeveth shall bee saved*, *Marke* 16. 16. And all that can bee said for the Popish faith, may bee brought hither.

Answer. That faith that saveth us, must work by love, *Gal.* 5. 6. It must purge our hearts, *Act.* 15. 9. And hee put no difference between us and them, after that by faith hee had purified their hearts. It must make us to know, Christ hath given himself for us, *Gal.* 2. 20. *Thus I live, yet not I now, but Christ liveth in mee: and in that I now live, I live by the faith in the Son of God, who hath loved mee, and given himself for mee.* And bring Christ into our hearts, *Ephes.* 3. 17. That Christ may dwell in your hearts by faith, that yee being rooted and grounded in love, &c.

Gggg 2

Now,

Now, to have a faith without good works, a knowledge only of a Saviour given to man-kinde: this will profit nothing; *James 2: 14.* What availeth it my brethren, though a man say hee hath faith, when hee hath no works? can that faith save him, &c.

Object. 2. Hee will labour to wrest our faith from us, more violently or craftily: the first, in this wise; *Simon Magnus* beleeved, *Act. 8: 11.* *Herod:* &c. Faith in temporisers doth not avail them: that faith is no better, for they have done many things, had joy, kept the Apostles company, and gone as farre as thou.

Answ. Wee must bear off this blow, by learning to distinguish true faith from false faith, by four things.

1 For the nature of it; True Faith doth apply Christ in particular; and faith, with *Paul* and *Thomas*, My Lord and my God. Who hath loved mee, and given himself for mee.

2 It doth increase in the ministry of the Word and Prayer, which did as Gods instruments, beget it. Now false presumptions are carelesse of these helps.

3 It is perfected, and groweth up through temptations, wrastring with doubting fears. For if our faith bee a true fruit of the Spirit, our lust will fight against it, though wee out-grow these things, in processe of time. And therefore it is to bee marked, that all other faiths, the Devil never sifteth them: for either they are such as will not perfect the parties; as lusts, temptations, &c. or else such as are his own coyn, bearing his inscription: as for example, carnal presumption. And therefore hee letteth them passe for currant.

4 Lastly, A true faith is seen by this effect, it purgeth the heart, so that it doth not retain the love of any sin, wherein it hateth to bee reformed: the others come short; as *Herod* did reach to many things, but not to leave his *Herodias*.

Secondly, The Devil will thus shake our faith; True faith is with many fruits, *James 2.* Is accompanied with joy, *1 Pet. 1: 8.* Beleeving, wee rejoyce, with joy unspeakable and glorious. Without doubtings, *Abraham* doubted not, *Rom. 4: 20.* neither did hee doubt of the promise, &c. Now thou hast no fruits, thou art without feeling comfort, full of doubting.

Answ. Wee must examine, whether wee have any fruits of faith upon us, or none appearing: if wee have few fruits, it argueth a weak faith; not that there is no faith, dead trees have not any fruit at all upon them. If wee have none, it must bee considered, whether it was so alwaies with us, or by occasion of some fall, having before been otherwise. Now, if in the first kind, it is plain, wee never had a true faith; if in the latter, it argueth faith is in a swoon, or as a tree in the nipping frost of winter. 2 For sense of joy wee must know, that it is a fruit may be severed from faith: as in Christ, whose beleeve was firme, yet all comfort eclipsed: as in that speech, *My God, my God, why hast thou forsaken mee?* And the rejoycing of faith is chiefly dispensed in three seasons: Either in the first breeding of a Christian, that the joynts of him may be knit the stronger: or after great temptations out-wrastring, that the broken bones may bee comforted: or in times of persecution and martyrdom, that wee may be heartened in it, to constant suffering. Witnesse our rejoycing in Christ Jesus daily.

Object. 4. The Devil will say, true faith groweth from faith to faith, *Rom. 1: 17.* Grace is like a grain of mustard-seed. Now thy faith hath no growth, nay, thou art now more doubting than thou hast been.

Answ. True faith groweth: it is true with these limitations. First, That it is not felt in him alwaies, in whom it groweth. 2 It doth not grow in all times, it may decrease in some degree: the meaning thereof is, that the grace which is in the end, shall be more than at the beginning, shall have his growth. Now,

if the Devil saith to any beleever, thy Faith never had, nor shall have any growth; the conscience may easily answer it, *Faith hath two seasons*: one of peace and building it healthfully, the other of temptations. In the first it groweth, and often is discerned by him, in whom it is. 2 It is in temptations.

Now these are of two sorts. First, such in which faith is exercised, and maketh resistance; as in outward crosses. Secondly, tears, doubting of his pardon, gripes of conscience. Thirdly, laws of evil, that play the Lord of mis-rule in our members. Now these (faith causing us flye to prayer) seek the word of promise, renew repentance: these, I say, faith doth thrive by: as there are some growing sicknesses, in which the body shooteth out, and when men have been a while exercised they perceive it: there are other temptations of spiritual slumber, whether the heart bee half waking, or by some grievous sin fallen into a dead sleep. In these, faith may bee diminished: as the Holy Ghost saith of their love, they had lost some degrees.

Obj. 5. The Devil will tell us, where there is true faith, there the word is powerful and profitable, *1 Thes. 2. 13. The word is effectual in you that believe, Heb. 4. 3.* The word did not profit, where there is no faith to mingle it with. But thou seest not the words power, and dost not profit by it.

Ans. The insufficiency of the word is twofold. Simple, when it hath no saving work: or preparative, when it is said to work nothing as it should, as wee desire, as we sometime have felt it.

Now the first standeth not with faith, the latter doth: as for example, put Aquavite into a dead mans mouth, and all the restoratives that may bee, they do nothing with him: but give food, or restoratives to a man in a dropsey, or consumption, though hee still walk weakly, and have no appetite before, and hath flashing after, and qualms riding over the stomach, yet hee is preserved by them: now wee say, things do no good, when they do not so healthfully nourish, as they use in sound bodies. Now this latter is the estate of a christian soul, not the former: hee may answer therefore by denying the second part of the reason; It is effectual, though it do work nothing with him, as hee hath known it.

Obj. 6. The Devil will thus suggest to thy conscience: If ever thou didst truly beleve, God would hear thy prayer: but thou askest, and receivest not.

Ans. The form of the reason is naught, as which runneth from hearing to receiving. The Answer is, Wee must distinguish betwixt hearing, and signifying, that wee are heard by the effect. The first (in lawful things asked in the name of Jesus, *John 16. 23.*) is alwaies; the second not alwaies. For God when hee heareth, often maketh as if he heard not, nay as if hee were contrarily minded, *Lam. 3. 24.* Thou hast covered thy self as with a clodd, that our prayer should not pass through, that is, thou seemest so in effect. *David.* How long wilt thou smooke against prayer, &c. open thy ears.

Daniel 10. God made him see, hee heard him a good space after: yet hee did hear him from the first request. This then is the state of Gods people. But God when hee hears doth make as though hee did not hear, yea; were turned from them and their prayers in displeasure.

Obj. 7. Seventhly, True faith faileth not: thine doth often fail, and thou art so weak, thou seest thou canst not hold out.

Ans. The truth is, the best faith tried long, will limpe a little, *Psal. 116. 10, 11.* I said in my fear, all men are lyers, &c. *1 Sam. 27. 1.* And *David* said in his heart, I shall one day perish by the hand of *Saul* &c. Is it not better for mee that I save my self in the land of the Philistines, &c? And wee by experience finde, that often through unbeleef and impatience, wee yeild the buckler, and leave a while clasping that promise which onely can relieve us. But the answer is, by learning what it is to have true faith fail: there is a dou-

ble failing, one of the grace, another of the work : now this latter, the work, may cease while faith doth not fail : as *Luke 22.32*. But I have prayed for thee that thy Faith fail not. Yet compared with the end, *Peters* confession, which was the work of faith, failed in his mouth, and yet the grace was safe in his heart : for Christ was heard in that hee prayed for. So that if the reason bee thus framed, that Faith which faileth in the work is a false Faith, this is a false sentence. If hee say to mee, Thine faileth in the grace, it is falsely spoken to a true beleeve, to make his grace extinct when the work faileth ; for wee might as well say a man is dead when hee sleepeeth. And for his threatening that it shall fail, we must remember, that hell gates shall not prevail. Hee hath prayed, &c.

Object. 8 Eightly, the Devil hee will from sense and reason weaken our beleeve : thus he kept *Sarah* in unbeleeve, *Gen. 18.12*. Shee laughed because the thing spoken was against reason.

Ans. For answer whereof we must know, they are blessed that beleeve and see not, *John 20.29*. that wee walk by Faith, not by sight. Again, *Heb. 11.1*. Faith is the evidence of things not seen : we must therefore shake hands with this following sense and reason, if we will make way to beleeve.

Lastly, the Devil will muster many troubles against us, and thus labour to shake our faith ; *Luke 22.31*. Hee winnowed *Peters* faith, by bringing him into jeopardy of his life. So when many beleeve, hee stirres the tongues of naughty ones to whip them ; if God give leave, hee crosseeth them in their substance, and otherwise : not that hee playeth so small games as to blot their name, or careth for their money, but hee shooteth at this, to unsettle them in the way of Faith, which they have entred. But *wee must resist this*, by getting knowledge, that Christ will not let our smoaking weik bee put out ; that these things shall work to our good, *Rom. 8.28.1*, but we feel the contrary, they work so upon us.

Ans. Hee that beateth a torch, seemeth to put out the light for a season, yet it maketh it burn more clearly ; the shaking of trees maketh them root deeper.

Secondly, by learning the means of holding our faith : which follow. These are his more violent practises ; wresting of our faith from us : now his more subtil sleights are ; his making us to presume on outward helps, and withdrawing our hearts by them. Thus *2 Chron. 16.7*. hee did prevail against *Asa* : for when hee seeth us hold the rock, where wee are safe from him, hee will set before us other things, suitable to our corrupt natures ; knowing, that so much as wee come to lean on these, so much wee come to leave our GOD. Thus hee holdeth out our Lady, Saint *Peter* and *Paul*, in the Romish Church ; and by the creature withdraweth the hearts of the people from their Creator. In which and other like practices, the Devil is like a Fowler that hath calls so like the natural notes, that birds come unto them : so these speak our mother tongue, and have a note so liking to the reason and sense of us, that wee cannot hear it, but wee are ready to flee unto it. But *wee must prevent this mischief by Christian Caution* : the Devils exchange will prove robbery, wee shall change a rock for a splitted reed, which will hurt us in the end. Hee that leaveth his God, forsaketh his mercy, *Jonah 2.8*. They that wait upon lying vanities, forsake their own mercy.

Again, *Jer. 17.5*. Cursed is he that maketh flesh his arm, trusting in any outward thing.

Secondly, wee must know, that these things cannot do ought for us, further then the Lord of Hosts shall command them : hee useth them at pleasure. The horse and chariot is prepared, but victory is from the God of battle : many seek the face of the Judge, but judgement is from the Lord : men rise up early, but God builds the City : wee may use meat and medicine, but God is our life,

life, and length of our daies: and it is teen, the twitt hath not the race, the wife wanteth bread.

Secondly, *The devil will labour to supplant our faith by indirect waies, leading to a release,* and seeming to put an end to our evils: for, seeing that wee are weary in enduring, and would fain see rest from troubles, hee then will open postern doors, indirect waies of deliverance; like Fowlers, when all is hard frost and snow, they shew meat, that birds sharply set may flee on murder. Thus Sarah, Gen. 16.2. And Sarah said, Behold, now the Lord hath restrained mee from child-bearing, I pray thee go in unto my maid, it may bee that I shall receive a child by her. David, 1 Sam. 27.2. Is it not better for mee that I save my self in the land of the Philistims? See, Christ, Mat. 4. Command these stones to bee made bread by miracle, now thou art hungry. Wee must therefore take heed, that wee often think on that in *Esay*, Hee that beleeveeth maketh not haste: and consider again, that the ease of such means, is like to a draught of drink to a hot ague, it maketh the fire burn worse after: your issue in this kinde, is but breaking the jaile which maketh us subject to double punishment.

Now followeth the fourth consideration, *how wee may keep our faith against all assaults, and encrease it.* First, by expelling self-confidence and unbelief: Secondly, by considerations that lead directly to the strengthening of our faith: Thirdly, rules of either. First, *Hee that will beleeve, must deny all trust in his own wisdom:* for, self-confidence is a cheek-weed of baloe, *Prov. 3.5.* Trust in the Lord with all thy heart, and lean not to thine own wisdom. Wee are the circumcision, who have no confidence in the flesh, but rejoyce in Christ Jesus. And as wee can grow down, denying our wisdom and all strength wee can make: so shall faith on our great God grow up. 2 Wee must strike at unbelief, with the sword of the spirit, taking up our selves for halting, with such like places as these, *Heb. 10.* Now the just shall live by faith, but if any withdraw himself, my soul shall have no pleasure in him. As the murmuring and unbelieving *Israelites*, who would not beleeve the Lords oath given them, that hee would make them dwell in the temporal land *Canaan*, were accordingly shut out of it: so faithles ones, who beleeve not Gods promises, concerning the true land of *Canaan*, the heavenly Kingdome shall bee barred from entring that holy place. See *Numb. 14.29 30, 31, 32.* Chewing on such words, will tame the fierceness of unbelief.

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Thirdly, Wee must consider the injurious effects which this sinne doth to God, and us. For unbelief giveth God the lye; 1 *John 5. 10.* Hee that beleeveeth not in God, maketh him a lyer: then which, what can bee more reproachful? and it doth us all the harm: for nothing could hurt us, if this were not, *Heb. 4. ult.* They could not enter for unbelief, they were a charlish lewd people, besides other distempers: but this did them the mischief, for it rejecteth the medicines, that would cure us, taken; and pulleth off Gods plaisters; which lying on would salve our miseries: thus purging out this malignant humour, wee shall strengthen faith the more commodiously.

First, by looking up to Christ, when wee feel our faith weak, calling him the beginner, the finisher of faith in us: praying him to encrease our faith, and to help our unbelief; Thou must give it, and work it in mee, or I cannot have it. A fainting body will taste something that is cordial, and restorative: and a fainting soul must bait it self, with looking to Jesus, who is our cordial and restorative, and every thing.

Again, we must consider whom wee trust; for this will strengthen beleeve: it is not with God, as with man, who is better known often than trusted. The mother of our unbelief is, the ignorance of the affectionate knowledge of God, *Psal. 9.* Those that know thee will trust in thee: this confirmed *Paul* in faith, because hee knew him hee trusted to, 2 *Tim. 1. 12.* For I know whom I have beleeved,

beleeved, &c. and I know that hee is able to keep that I have committed unto him, untill that day. Now concerning God, two things must be known. First, his power. Secondly, his truth, *Rom. 4. 21.* Being fully assured, that hee which had promised, was able also to do it. *Abraham* was thus strengthened, *Heb. 11. 11.* *Sarah* beleeved, for hee was faithful that had promised: and for example, I by faith beleeve my spiritual liberty in Christ, sanctification, my life, joy, &c. How should I support my self, when I see nothing but thralldome, and sin reigning in me, nothing in me but deadness of heart?

Ans. Thus; hee that hath spoken this to mee, Hold mee, I will set thee free, I will circumcise thy heart; wash it, purge it, heal it of all rebellions: hee that hath spoken it, is God Almighty, that giveth being to all creatures we see, and that invisible world of spirits; that calleth the things that are not, as if they were; that if there were no print of these things in mee, can increase them gloriously: and as hee is able, so hee is true and faithful to keep touch, his word being purer than silver seven times refined.

Thirdly, Wee must labour to see the preciousness of our faith: and this seen, will make us hold hard, ere wee part with it, *2 Pet. 1. 3.* To you which have obtained like precious faith with us. A man that hath great charge, his whole state about him, will as soon lose his life as part with his treasure. Now, in marking what it doth, wee shall see how precious it is. For what a grace is that, which when wee are buffeted with Satan, doth make us to stand? when our weapons are beaten on our heads, our prayers lesse comfortable, when wee are laid along, doth raise us? when over-charged with afflictions, doth still lift our head to Christ our Lord? and maketh us say, hee is ours, we are his, fire and water must not divorce us? And this for the general handling of the verse.

Now for the particular. First, From the manner. 1 Above all, 2 The fruit or use of Faith: with which you may be able to quench all the fiery darts of the Devil. First, Then wee hear that above all things wee must labour after faith, our care must be chiefly about this, *1 Joh. 3. 23.* This then is his Commandement, that wee beleeve in the name of his Son Jesus Christ. This is Gods Commandement wherewith wee are charged. For nothing is so glorious to God, *John 3. 33.* It doth give God a testimonial, as it were of his truth, and sealeth that hee is true: and for our selves, the holy Ghost maketh all our riches to come in of it, *James 2. 5.* The poor, God hath chosen to be rich in faith; not only that faith it self is a precious pearle, but because that by faith wee have all those unsearchable riches of Christ our Lord: and the manner of our delivery doth shew us plainly, what care wee must have of it. For if wee bid a servant buy many things, but above all, such a thing; hee would gather what hee should be most careful in: So here, get other things, but above all, faith. Thus *Paul, Gal. 2. 20.* Thus now I live by the faith, &c. and *Heb. 12.* All those Saints pleasing God, had this beleeve towards him. Now then to the doing of this, wee must labour to ferret out our unbelief.

Secondly, To enkindle and renew our dying faith, and encrease it: the first we shall finde these waies.

First, Marke how wee are affected to the word of threatnings; whether it breed in us fear, and careful declining of sin. *If ye live after the flesh ye shall dye.* If this were beleeved, wee durst as well take a Bear by the tooth, as give the reins to our corruptions. Who is so hardy as to thrust his finger into the fire? but wee often, though wee know nothing, let our selves be carried with lusts through unbelief.

Secondly, Let us marke how wee are affected to the promise. Wee see, because by a civil faith wee beleeve man, therefore; if wee have a mans word, for this that was desperate, wee are glad, wee seek to get security. If wee have bonds, wee box them up; wee know, when they expire, what to challenge by

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virtue of them. Now for the promise of God, which secuteth us of all good temporal, and eternal, who enquireth after it, who seeketh it in his heart, who rejoiceth in it, who saith, I look for such a thing, by vertue of such a word, my God hath spoken? which argueth wee are full of unbelief?

Thirdly, *Our resting in means, and leaning to them.* For, so much as the heart doth rest on the creature, it is by sin with-drawn from the Creator. *But how may wee finde this? By marking how it is with us three waies.*

First, If wee used means, as not using them, what means soever wee had, our fear and trust to God would bee the same as if wee wanted them: For we would know, that further than God did send forth his word they could do nothing.

Secondly, if we did our duties, and means were wanting, we would be confident; still remembering that of *Jonathan*, It is all one with God, to save with many, or with few; with small means as great.

Thirdly, when wee have things wee would think little of any means; but ascribe all to Gods blessing. Now wee do the contrary to these: For if wee have means, upon them wee are secure; as a man is friended, hee hopes to have his cause ended, though judgement is to come from the Lord; if the Judge himself were made for us, and if all means bee at hand, wee can rest; wee are so fledge that till something crosse us, the Lord is not cloven to, and sought to by us.

Again, if this or that (requisite in our judgements) cannot bee obtained; though we were never so diligent, wee distrust, and suspect the success, saying, that it cannot prove well.

And again, in the third place, when wee have things, our affections do mote lively work on this or that, which fell out (as men speak) more luckily, then on Gods blessing, which is all in all. Which sheweth our secret resting in the Creature.

Fourthly, Our tottering when we are tried: If wee did walk, trusting on God; wee should bee like mount Sion, four square; men howsoever thrown down, standing firmly, whereas the least thing doth unsettle us. Shall God offer to pass his word, yea, give his indenture to mee, for all good things, shall I not look after it? the points of our hearts still turned to the power, goodness, faithfulness of our God, which was and is the matter of our confidence? If weather fail a while, men are, as if God would quite forget them: if doings do decay, such a world for taking they have not known the like: if crosses overtake us, wee are at our wits ends. Hee that hath crutches, if hee lean not on them walking, take away his crutches hee walketh still: but take away a criples crutches that goeth on them, and hee commeth to the ground presently. So if wee did not like to criples lean on these things, wee should not bee so easily thrown down in their removal: so the impatient breaking off in holding the promise, the double diligence and excessive care, *Mat. 6. 3.* Shall he not do much more for you. O yee of little faith? The shifts and sinful courses which men admit to thrive by, all prove, that there is not right faith in us towards God.

Now for the cure of this is, by being displeased with our selves, taking up our souls in this matter; If the King or a great man should threaten me, would I not bee afraid, and careful to decline their wrath? Shall my God threaten mee, and I bee secure and careless? If I have a mans word or bond that is of worth, I write upon the matter, as if I had it: Shall I not joyfully rest in the word, seal, and Oath of my God? If a man of worth should bee asked a pawn, and not credited on his word, hee would take it in evil part: What a shame is it, that I will not beleieve God, further then I have his caution? If I would not trust a man for a few pence, would I trust him for pounds? Can not I trust God for the things of this life, and do I say truly, that I trust him

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for life everlasting? With such reasoning, a man must make that sin loathsome to his soul: and then seeing himself a mass of unbelief, must look unto Christ, and call to him, as the author and finisher of faith, must cry Lord help my unbelief, must set the promises before him, and chain himself fast to the meditation of them.

Use. 1

Seeing then wee should give such diligence this way, how are they then to be blamed, that seek not after it, lying in unbelief? how are others to be taxed, who, though they have faith, never awake themselves to lay hold of God? which the Prophet bewaileth, *Esay 64. 7. There is none that stirreth up himself, &c.*

Use. 2

And it doth teach us our duty, even to live the life of faith in all things, even in regard of natural actions and civil, to see Christ move us in them. In feeding, to labour to hold Christ by faith, that his spirit may teach us to eat and drink to his glory, that is, with fear, thankfulness, sobriety, remembering of our duty, which wee are as yet to perform. If wee go hither or thither, wee must do it by faith, seeing wee move in God, and hee is the keeper of our outgoings and incomings. If wee sleep, wee must not onely consider fumes ascending, which cause, but the promise of God that giveth sleep to his beloved: yea, wee must apprehend God as our life, and length of our daies, not resting in temperaments and constitutions.

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The second thing to be marked, is, the commendations of faith; teaching us what force is in faith to keep us against all assaults of the Devil. Wee are kept by the power of God through faith to salvation, *1 Per. 1. 5.* This one is as all the rest, and therefore is called our victory, which overcometh the World, *1 Job. 3. 4.* And it is so mighty, that the powers of hell cannot prevail against it. Now for the fuller understanding, you must know what is meant by fiery darts; secondly, how faith doth extinguish them. It is a borrowed speech from poysoned darts, which venome and cause fiery heat in the person they enter: so all those courses whereby Satan sendeth scorching heat into the soul, are noted by them: these are either terrors apprehending a wrath, which is a fire that drinketh the spirit, as *Job* speaketh; and *Paul 2 Cor. 7. 5.* Fightings without, terrors within, wee had no rest; or sinful lusts which hee doth wreath against us, which are as fire, *James 3.* fire of hell, *Job 31.* Adultery a fire burning to destruction; or outward calamities and persecutions, which are called heats and fiery trials.

Now faith doth quench these after a double manner, sometime not letting them enter, but doth larch them, that they do fall off without peircing us. This *Paul, Rom. 7.* when the Law came, saw his cursedness, *2 Cor. 7. 2.* had inward terrors, the devil likewise did buffet him with sinful suggestions, *2 Cor. 12.* Hee had troubles as thick as hail-stones, following him, yet this prevailed not against him, because hee kept the Faith, *Peter, Luke 22.* had the dart stuck in him a while: but faith did renew repentance, and healed him, making the poyson of sin a treacle, *Heb. 11. 34.* By faith the Saints endured all affliction, yea quenched the fire, yea, chose them before release. And we see by experience that when the devil doth lighten about us with the Wilde-fire of lusts, tempting us to them, that when wee look to Christ, as who hath dissolved the power of Satan, who hath crucified the power of them, and said, they shall not reign over us, this doth slake the fire.

Again, when fears assault us, comming to peace in Christ: wee are saved: when troubles come, faith maketh us live like the bush in the fire, without burning.

Use. 3

Wherefore this must first teach us how wretched their estate is, who beleeve not, who have not their minds and hearts so wrought towards Christ, that his spirit hath made them new creatures: they that have not this faith, lye open to all the assaults of the Devil. He that beleeveeth not, Gods wrath

is on him, the fiery darts sticke in him.

Secondly, it must teach us to seek after this: for God thus highly praiseth it, that knowing the worth of it, wee may labour after it. If enemies did besiege us, were it not well with him that were locked up in a tower invincible? so when death and enmity commeth against us, this faith doth lock us in Gods faithfulness, mercy and power, that nothing can hurt us. vs. 2

That faith hath this effect, is a notable disswasive from ever embracing this Popish faith, the which is severed from all affiance, and which a man may have (by their own confession) and bee wounded with despair, and bee full of all deadly sin: their faith therefore is a wicked shield; it is so far from defending us from all the fiery darts of the Devil, that a man may have it, and bee an incarnate Devil. vs. 3

Now followeth hope: for salvation is here put for hope of it; the thing hoped for, for the hope it self. For thus it is construed, *1 Thes. 5. 8.*

First, therefore it may bee asked, What hope this is?

Ans. Not onely hope of salvation, which shall bee in the last day, but of all temporal deliverance from evil. And it may bee described. A certain expecting to attain every thing faith beleeveeth, grounded only on Gods grace.

The proper work of hope is, to make us expect: which is to bee marked. For measuring the word by our common acception, and distinguishing it from the expectance in heaven, it is one ground (amongst others) of the Papists errors, whereas expectation in the life to come differeth not from hope, in that it is certain expectation (*Rom. 8. 15. Phil. 1. 26.* I certainly look for and hope) but in this.

First, that our expectation here is grounded in Faith, that in sight; this accompanied with grief, that without any difficulty.

Secondly, it is a certain expecting not in it self, but never failing the party which hopeth, *and us.* Which must bee understood, not as if it were certain in his sense, but in the event: the reason is, because hope hangeth on Faith, which in that it beleeveeth is certain: if the pin bee sure, that which hangeth on it cannot fall.

Thirdly, The object is not strictly eternal life, but all the good things temporal and eternal which faith beleeveeth.

Lastly, The means on which hope leaneth, is here set down, Gods grace. Trust perfectly (the word is hope) on the grace of God in Christ, *1 Pet. 1. 13.* Not parting stakes, half on grace, half on works.

Again, hope expecteth so to obtain as faith beleeveeth; but faith beleeveeth through the word of promise, not through working, *Gal. 3. 3.* A person so soon as hee is a true convert, hath hope as well as love, though hee hath no works as yet: neither can a house bee built, and a foundation bee laid afterward. Besides, if hee should dye on his conversion, and being received thought hee had done no good works, he should bee saved according to hope. And this error hath three things which occasion it. They conceive that works are partial causes of our salvation, with mercy; because the Scriptures use such conditional speeches. If you mortifye the deeds of the flesh, ye shall live, &c. But these conditions are spoken to parties already now beleeving, and are conditions that follow, not causes going before an heir of salvation. If we say to our children, Bee good children, ply your books, you shall bee my heir; who would gather, that going to school is the cause of inheritance?

Secondly, They distinguish not betwixt that which helpeth hope, and that which erecteth it to hope, from that on which it dependeth in hoping: but these are far different. If the stomach bee well, that neither fumes nor distillation trouble, the eye seeth clearly: yet the eye doth not depend on the stomach, as the means of seeing: so if the conscience bee not surcharged (fume not up accusations, fears, &c.) the eye of the soul seeth clearly: which we

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may rearme hope; Yet it doth not depend on the goodness of the conscience, as the cause why it hopeth. And hence it is, that they abuse Scripture, which shew the cheery hoping of a good conscience, as if they proved, that our hope expecteth as well by works as mercy to attain that we look for. Thirdly, They confide not, that these are such Theological virtues, as are appropriated to God, and are no way communicable with the creature. Why, you will say, love is so too, yet we may love the creature: thankfulness, yet we may thank the creature.

Ans. It may be said we love not absolutely, (but in and for God, and after a sort love God in the creature, as he loving us (so farre as his work) loveth himself in us, but the reason is not alike of these: For, therefore we love the creature, and give thanks, because there is in them matter of love, and thanksgiving; but there is no matter to ground hope on in the creature. *Psal. 108.* Give us help against trouble, for vain is the help of man, *Psal. 137.* It is in vain to rise early, &c. *Psal. 146. 3.* There is no help in Princes. Why, may one say, Hath not God put virtue in creatures to do thus, and thus; as in a horse to carry one, in a medicine to heal one?

Ans. Hee hath, but yet the exercise of this power, hee keepeth in dependence on himself; and cannot be further, than he pleaseth to put it forth. For till hee who is the Lord of Hosts becken, send forth his word, as *Psal. 107.* and give them their moving, they can do nothing. As I have power to go to such a place: yet God maketh mee in it to depend on his pleasure, *Jam. 4.* I will do this, &c. if God will.

Now the use of this helmet, is, first, to strengthen faith; which is the principal, and first thing in the new creature, as the helmet covereth the head of the body; but faith, you will say, breedeth hope; yet hope is such a daughter, as is a staffe to her aged mother. Secondly, It doth repel the battery of our daily distresses, and impressions of despair. I had fainted, had I not looked to see the goodness of the Lord in the land of the living. For hope that God will send strength, and give issue, do so hold up the chinne, that wee sink not in deep waters. For the third thing, the Devil doth seek many waies to disfigure us of this munition.

Object. 1 By putting us off with hope that will not serve, false, vain hopes, wicked hopes; such as are the presumptions of many, who by their honest lives, who with saying Lord have mercy on us, though they lye in ignorance, and the lust of ignorance; yet say, they have good hopes. These are wicked hopes, and to hope upon vaine grounds: as on this; that God hath blessed us, with outward things; that therefore we are in his favour: but all our hope must be brought to this touch-stone, *1 John 3.* Hee that hath this hope purgeth himself, even as hee is pure.

Ans. Hee that hath true hope towards God, hee will be careful to cleanse out all corruption of flesh and spirit, which are displeasing to God. If we hope to have any good from man, wee will be careful not to incurre his displeasure, do that which hee desireth. Whosoever nourisheth hopes from God, will not live in sin which God hateth.

Object. 2 If wee have hope, the Devil will labour many waies to break it off, by pleading against us our unworthiness. If thy conscience did not tell thee, thou art thus, then mightest thou have hope, and that by cutting the cable which will make us lose our anchor.

Ans. There is double unworthiness; one of an evil conscience that lyeth in some sin, of which it will not be reformed: another unworthiness of a good conscience, which desireth and endeavoureth to be disburthened of sin, but cannot; and therefore daily reneweth repentance. Now this unworthiness doth not take away hope: for God doth make good his promises, not for our sakes, the house of Israel, but for his Names sake, *Ezek. 36. 32.* Bee it known unto you

I do it not for your sake; the zeal of the Lord of Hosts which hee beareth us, doth it: hee leapeth over the mountains of *Bether*, to come to us; or if he stay-ed on our sufficient dispositions, wee might all bid our hope farewell.

Object. 4. From delay, the Devil will shake hope, *Prov. 13. 20.* Hope de-layed maketh a sick soul.

Ans. But wee must know, that Gods forbearance is no quittance. And when these usurers care not how much their money runs in a rich mans hands; why should wee think much to trust our treasure with God, who will pay use for time hee delayeth. Again, hee doth not fore-slack any fit season, but only waiteth the opportunity: and examples of delayed hopes, yet certainly ac-complished at length, may comfort us. Seventy years, the returning of Gods people from the Babylonish captivity was rejourned, yet it was fulfilled in the season of it.

Object. 5. From the greatness of our misery, *Lam. 3. 18.* And I said, my strength and my hope is perished from the Lord; remembring mine affliction, my worm-wood, and my gall.

Ans. Not to be moved at present miseries, wee must first learn wisdom, not to revolve them so much, as to be dismayed by them. He that will drink a potion, will not roule every drop about his mouth, and he that will go thorough afflictions, must not demurre too deeply upon them. Thus *Paul* looked not at things seen, but unseen. The end of the Cross must be eyed, or the Cross will not be endured. Yet we must not, contrarily, run upon foolish lightness, that will not let the heart go into any mourning: this is as dangerous a work as despair it self. 2 We must remember that hope shews it self, when things are hopeles. *Abraham* hoped against hope, *Job 13. 13.* *If ye kill mee, yet will I trust in him.* Thirdly, When things presse tis most, we are nearest our deliverance: *Quam duplicantur lateres, venit Moyses.*

Object. 6. Hopes have miscarried, and therefore are not to be trusted to, *Phil. 1. 25.* And these all through faith obtained a good report, and received not the promise, *Heb. 11.*

Ans. To the first, first wee may thus answer: rejecting the Papists opini-on, that it was humane credulity, not Christian hope, we may say, that in some sort it was fulfilled, though he never was freed: for, God did in his first audience give him deliverance from *Nero* for a season, wherein he might have been beneficial to the *Philippians*.

Secondly, *Hope is twofold:* of things heavenly, or things earthly; now the latter may misse of us, and yet hope remaineth certain, because hope so looketh for them, as faith layeth hold of them: now faith doth not apprehend them absolutely, but so farre forth as they shall be good for us. For that place in the *Hebrews* proveth, that all things beleaved and hoped for, are not presently re-ceived upon death. It followeth not therefore, that they are frustrate: we dying shall not presently have the things promised concerning the resurrection of the body, yet our faith and hope cannot mis-carry in it. Now fourthly, the means whereby wee may strengthen our hope.

First, To consider the nature of it, and the promise annexed to it, it mak-eth not ashamed; it shall bee rejoycing, *Prov. 12. 18.* *The hope of the righte-ous shall bee gladness.*

Secondly, The work of it for the present: it doth refresh us, and renew our strength, *Isa. 40. ult.* But they that wait on the Lord, shall renew their strength, they shall lift up their wings as the Eagle, they shall runne and not be weary, they shall walk, and not faint: if this spirit of hope be in us, we like a blown bladder sink not in our distresses; if this be down, we hang the wing: and daily use of it should make us studiously maintain and increase it.

Thirdly, To think how we do in earthly things: we will wait upon things uncertain,

uncertain; dead men shooes, attend persons early and late for a good issue in some suite, buy reversions, and respect them, though never like to fall in our time. Who is great like our God? Shall wee not attend his leisure? What is precious like grace? Shall wee not wait on it? Thus *Jam. 5:7.* from that the Husbandman doth in earthly things, doth teach us our duty of patient expecting things heavenly.

Fourthly, it will confirm us to remember experiences fore-passed, the preiudents of good hope, how God hath made those partakers of their hopes, whom hee seemed to put out of his sight; *David*: his people in *Babylon*. &c. So to think how sweet they shall bee to us when they come. Hope when it cometh is a tree of life; *Prov. 13:12.*

Doct.

Now then the doctrine of this is, that *Christians by the grace of hope, must strengthen themselves in their conflicting daies.* If wee want good things spiritual, wee must walk by hope; looking to him who hath said, wee shall want nothing that is good. If in adversity, wee must hope to have a good issue out of it, our lives must bee passed in looking for our full deliverance which shall bee revealed in the last time. Thus *Psal. 123.* *Our eyes are to bee at the eyes of a hand-maid to her mistresse, till thou shew mercy on us, Luke 2:25.* *Simcon* was a just man, looking for the consolation of *Israel*. Thus *Paul* in his crosses, had this hope, *Phil. 3:20.* *But our conversation is in heaven, whence wee look for the Saviour, &c.* hee conversed, looking for his everlasting glory. This is our anchor: without it our lives would bee tossed with the billows and furies of our manifold temptations; especially wee must remember to weigh this anchor in a safe road: for the Papists cast it on the sands, even on their own worthinesse, which maketh their head peece as strong as a helmet of brown paper.

Use 1

But (alas) wee are naked Christians: when we are in trouble, wee are ready to wish our selves dead, hopeles voices pass from us, we never look to see it otherwise; and our corn (as we say) is shaken with every wind for want of this supporter.

Use 2

Wee must bee exhorted on the contrary to wait on God: if in troubles for the issue; if in want, for supply; if hee bee absent, when hee shall return. This hope is a Dormant with us, wee do not rooze up the practise of it: if wee send a Letter: we look till we receive an answer: wee can say, I should hear from such a place, &c. Who looketh till God returneth an answer of his mind which hee hath often sent to him by prayer? If one saith, I will bee with you to help you, or do this or that for you, wee look wee should keep touch accordingly: if one send us word hee will bee with us, wee look and prepare till hee cometh: but if God speak, who doth wait? though hee forewarn us of his coming, who doth attend? Wee would be loath to tell an untruth, &c. but these great things of neglecting faith and hope, wee make no conscience of: when Mint and Cummin must bee given, the great things of the law must not bee forgotten.

Now follows the sword of the Spirit; so cald because it is put in our hands, and made mighty through the work of this Spirit.

First, *That which is here understood by the word of God is, whatsoever out of the written word wee have by reading and hearing, or what God doth teach us by experience, agreeable with that which is in the word written.*

Secondly, *for the use,* it is either defensive, warding the blows which Satan doth reach us (as Christ used, *Mat. 4.*) or offensive, it doth strike down the darknesse and power of sin in us.

Thirdly, *The Devil doth keep men from this sword by excuses,* they are not book-learned, have not leisure as others, to look into such matters,

Quest. VVhy may not men bee saved without knowing the Word?

Ans. Search the Scriptures: for in them ye think to have eternal life; *John 5:39,*

1.39. Again, first seek Gods kingdom, and the righteousness thereof, &c. *Mat. 6.* No seed sown, there can bee no harvest; no Word, which is the immortal seed, there can bee no begetting to God. If we have the Word with us, first he will impugn it by suggestions; thus;

Obj. 1. How canst thou tell this is the Word of God? it is not his Word.

Ans. Wee must remove these things which are sparkes of Atheism in us; First, by taking to heart the gross Atheisme and unbelief of our hearts, and seeking to be purged of it.

Secondly, by crying for the eye-salve of the Spirit of illumination.

Thirdly, by obeying that wee know, which doth open the door of the heart wide for the Holy Ghost to enter, which doth ascertain every thing. Secondly, from want of effect in us, Hee will make light of it.

Obj. 2. Men say, this is so effectual, so comfortable: but what sweetnesse, what power, what terror dost thou finde, in the promises or threatnings of it? And who are worse than they that live under it?

Ans. Wee must distinguish, from that the Word doth of its own nature, and that which the corruption of men works, taking occasion by the Word.

Again, the Physicians intemperancy will not make the prescript of diet less regarded. But for our own want of feeling, wee must know, when wee are so, it is not for any lack in the Word, but thorough our own default: when the tongue is in loss of taste through choler, give it never so good meats and drinks all is bitter; yet it is not in the meats, but in the taste.

Obj. 3. Thirdly, the Devil doth by multiplicities of interpretation make some call the Word in question.

Ans. Diversity of gloss doth not take away the uniform meaning of the Text, and certainty of knowledge in it. If twenty four Lawyers should demur upon some case, though they had twelve divers interpretations, it doth not take away certainty in the Law.

Again, *This is a rotten bleat*, not of Christs sheep. How should wee know the meaning of the Scriptures? *John 10.* His sheep hear his voice; God hath promised we shall be all taught of him.

Obj. 4. Fourthly, the Devil will steal away the Word from us, for he is light fingered, *Mat. 13. 19.* Then cometh the evil one and catcheth, &c. There is an example in the Apostles, out of whose hearts hee did steal the Word of Christs resurrection, so plainly foretold them. And wee see in Sermons some remember not two sentences, at the end of the week, not one: cares, businesse, pleasures, &c. against which wee must bee armed, with remembering of Christs admonition, *Take heed how yee hear.* It is dangerous meddling with edge-tools: Blessed are those that hear the Word of God and keep it, *Heb. 4. 7.* *To day if you will hear his voice, &c.* The danger of not keeping the Word and bringing forth fruit, is set forth, by the ground drinking in the showers, and fruitlesse, which is near unto cursing, *Heb. 6. 8.* And to this purpose mark the fourth thing: *How wee may do that the Word may bee held of us.* Wee must above all things keep our hearts: for they are the vessels in which the Word must bee stored; if the vessel leak or bee not sweet, the liquor runneth out, or smelleth of the cask: If the heart bee unbelieving, given to lust, covetousness, voluptuousnesse, the Word will run out, or bee smothered, or perverted. Therefore David prayeth, *Encline my heart to thy testimonies, and not to covetousness:* these two cannot stand together.

Secondly, *Wee must labour to see how precious the Word is.* David found it more sweet than the hony-comb, more precious then gold or silver: therefore hee held it so constantly. I am like a bottle in the smoak; yet I forget not thy Commandements.

Thirdly, *Wee must cry to God, to give us that faithfull Remembrance:* the

Luk. 8. 14

Psal. 119. 103

Ioh. 14. 26

the which may call things wee know to our minde, in the time of our need. It is said when the Apostles received the Spirit, then they remembered, &c. Without the help of Gods Spirit we should bee like *Agar*, ready to dye for thirst, though the fountain were by us.

Fourthly, *We must lay up the word safe; as we coffer Jewels: to which three things are necessary.*

First, musing and considering within our selves of it, *Luk. 2. 19. Mary kept all these sayings, and pondered them in her heart.*

Secondly, speaking of it, *Deut. 7. 6. And thou shalt rehearse them continually unto thy children; not that wee must talk lightly, with hearts unmind, but either with hearts prepared, or else with a holy purpose, to provoke our dull hearts by the word of our mouths: for though words come from the heart, yet they help the grace in the heart: as apparel is first warmed by the body, afterwards giveth and fostereth heat in the body: such holy communication will make us ready in the knowledge of it.*

Thirdly, one that will have in sure, must not onely know it, and have it in his memory, for if hee go no further it will putrify and come to nothing. But must affect it, that wee may say, so love I thy statutes, *2 Thess. 2. 13. Because they received not the truth in love, therefore they did not hold to it, Psal. 119. 127. I rejoiced at thy testimonies as if I had found great spoils.*

Doct.
Examples.

Christ.
Job.
David.

Now the things to bee marked are two: First, that all of us must strengthen our selves, by getting the knowledge of Gods word. The sword is not more necessary for the souldier then this for us. Thus Christ played his prizes with it in the temptation, *Mat. 4. Job 23. 12. Neither have I departed from the Commandements of his lips, and I have esteemed the words of his mouth, more than mine appointed food. Psal. 119. 2. I have hid thy promise in my heart, that I might not offend against thee.* Such as have enemies, do not walk but having their swords girt to them: wee cannot repel wicked suggestions, strike down our own corruptions, without the help of the sword, and knowledge of Gods pure Word.

Vse 1

Which doth first let us see the lewdness of the Papists: for first as they give us a wicker shield, and paper helmet, so they give us a leaden sword, an unwritten Word, the word of men, as well as of God; the mixture doth marre the metal: but above all, herein they sin, that they let not Christians indifferently have the Word of God in their mother tongue: using against Christians the like hostility that the Philistines used against Israel, they took away the Smiths, and weapons of Israel. And mark it: for, this taking the word from Gods people is an Antichristian practice, *If a man should transport our armour, and so dis-furnish the Realm,* it would not serve the subjects in time of need, we would count him no friend to the State.

Vse 2

Secondly, it doth convince Christians that are careless of the Word of GOD: or if they have the knowledge of it, they use it as our Gentility wear their weapons, to show the gilded pummels, and velvet scabbards, rather than otherwise: for the Word which is a spiritual sword, many do discourse of it for ostentation, rather than to ward off wicked suggestions, or hew down their own corruptions with it.

Vse 3

Lastly, wee must bee exhorted to get the knowledge of the Word, and hold it fast, *Prov. 2. 1. My Son, if thou wilt receive my words, and hide my Commandements within thee, vers. 5. then shalt thou understand the fear of the Lord, and finde the knowledge of God.* Let the word of God dwell in you richly, in all wisdom, teaching and admonishing one another, *Col. 3. 16. VVe should ever have this Word in our hearts and mouths: it is no small disadvantage for a man to bee without a weapon in the midst of his enemies.*

Doct.

Secondly, this doth teach us, what word it is which the Spirit of God doth accompany, and make mighty in the conscience: it is the Word of God *Esay 49. ult. 2 Cor. 3. 8.*

3.8. How shall not the ministration of the Spirit be much more glorious? *Jer.* 23. 22. and 29. But if they had stood in my counsel, and declared my words to my people, then they should have turned them from their evil way. And in regard that it is thus accompanied, it is here, and in *Ezay* 48. 2. *Heb.* 4. 12. called a two-edged sword, of so great efficacy, that wee may see the Apostles, who being but fisher-men, yet having this Word in their mouths, did cast down all the wisdom of the VVorld that resisted them. And wee see in that *Nicene* Council, when all the Doctours could not silence an acute Heretick, a simple man unlearned in comparison, bringing out the simple testimony of this VVord, did subdue him, and convince him, so that hee had not ought to answer.

Euseb. 1. 13 c. 3

VVhich should teach us, as wee would have the Spirit effectual with us, *Use 1* to keep to the pure VVord, these clear fountains of *Israel*; not to affect the depths of humane curiosity; for, the Spirit blows not in these voices Every sound is not musick; nor every such Sermon Preaching.

And it sheweth people what they should desire: to hear the word of God, by which the Spirit doth work in them; not to applaud strange fire: which men do through ignorance, which is the mother of admiration; and through indiscretion, which maketh them they cannot discern between *Aaron's* Bells, between the silver Trumpet of the Sanctuary; and such tinkling Cymbals.

Use 2

Object. 1 Fourthly, From Translations, Objections are made: First, your Bibles, are not such as have infallible truth, but are the labour of men, and erre here and there: that which is the work of man, and subject to error, is not Gods word.

Ans. 1 Our Bibles are not so infallible as the first copies were (for in them not onely the matter, but manner of writing, the *ῥῆσις* was *θεωρεῖται* both infallible) and are such as (for matter) into which may creep some error; and for phrase of speech, some dissenting from the truth of the Original.

Ans. 2 The VVord Translated, though subject to error, is Gods VVord, and begetteth, and encreaseth Faith, not so far forth as man through frailty erreth; but as hee is assisted through speaking and translating, to write the truth.

The Papists say, there must bee infallibility in God revealing, and the Church propounding, to beget Faith: but this is false; for Faith commeth by the hearing of the VVord of God, from the mouth of a particular Minister, who by all confession is subject to error.

Obj. 2. But if wee erre in some things, how can wee beleieve any thing? they may as well erre in all.

Ans. It cannot bee: because as God doth immediately and infallibly assist them; that they cannot erre at all; so we know he is in some measure with them, that they cannot altogether erre. These grounds laid, it is easy to answer.

Secondly, If it bee objected, the word you preach and hear, translated and read, is subject to error. Gods word is not subject to error, *ergo*, the word yee hear and read is not Gods word.

Ans. The proposition if general, it is false: but it is particular, and so concludes particularly; else it is false, and the conclusion false.

Object. 3 A word that may erre, cannot beget faith; your word may.

Ans. The first is false, unlesse conceived with limitation; thus: A word that erreth cannot beget faith, so far forth as it erreth. I thought good not to propound this Objection, because I would not teach men to find a hole in their Bibles, lest their corruption should take further hold by it, than their grace would overcome. Yet the frequent audacious practice of Ministers in cor-

resting the translations which walk in our lands, doth make it necessary, that the truth of this point should for the diligent reader bee unfolded; who will not take offence at the weakness of man, but extol the power of God, which doth put forth it self in the midst of humane frailties.

Now followeth the second thing, in which the particular strengthening of our selves doth stand: and that is a matter of fact. The exercise of Prayer. The former things do present before us, men clad in glistering furniture, from top to toe: And this doth shew unto us the muster of such glorious spiritual forces.

In this eighteenth verse, and the two following, are set down three things concerning prayer.

First, the duty it self; Pray alwaies, with all manner of Prayer, &c.

Secondly, the manner, partly from a vertue that must accompany it: and partly from a property of perseverance.

Thirdly, The object or parties set down generally in this verse; particularly in the verse following. This is the sum of the verse.

The duty hath his amplification from the generality of it [with all prayer] which is all the kinds of prayer, which are opened, 1 Tim. 2. 1. I exhort therefore, &c. First, deprecative, or prayers, that ask removal of evils. 2 Petitions, or wishes, of good things. 3 Intercession, for others. 4 Thank(giving). Secondly, the duty is set down for circumstance of time [alwaies] which doth note that wee should bee daily, or unceasingly occupied in prayer; but that ever and anon, in fit opportunities, wee should betake our selves to prayer. VVee have else where the same manner of phrase, 1 Thess. 5. 16. Rejoyce alwaies, not that wee should bee like Democritus alwaies laughing; but when occasion is offered, shew that rejoycing; as other-whiles, wee must weep with them that weep. The like phrase, 2 Sam. 9. 7. Mephibosheth did alwaies eat bread at Davids Table: that is, daily at the hours of eating, hee did remain at the Kings board. Thirdly, in the spirit: signifying the fountain, whence it must spring; from our spirits, moved by the Spirit of God, which is the indicator of prayer. These are opened, as having in them some difficulty. Now to return,

Doth.

First, to the general handling of this 18. ver.

Secondly, to the particular. Prayer is an opening of the heart to God, in making requests and offering thanks through Christ. For the nature of it is nothing but a motion of the soulin desire and thanksgiving: called the lifting up of, or the rearing up of the soul.

Vse

The use of it is not to satisfie, or merit. *Beggars pay no debtes, but confess insufficiency*, Dan. 9. 5. It pleadeth all guilty, and unworthiness: and how can hee demerit with prayer, that cannot requite ought hee hath received? VVee are less than the least of his mercies: as David, Psal. 116. 12. *What shall I give the Lord for all his benefices unto mee?* The use of it may bee branched out. In regard of God: it doth glorifie him, by acknowledging him the father of lights, the fountain of all good wee have and would have. In regard of men, the helping of them through love, by being suiters at the throne of grace for them through Christ.

2

Secondly, In regard of our selves, the use is manifold: but here those uses of prayer are most pertinent, which do respect the warfare we have in hand.

First, It doth make us win the day without striking a stroke: For it keepeth the Devil out, that hee cannot have leave to throw a dart against us, Mat. 26. 41. Pray that yee enter not into temptation, Luke 21. 36. Pray that you may escape these things, that shall come to pass, and that you may stand before the Son of man.

Secondly, It doth get us supply of strength, if wee come to the encounter. For, Exod. 17. 11. *Moses prayer was stronger than Josuabs sword.* Pray, and the peace

peace of God shall like a watch-tower keep your hearts. Look how Captains fighting abroad for their Countrey, send their Letters, and so have men, munition, victuals, money, &c. So prayer is the messenger of a faithful soul, and fetcheth every thing from God.

Thirdly, *Prayer doth strengthen us in faith and hope.* For, look as if wee commune often, and familiarly with a man, wee have more confidence towards him: so, if wee by often prayer, speak with our God, it doth imbolden us, and breed more liberty and confidence towards him, then if we were estranged.

4. *Prayer getteth all our other desires fixed about us:* wee being not able to buckle it on, further than our heavenly father doth help us on with it.

Now for the third thing, *How the Devil doth labour to weaken us in the performance of this duty.*

Object. 1. First, from this, that prayers do not alwaies speed, and therefore are in vain, *1 Cor. 12. 8. For this I besought the Lord thrice; yet he missed of that I besought: much more, we in temporal things.*

Ans. That is not in vain, which doth not alwaies get the thing we would have, about which we must learn three things.

First, that prayer doth often obtain what wee would: as *Moses*, for victory, and had it: *Hanna* for a son, and had him.

Secondly, when it doth not obtain the things themselves, it gets something that may bee worth our seeking: as, though it doth not quite remove evils, yet it prevaileth so far, as to have mercy mingled with judgement; our evils awaged. Though we get not the things wee wish, it getteth some grace proportionable: as in *Paul*: *2 Cor. 12. My grace is sufficient for thee.*

Thirdly, though it get not deliverance, *ad voluntatem*, yet it alwaies procures *issuam ad salutem*.

Object. 2. Secondly, from this that prayers are needlesse, *Esay 65. 24. Yea, before they call I will answer, and whilest they speak I will hear. And Job. 16. 24. Henceforth you shall ask me nothing.*

Ans. The latter is but a doubt from the phrase of speech: for, asking there is questioning, as they had done before; which they should not need to do when they had the spirit to lead them into all truth: for the other it followeth not. God is ready to forgive us, therefore wee need not ask: for although it is not needful to stir up mercy in him who is the bowels of mercy, or to inform him who is the searcher of hearts, yet they are necessary, as means which God will have used; that wee may receive the things which hee of free mercy giveth, *Gen. 25. 21. Isaac* knew he should have seed before, yet he prayed: *Eliak* knew, and had told *Abah*, God would certainly give rain: yet both prayed, and they are means to prepare us holily to enjoy the things received. The creature is sanctified by prayer: for things received by prayer encrease our love to God, our thankfulness, *Psal. 116. What shall I render unto the Lord, for all his benefits? maketh us ready to part with them for Gods glory.*

Object. 3. Thirdly, from our unworthinesse: God heareth not sinners, *Joh. 9. 31. And also if I regard wickednesse, the Lord will not hear me.*

Ans. There are repenting and unrepenting sinners: the latter kinde of sinners, nay, their very prayers are an abomination, when they love to live in some sin, and hate to be reformed. The other God heareth.

Object. 4. Fourthly, God heareth not such as doubt of his mercy, *Jam. 1. 3. 5.*

Ans. There is a reigning unbelief, and there is a doubting and unbelief, which is a weakness left in the Saints, for their exercise. The first is in heathens and unbelievers: the latter, which is a doubting, which is in a soul that would bee rid of it, and prayer by faith fights against it, doth not hinder us from being heard, *Mark. 9. 22. But if thou canst do any thing help us, Master.*

14. 22. *Oh thou of little faith, wherefore didst thou doubt?* *Obi. 5* Fifthly, *From our long asking and not receiving.* It is in vain for him to pray that asketh and receiveth not.

Ans. First, wee must examine whether our continuing in some lust, do not hinder the effect of our prayer, *Jam. 4. 3.* *We ask and have not, because we ask amiss.*

2. We must know that God doth defer us; to try how wee will persevere in prayer; as a friend when hee meaneth to do this or that, doth detract it at the first, to see if the other will importune him.

3. Thirdly, That we may know the worth of things; and have our joy doubled in receiving them.

Fourthly, it is a token God will give us more abundantly, the longer hee doth hold us in request: the wider one openeth any thing, it is a token hee meaneth to put the more in. It is not in vain therefore to ask, though we be not presently answered; seeing God doth on so good occasions delay us in our suites. And let us bee sure of this, that hee that bottleth up our tears, files up our prayers, putting them on record before him; *Mal. 3. 16.* Then spake they that feared the Lord; every one to his Neighbour, and the Lord hearkned and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.

Obi. 6 Sixthly, *The Devil by tempting us to sin, and distemp'ring of us in the course of prayer.* *1 Pet. 3. 7.* Likewise, yee Husbands dwell with your wives, as men of knowledge, giving honour unto the woman, as unto the weaker vessel, even as they which are heirs together of the grace of life, that your prayers bee not interrupted. For, when the conscience is defiled, wee are so pricked in the foot, that wee cannot go to God in prayer; and are not able comfortably to discharge it: we either neglect them, or prophane Gods name, in rushing upon them: we must therefore take heed of sin, as we would with comfort return to prayers. But here is a question.

Quest. *I have been overtaken with infirmity, the time of prayer draweth on, what shall I do?*

Ans. First, thou must neglect it, for this is to heape one sin upon another, *Mat. 5. 24.* Leave there thine offering before the Altar, and go thy way, first, bee reconciled to thy brother, and then come and offer thy gift.

Secondly, thou must not when thou hast offended God rush boldly on him, *Exod. 33. 10.* They worshipped every man afar off, in the door of his tent: but *Numb. 12. 14.* There is a worthy example, if a mans Parent should be so offended, as to spit on him; durst he appear before him for seven daies? And shall we be so bold, having offended the father of spirits, presently to come in to his sight?

3. In the third place, a man must gather himself together, and let his heart smite him in that hee hath done, the rather to think what straights hee hath brought himself unto, either in neglecting his duty, or prophaning the name of his God. If the party bee at hand (as the man and wife) let there bee mutual confession; if otherwise, let there bee a purpose of it: and having this purpose, and being in any measure touched, though nothing so well as wee wish, and were meet, we may come to God, and hee will accept us, and heal us, *2 Chronicles 33. 19.* And his Prayer, and how God was intreated of him, &c.

Obi. 7 Seventhly, *The Devil will labour to prevent us, and break us off in this duty by distracting us, this thing, and that, calling us away, by difficulties in the while of prayer: such mists of darkness, such swarms of wandering idle thoughts, coming before our minds, that we are much discomforted.*

Ans. Wee must be resolute against distractions.

First, seek the kingdom of God, &c. *Mat. 6. 33.* If wee promise at this or that

that hour, to meet a man, when the Clock smiteth, whoſoever wee are with, wee crave pardon, wee are to go. *Make not more bold with God than you would with man.*

For the ſecond wee muſt enquire whether letting looſe our hearts all day, do not cauſe this unſuitneſſe at night: and if it be ſo, wee muſt help the matter with watchfulneſſe.

Secondly, wee muſt know that the Saints have felt both theſe things, darkneſſe, and wandring. For there is a double wandring of the minde: one is of careleſſneſſe and contempt, ſuch as is in many in the Church, that pray, and their mindes are a wool-gathering; they ſay Amen, but know not to what. There is another wandring of the minde, which is through infirmity: it being felt grievous to us, though wee cannot overcome it.

Thirdly, this is a rule, wee muſt not ceaſe to do any Commandement becauſe of our imperfection in doing it. And to ſtrengthen us every way, *Let us come to the fourth conſideration, how to ſtrengthen our ſelves, that we may conſtantly carry forth this duty.*

First, to conſider that this is a Commandement, and that neceſſity doth lye upon us.

Secondly, To conſider the Promise of God, *Ask and yee ſhall have, ſeeke, &c.*

Thirdly, to muſe often on the ſtile of God, *Pſal. 65. 2.* Hee is a God that heareth Prayer: look the whole *Pſalm*. If Princes will not loſe any part of their Royal Title, God will maintain his.

Fourthly, to conſider, it is our ſelves that gain by prayer: and if wee lay it down, we ſhall have the loſe of it, *Job 35. 7.* If thou bee righteous, what giveth thou unto him, &c. Yea, wee muſt bee ſo far from being offended at Gods not anſwering at our want of comfort and liberty, that wee muſt hold even this, ſuch a prerogative as wee are unworthy of, *1 Chron. 22. 14.* What am I, or my people, that we ſhould offer this? what are we that we ſhould ſpeak to God, or have acceſſe to the higheſt Maieſty.

Fifthly, to conſider againſt all wants, that we are accepted, according to that wee have, when there is a ready mind, *2 Cor. 8. 12.* Hee ſpares us as a father doth his children, *Mal. 3. 17.* They will hear with delight the liſping and ſtammering voice of their children: yea, becauſe the ſoul is ſick, the ſervice is twice welcome. If a ſick childe reach us up a thing, we count it more than to ſend another of laborious arrands.

6. Laſtly, from all wants and diſcouragements, labour to ſee that thou canſt not pray, if God by his Spirit help thee not; the more thou commeſt to bee poor in Spirit, the more freedom and ſtrength thou ſhalt have in performing thy duty.

Now thus wee ſee in general, that *Chriſtians muſt by this exerciſe of prayer ſtrengthen themſelves.* Every where wee have precepts; Call on mee in the time of trouble, *Sec. Pſal. 50. 15.* And precedents: *David, Aſa, Joſaphat, Hezekiah;* when the armies of the Heathen did aſſail them, by prayer prevailed againſt them. This is the refuge of the Saints in all troubles. The Name of the Lord is a tower of defence, *Pſal. 18. 10.* This is that juſt mans practice, *Pſalm 32* the whole *Pſalm*.

Which doth rebuke ſuch Chriſtians as uſe not themſelves to prayer. It is with us as in the time of *Eſay 60. 7.* And there is none that calleth upon thy name, neither that ſtirreth up himſelf to take hold on thee. And as with the Diſciples, *John 16. 24.* Hitherto have yee asked nothing in my Name. Wee have all things ſo caſt upon us, that we uſe not prayer: but take heed; for the Lord will draw back his hand, and rather ſtrip you that are his own of all, then loſe his honour, *Heſ. 5.* I will go and return to my place, till they acknowledge their fault, and ſeeke mee: in their affliction they will ſeeke mee diligently.

ly. If wee will not seek him, hee will make us cry after him: therefore do not (whatsoever condition you are of) shifte it off. Wives think the Husband must do it: but his neglect will not discharge thy duty. Servants think if their masters use none, they are bound to none: *why should we need masters to this?*

1 If we might be familiarly admitted to the Kings presence, we would easily accept it: in faithful prayer thou maiest commune with God.

2 Again, how worthy are wee to miss good things, that will not open our mouths for them? *Spare to speak* (wee say) *and spare to speed*: When God biddest us ask and have, how unthankful and unworthy wretches are wee; that neglect such kindness, and will not prove him that is so gracious.

3 Again, there is no duty so acceptable to God: for that prayer is to grace, as pawning is to sweet spices; it maketh grace, as faith, reverence, poverty of spirit, thankfulness, &c. cast a fragrant smell, as which (indeed) is nothing but the chafing of them.

Doct.

Secondly, wee see, that *day by day, when it shall bee, most fitting our condition and occasion, we must return to this duty*, Pray alwaies. That wee are said to do continually, which wee are said to do at fit times daily, as *Numb. 28.* that was a continual sacrifice which was daily offered, morning and evening only. And that wee are daily to take up this exercise, it appeareth by *David, Psalm 55. 17.* Evening and morning and noon, will I pray and make a noise, and he shall hear my voice. *Dan. 6. 10.* Hee kneeled upon his knees three times a day; and prayed and praised his God, as he had done aforesometimes.

Secondly, By Christs instruction, who would have us begge every day the things that belong to this temporal life: much more to the spiritual.

And by many reasons: as first, our decay of grace when it is not renewed, or sundry wants and new appearances of evil which daily shew themselves before not discovered, which must bee supplied by prayer; as the decay daily of bodily strength by sustentation.

Secondly, the daily malice of Satan against us.

Thirdly, the benefit of daily prayer it is as a hedge to us. When wee have brought our selves to this custome (it being with the soul as with the body) it will not go quietly without that to which it is accustomed.

Vse

First, therefore from the right understanding this phrase, wee see it doth not enioyn us those canonical hours: for besides that their institution was not known in the Apostles time, this precept tyeth all Christians; whereas their hours of prayer bind their Clergy onely, who of office are to pray, and there discourse that way, would have these thing marked; that wee do not deny that the Church hath liberty to appoint houres, with caution of edification.

But the first erre in this, that they make laws for all times, of some example, which particular men did freely upon some occasion extraordinary.

That they multiply their *sevens*, and hours abundantly, above that the Church of God can attend unto; yea contrary to Gods institution: who hath, that we might keep his worship on the Sabbath, given us six daies.

3 That they make them publique prayers of the Church, which are performed by the Clergy; whereas the Clergy are not the Church, but the Ministers with the people to whom it is ministred.

Vse 2

Secondly, This doth convince many, who think that time lost that is devoted to prayer, who think it is enough to pray at Church, as if Gods publique service did juttle forth the private. Many, who by fits sometime will pray, leaving off another while. Many, who though they pray in the evening with their houses, yet in the morning every man must bee for himself, and God for them all: but wee must pray alwaies, evening and morning, day by day; it is most requi-

requisite that wee Christians may offer up a continual spiritual sacrifice to our God, though every one cannot in the like measure perform these duties; for the circumstances of callings, and conditions of lives, do make them differ.

3 In the Spirit. Which doth teach us, *That the inward man of our hearts must chiefly be occupied in prayer.* In all our service, wee should say, as Rom. x. 9. That wee serve God in our spirits, but especially in prayer; it being not the warbling of words, but the yearning, and panting of the heart after God and the things of our peace. Such was Christs prayer, *Heb. 5. 7.* which in the daies of his flesh did offer up *Prayers, and strong cries unto him, &c.* From his soul they came: for they were offered up with loud cries, and many tears. And the ardent desire is the thing which God heareth, though there be no voice annexed, as appeareth in *Moses, Exod. 14. 15.* *Why criest thou unto me?* The Prayer outward of the lips, without the request of the heart, is abominable in his sight, *Mat. 15. 8.* *Cursed is hee that draweth near with his lips, but his heart is far from mee.* The Spirit is the rise of true prayer: if it proceed not thence, it is an empty ring which God regardeth not. And this maketh Prayer laborious, because the Spirit is to travail in it: and the Saints in this regard can endure better to hear an hour, than pray a quarter; whereas the world, they think the outward repeating of words with a general intention to suffice. This Popery is natural, they cry for praying rather than Preaching.

Dost.

x

It doth serve to convince such Prayers as are nothing but vain babling, and words without spirit: as with many, the minde is running on twenty things, while the body boweth to Prayer. Yea, it doth check the indevotion, and want of spirit, that doth creep upon us that are the Lords. And let us take heed: for a powerles prayer, if it come not from meer feebleness, which is accompanied with an abjectnesse of heart, but as it doth the most times from a spirit of sloath joyned with presumption; *If mee from these grounds I shuffle up our prayers without power and life,* God will certainly punish our prophaning his name, with letting us fall into some sin, which shall awaken us with smart enough.

Use 1

Reprehension.

Secondly, This doth teach us that wee must stir up our spirits in the action of Prayer, use contention, and shake off such chilnesse, as will run through us, crying to him that is the quickning spirit, not being quiet till wee get some warmth into our spirits: and these be the winged prayers that fly beyond all the visible heavens; these be the prayers of smoak, in which the Church ascendeth to God, out of this world, a barren wilderness.

Use 2

Instruction.

Fourthly, watching thereunto. Whence mark; *That as wee must pray, so we must use watchfulnesse for furtherance of prayer:* Not that wee should sit up late, as in *Nocturnes*; or wake before day, as in morning *Mattens*: But we must all day long have a waking soul, that carrieth the duty of prayer in remembrance. *Watch and pray, Mat. 26. 41. Col. 4. 2. Continue in prayer, and watch in the same with thanksgiving, 1 Pet. 4. 7. The end of all things, is at hand, be ye therefore sober and watching in prayer.* Where wee may see, it is the mindes waking which is principally meant, though this will keep the body from drowsiness, in performing the exercise. The Primitive Christians, this is recorded of them; that they did eat their meat, as remembering they were to call on God, by the night season. *More particularly, there must be watchfulnesse before prayer. 2 In it. 3 After it.* Now our watchfulness before, stands in preventing the impediments, in marking that in the course of the day, which may fit us for prayer.

Dost.

Watchfulness before prayer

First, This watchfulness will make a man so cast, and make such riddance of business, that hee may not have hinderances, when hee shall go to his duty. God prefixeth a *Memento* before the Sabbath; teaching that if one do not lift up his minde to it, and in the six daies dispatch his business, hee cannot keep

it

it when it commeth : so there is a mindfulness to bee had of him that will not
this way bee encombred with distractions.

Secondly, Wee must watchfully keep our selves from sin: Let him that calleth on the name of the Lord, depart from iniquity. *For if wee bee in the day time indulgent to our lusts, it will bee a damp to our prayers: and when wee yeeld to sin, it is a token our watch is downe;* wee think not of prayer. For if wee meant to make a suit to a man at night, wee would bee watchful in the day, not to lose his favour, by giving him offence, lest hee should refuse us in our request. 2 Wee must observe our wants in the day time; as, how prone wee are to run into worldly-mindedness, in wraths, in voluptuousness, in foolish and unfruitful speaking, and therefore, what need wee have to cry, Lord, keep thou the door of our lips.

Again, wee must labour, as to have a sense of wants, so to have a feeling of the good things God giveth, of the evils hee keepeth from us: for without the one wee can not bee poor in spirit, nor beg unfainedly; without the other wee cannot be truly thankful, and offer up our praise heartily.

Now we must watch in prayer against indevotion and wandrings, &c. So Esay complaineth 64.7. And there is none that calleth on thy name, neither that stirreth up himself to take hold on thee. After prayer wee must mark, how God hath answered us in this or that wee have entreated, Psal.5.3. Early in the morning will I direct my prayer unto thee, and will wait, stand as in a watch-tower, and see how the Lord will deal with mee, and remember mee in my requests, Psal.130.5. I have waited on the Lord, my soul hath waited, and I have trusted in his word, vers.6,7.

*This doth inebriate many; such, as when their watch hath been down, rush up-
on prayer, even from pots to prayer: when they have supped and given thanks,
though they have let their hearts loose; eat, drink without fear, sobriety, profaned
their mouths, with light unfruitful speech, yet then before parting of
friends, call for a prayer. But though they may after a feast go to prayer, who
eat and drink before the Lord, as *Hannah*, 1 *Sam.* 1. after shee had exceeded
with a double portion, went and prayed devoutly; yet you that have let fall
your watch in feasting, you prophane Gods Name when you call for a prayer:
and many are so far from remembering themselves all day, that they cannot
keep their eyes open while they are praying; they are so affected, as if it would
lift them into an ague to bee kept a while in prayer. This want of watchful-
nesse is a common evil, and doth us great hurt. This maketh us such poor
Orators, that when wee come to God, wee are barren of praise and request,
because wee do not observe in the day matter for this purpose: this, though
wee know it not, doth make us complain of such mists, roving thoughts, in-
disposition, because wee walk all day long forgetful. If one should eat cod-
lings, goose-berries, pease, would you wonder if at night hee were wrung in
his belly? would you not bid him mend his dyet if hee meant to see it other-
wise? so, when wee let our hearts loose all day, feed upon earthly vanity, how
should they bee heavenly minded on a sudden, when bed-time calleth on us
to prayer.*

Letus stir up our selves to keep this watch, that wee may see, and walk in the strength of our prayers. *If one bee to make an oration in the schools, he will not venter ex tempore: how much more should wee meditate on the orations wee are to make before the Lord? So if wee should devise any thing by way of petition, would wee not wait how it is received? what is said to it? would wee give up our petition, and carelessly depart, never thinking on it? how much more should wee wait to see what will become of our requests to God.*

With perseverance, Whence mark, that we must hold out in our daily course of prayer. What if God delay, we must not give in, but like *Jacob*, nor let God go till hee giveth us the blessing; and like those remembrances of *Sion* in

In

After prayer

Re: [illegible]

Use. 1
Apprehension.

Vsc. 2
Exhortation.

D.E.

in *Esay*, give him no rest till hee accomplish our desire. This our Saviour by two parables calleth us unto, one, of a friend importuning his friend in the night, *Luke 11. 5, 6, 7, 8.* another, of a widdow dealing with the unrighteous Judge, *Luke 18. 2, 3, 4, 5.* This perseverance is a thing so lovely, that therefore God doth delay; to see how wee will bee instant, and importunate with him. For hee doth not seem to reject prayers, that hee doth not hear, and grant them: nay, as seed which is the longest covered, riseth the first with most increase: so do those prayers which God seemeth to bury in forgetfulness a long time, if wee persevere, they shall spring out with the greatest blessing.

Wherefore we must stir up our selves, strengthening our feeble knees, erecting our fainting hearts, wee must not let delay bear us out. Shall we stint God, presently to hear us? Let Hypocrites say, *Esay 58.* We have fasted, and thou regardest not. Are wee better than *Paul* who prayed thrice, yet was glad to rest in this, that Gods grace was sufficient? better than those that have said, How long? Have not wee, when God hath called and knocked, often neglected to answer? Let us consider these things: and though God seem to turn a deaf ear towards us, let us continue our prayers with patience.

as an altar to pleasure
page
2. In a holy song.

It is not all our strength
3. In a holy song
all an instrument of praise
2. In a holy song

17/2.
Instruction.

FINIS.

Kkkk

in ſea, give him no reſiſtance accompliſh our deſire. This our ſaviour by
two parables alſo ſheweth; one, of a ſervant impounding his maſter in the
night Luke 11. 5. 7. 8. another, of a widow dealing with the unrighteous
Judge Luke 18. 2. 3. 4. 5. This perſeverance is a thing to love; that therefore
God doth delay; to ſee how we will be patient, and importune with
him. For hee doth not ſeem to reſpect prayers, that hee doth not hear, and grant
them: nay, as ſeed which is the longer covered, ſo the ſeed which is ſown in
earth: ſo do thoſe prayers which God ſeemeth to buy in forgetting a long
time, if we perſeverate ſhall ſpring out with the greater yielding.
Wherefore we muſt ſit up our ſelves, ſtrengthening our ſelves with the word of
our ſaving hear, we muſt not ceate weary bearing. Shall we ſay God
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in this that Gods grace was ſufficient for them, and thoſe that have ſailed, how
long have we not we, when God hath ſo long and knockt, often neglected to
answer? Let us conſider theſe things: and though God ſeem to ſleep, yet can
he towards us, let us continue our prayers with patience.

FINIS.

Kkk

AN
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Doctor Smith's practise of Physick.

The Grammer War.

Pofelius Apothegms.

Faciulus Florum.

Crashaw's Pisons.

Drexelius School of Patience.

Helvicius Colloquies.

The Christian Souldier his combate with the three arch enemies of mankind, the world, the flesh, and the devil.

In 24.

The New Testament.

The Third part of the Bible.

Books Sold by Henry Mortlock at the sign of the Phoenix in Pauls Church-yard.

A Treatise of the Divine Promises in five Books in the first, A general Description of their nature, kinds, excellency, right use, properties, and the persons to whom they belong: In the four last a Declaration of the Covenant it self, the bundle and body of all the Promises, and the special Promises likewise which concern a mans self or others, both temporal, spiritual, and eternal. By Edw. Leigh M. A. of Magdalen Hall in Oxford.

Several Treatises useful for Christian practices

c Warning to Back-sliders.

The way to Happiness.

Mercies Memorial, A Sermon on the fifth of November.

Viz. Milk and Honey first & second part.

Orthodox Paradoxes

New Commandment.

Divine Similitudes, or Mysteries and Revelations. By Ralph Venning.

The exceeding Riches of grace advanced by the Spirit of grace in an empty nothing-creature.

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Towards God.

Of the Duty Towards his Neighbour.

of a Man

and Towards Himself.

A new choice poeae Translated out of the tenth Edition of the French, and now under the Press.

FINIS.

Y. de New York
Y. de New York

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1870-1871

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Vol. 5. Henry Jolly, and Son, of 34
No. 1. South Wigan: Published by

Northbrook St. Paul's Church.
was in the light of the Bible, by the
Book Printed for, and sold by the
Northbrook St. Paul's Church.

1. To visit the old and new churches of the town.
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 10. To visit the old and new churches of the town.

The Father's Legacy to his children

Of the Day, I was in the Night.

1871

and now about three thousand out of
the whole of the French, and now more
and more.

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and the following are the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York:

1871

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Professor D. J. Anderson

and the following items are included:

and now the time may be considered.

Dr. Wilhelm L. ; die Dispositione offic.

...and the ...

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54

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Mr. Knowlton, Captain of the 11th

1870

Floris Anglica v. an exact libel of

...to the ... of the ...

For sale for supererogatory: a fine, common.

...the Spirit of God...

The first volume by John and Catherine.

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The University of Chicago Press
Chicago, Ill.

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The Christian Science Monitor

11



TO THE
RIGHT WORSHIPFUL,

My much Honoured Friends, Sir John Dingley, And
Sir Robert Wood, Knights.

*Mercy and peace in our Lord
Jesus Christ bee multiplied.*

SIRS, in this age of Pamphlets, true and false,
my Stationer as a friend of Piety, hath (with a
diswonted boldness) adventured to print and
send forth this worthy Commentary, on that
divine Epistle of *Paul* to the *Ephesians*: Which, as at other
times it might be useful to the Church of God, so especial-
ly, at this time it may be of use (by the novelty) to take off
the hearts of Christians from idle Pamphlets, too much in
request, and pitch them on the grave and weighty points of
Religion, which herein are pithily opened, and applied to
the conscience. The Epistle in general may be called (by the
Apostles own direction) his knowledge in the mystery of
Christ, *Chap. 3. 4.* In the two first Chapters he discourseth
of Election, and the free grace of God, in saving his people
by Christ, Gentiles as well as Jews. In the third he recapitu-
lates his doctrine, and applies it to this Church of *Ephesus*,
praying they may have the sense, use, and comfort of it in
those troublesome times, whereinto the Churches were
soon cast. In the fourth, and two last, hee exhorteth this
people to all holy duties, which do best suit with so holy
doctrine, as he had delivered. And if in these daies our A-
postle were consulted withal, as such an Oracle deserveth;
and this holy Interpreter, who had both his name and spi-
rit: neither Arminianisme and Popery on the one side,
could so prevail upon the world as it hath done; nor on the
other side, prophanenels and carnal mindedness, in them
that turn the grace of God into lasciviousness. For the
Churches sake are these things thus published, that though

The Epistle Dedicatory.

Israel play the harlot, yet may not *Judah* transgress. And it will be good wisdom in Christians, amidst all these fears and distractions (which prove also distractions to many a mans course of piety, especially in reading good books) to withdraw themselves from the noise and dust of the world, and redeem as much time as they can, for perusing those holy truths which are here skilfully, and in a spiritual manner, expounded. Most unhappy is that man, who is too well known among others, and at last dyeth unknown to himself.

To you both, Noble Sirs, (being by Gods providence and goodnesse neer neighbours, both in place and piety) I am bold to dedicate these Meditations of that worthy Servant of God, whose name is yet so sweet in the Church, Which I have adventured to do (not so much to crave patronage for the Work, which is able to defend it self, as) to give you thanks publickly for your love to this poor Town of *Kingstone*, for your kind respect to us the Preachers, and your daily attending at the Courts of wisdom, which might be a good example to provoke the dulness of our backward and negligent people: and oh that this late affliction might awaken us all out of that deep security, which had too much possessed us! The sword is now come to second the word: that, what was not done in a milde way, may be done in a rugged. And happy we, if we sin no more, lest a worse thing come upon us. I shall be glad, if by perusing these Treatises at leisure, there shall be any thing added to your zeal in Religion, that you may get Christ more into your hearts, and advance him more in your lives, which will be your true Honour, and lasting comfort, when all Titles and good things of the world will vanish into nothing. And thus, commending you both, with all yours, to the grace of our heavenly Father, I humbly take my leave, and intreat your pardon for this my boldness: being

Kingstone. Dec. 12.

1642.

Your Worships

much obliged,

W. Jemmat.

The Doctrines of this Treatise.

2 God doth generally intend the praise of his grace, in all such who are predestinated by him.

3 The attributes of God are his essential glory.

4 That grace which in time doth work all good things for us, is the same which before all time did purpose them to us.

5 The grace of God doth bring us to receive favour and grace, in and through his beloved.

Verse 7

Doct. 1 In Christ is to be found deliverance from all spiritual thralldome.

2 All of us are by nature no better than in a spiritual captivity.

3 We have deliverance from our spiritual thralldome by Christ.

4 That by which wee are ransomed and redeemed, is the blood of Christ.

5 To have our sin forgiven, is to be redeemed and set free from all evil.

6 Every beleever in Christ receiveth forgiveness of his sins.

7 God from his rich grace giveth us pardon of sin.

Verse 8.

Doct. 1 God giveth pardon of sin to none, to whom he first hath not given wisdom and understanding.

2 True wisdom and understanding are gifts of Gods grace in Christ Jesus.

3 God doth give wisdom and understanding plentifully to us, whose sins he forgiveth.

Verse 9.

Doct. 1 God worketh saving wisdom in none in whom he openeth not the doctrine of wisdom, the Gospel of salvation.

2 The doctrine of our salvation through Christ is a hidden secret.

3 The reason why God revealeth by opening the Gospel to any, is his meer gracious pleasure within himself.

Verse 10

Doct. 1 God hath set seasons wherein hee will accomplish all his purposed will.

2 God by opening us the Gospel doth bring us his Christ.

3 Who soever have him or shall be gathered to Christ, they are brought to him by opening the Gospel.

4 Wee are gathered together as fellow-

members each with other in Christ.

Verse 11.

Doct. 1 Being in Christ we finde not only righteousness in him, but life everlasting

2 The way to find our selves predestinated before all worlds, is to find that wee are called, justified, sanctified.

3 Every thing which cometh about, is Gods effectual working.

4 What God worketh or willeth, hee doth it with counsel.

5 What God willeth once, hee effectually worketh.

Verse 12.

Doct. 1 To be brought to faith before others, is a prerogative which persons so called have above others.

2 The end of all our benefits we attain in Christ is this, that we may see our his glorious grace and mercy towards us.

Verse 13.

Doct. 1 God by our hearing his word, doth bring us to be partakers in his spirit.

2 The word of the Gospel is that which being heard, bringeth us the quickning spirit.

3 All Gods promises made in Christ, are true and faithful.

4 It is not enough to hear, but wee must beleve, before we can be partakers of the good spirit of Christ.

5 The faithful are as it were by seal confirmed touching their salvation and full redemption.

6 The holy spirit, & the graces of the spirit are the seal assuring our redemption.

Verse 14.

Doct. 1 The spirit doth not only as a seal but as an earnest penny given us from God, confirm unto us our heavenly inheritance.

2 The spirit abideth with us as a pledge confirming us, till our full redemption.

3 Here below the faithful feel not themselves fully delivered.

Verse 15

Doct. 1 Ministers must labour to know how grace goeth forward in those with whom they have to deal.

2 The Ephesians faith is occupied about

The Doctrins of this Treatise.

the Lord Jesus Christ.

- 3 Faith and love are never dis-joynd, but go each in hand one with another.
- 4 The love of true believers is set on the Saints, yea on all the Saints.

Verse 16.

- Doct. 1 The grace of God in others, must move Christians, especially Ministers, to be thankful to God.
- 2 Christians are to help each other with prayer, especially Ministers their converted people.
 - 3 We must with perseverance follow God in those things we pray for.

Verse 17.

- Doct. 1 Wee must so consider God, when we come to him in prayer, as that we may see him in the things we desire.
- 2 Even true believers have great want of heavenly wisdom.
 - 3 We have need not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of us.
 - 4 It is even God by the Spirit of Christ, who worketh in us all true wisdom.
 - 5 To grow up in the acknowledging of Christ, is the way to attain the more full measure of the Spirit in every kind.

Verse 18.

- Doct. 1 They whose spiritual light is restored, have need still to depend on God, that their eyes may bee further and further inlightned by him.
- 2 Even true believers know not at first, in any measure, those hopes which are kept in heaven for them.
 - 3 There is no grounded hope, but only of such things as God hath called us to obtain.
 - 4 The inheritance kept for us is abundantly glorious.
 - 5 The Saints are they to whom belongeth the heavenly inheritance.

Verse 19.

- Doct. 1 Gods believing children know not at first, any thing clearly, the great

power of God which worketh in them.

- 2 They in whom the power of God worketh, are true believers.
- 3 It is the effectual working of Gods almighty power, which bringeth us to be-leave.

Verse 20.

- Doct. 1 The self-same power put forth in raising Christ our head, is that singular power which raiseth us.
- 2 God doth lead his dearest children to the depth of miseries, before hee send relief.
 - 3 God never so leaveth his, but that hee sendeth salvation in due time.
 - 4 God doth make the abasement of his children bee the fore-runners of their greatest glory.

Verse 21.

- Doct. 1 Our Saviour Christ as man, is taken to have prerogative before every other creature.
- 2 Christ not only as God, but as man also, hath power over every creature.
 - 3 Christ is crowned with Glory at Gods right hand before and above all things.
 - 4 There is a world to come in which Christ, and those who are Christs, shall reign for ever.

Verse 22.

- Doct. 1 Christ is made as a head, having a more neer and communicative sovereignty over believers, than over any other.
- 2 God of his grace hath not onely given us a head, but such a head to whom all things are subject.

Verse 23.

- Doct. 1 As Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof he is the head.
- 2 Christ doth not count himself full and compleat, without all his faithful members.
 - 3 Whatsoever thing is in us as Christs, all of it is from Christ.

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